

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

AUGUST
2022

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Contemporary Islamic Identity in
Bosnia-Herzegovina



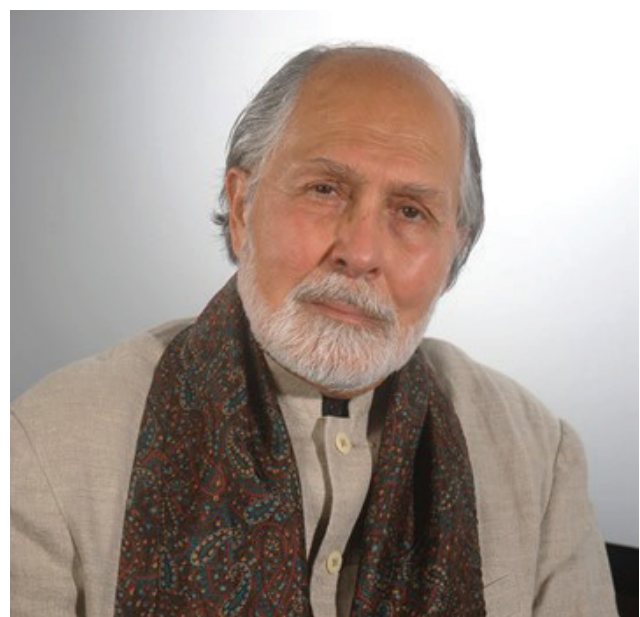
China's Peaceful Rise or Its Global
Hegemony: The Case of Central Asia



A Brief Analysis of the South Korean
Muslim Community



The Dilemma of Global Norms in Food
Security: Case of Palestine



A Life in Pursuit of Sacred Knowledge:
Seyed Hussein Nasr

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 20th Issue of the Intellectual Streams in the Muslim World

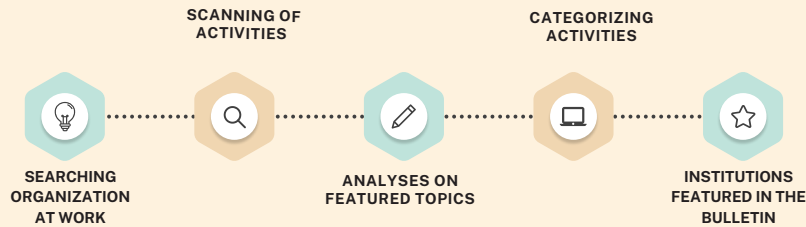


43 COUNTRIES

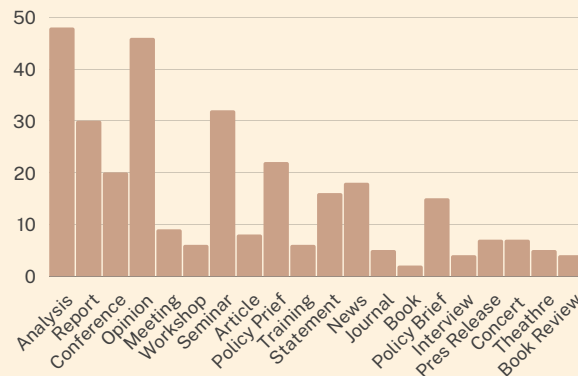
In August, activities of 245 civil society organizations, research centres and think tanks from the Muslim world were scanned.

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 took a new and ambitious step by 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 established a new research centre, the Research Centre for Social Thought and Policy (TODAM) that aims to investigate the problems faced by Muslim societies, in particular Turkey, including their nature, interconnectivity, and suggests concrete solutions to these problems by combining the experiences from the Turkish society and the Muslim world. 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 information. It functions as a centre that provides the space and opportunity to conduct independent academic studies by making quantitative data accessible. Thus, another social need that was felt for many years is being met by İLKE.

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Foreword

In the article titled “A Brief Analysis on the Muslim Community of South Korea” in the present issue of the bulletin, *Intellectual Streams in the Muslim World*, the historical and current situation of South Korean Muslims, who constitute a significant part of the Islamic world yet do not receive significant attention from the Muslims, is analysed. The analysis titled “Contemporary Islamic Identity in Bosnia and Herzegovina” by Assoc. Prof. Dr. Admir Mulaosmanovic, faculty member at the International University of Sarajevo, discusses the struggle for the Muslim identity in Bosnia and Herzegovina from a historical perspective, focusing on the last century.

The strategy pursued by China, which is gradually increasing its influence in the region due to its solid geo-political ties with Central Asia, draws attention. The article titled “China’s Peaceful Rise or Its Global Hegemony: Example of Central Asia” examines the economic policies implemented by China within the framework of the Belt and Road Initiative and the cultural diplomacy activities carried out through the Confucius Institutes.

Food Security is one of the most critical issues that have been occupying the global agenda lately. The food security debate, which has resonated worldwide with the effects of the Russia-Ukraine War, is one of the issues that Muslim societies are currently facing. The analysis titled “The Dilemma of Global Norms in Food Security: Case of Central Asia” examines the conceptual framework of the Food Security issue and the problems reflected in practice using Palestine as a case study.

In this issue, the thoughts of Seyyid Hüseyin Nasr, one of the most influential Muslim scholars in the world with his works on tradition, philosophy, and science, are evaluated by Assoc. Prof. Dr. Nurullah Koltaş, faculty member at Trakya University, Faculty of Theology.

We hope that the 20th issue of the bulletin Intellectual Streams in the Muslim World will benefit its readers.

Prof. Dr. Lütfi Sunar

Chairman of the İLKE Foundation

THE GLOBAL HALAL ECOSYSTEM

The Global Halal Ecosystem covers all the economic interactions to produce and consume Halal products. It spans from products and services, including the enabling environment to transmit the values of Halalan-Toyyiban to consumers.

‘Halalan-Toyyiban’ entails adhering to basic Sharia laws, while it extends beyond the principles to evoke improved attributes that define something as excellent, pure and healthy.



“

THE GLOBAL HALAL ECOSYSTEM

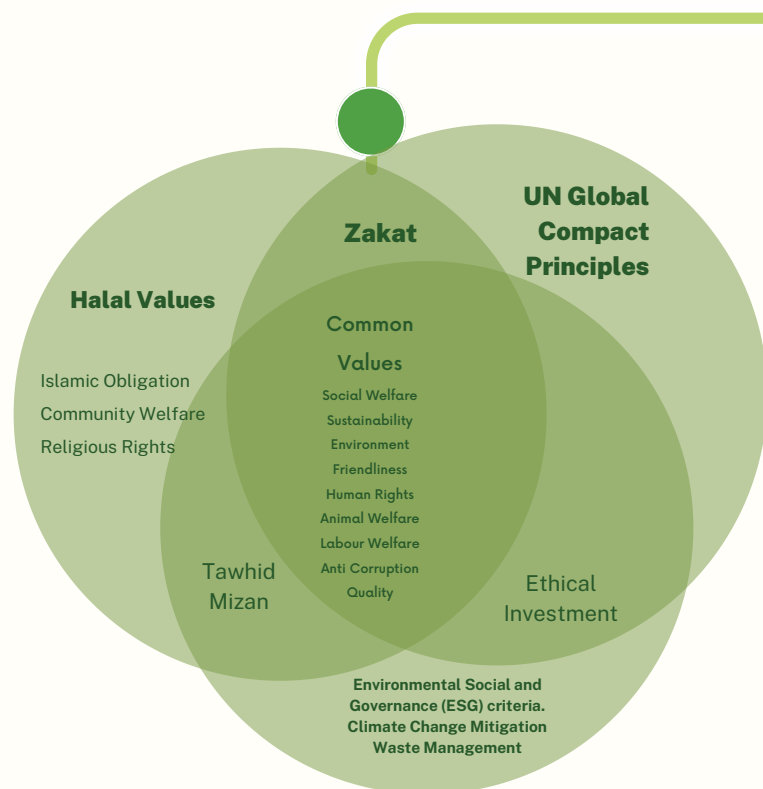
Halal Ecosystem is an opportunity not only for Muslims but for all humanity.

The Global Halal Ecosystem will be an opportunity to leverage the vast potential of IsDB member countries to sustainability drive modernization and growth.

Global Halal Ecosystem is forecasted to reach almost USD3 trillion by 2025 and IsDB Member Countries are strongly positioned in key input and commodities globally.



THE GLOBAL HALAL ECOSYSTEM OFFERS OPPORTUNITIES TO



Halal Ecosystem Concept and Indicators

A Brief Analysis of the South Korean Muslim Community

*Sevde Ozturk**

Introduction

When we look at the studies on Muslim minorities, it appears that the South Korean Muslim community has received limited coverage because most of the studies on Muslim communities generally focus on Western Muslim minorities. According to Korean studies, Islam and Muslims in Korea are mostly discussed in the contexts of refugee population, immigration, tourism, and economy. On the other hand, due to their prejudiced and critical attitudes toward Islamic activities and the conversion of Koreans, studies on Islam in Korea are the focus of Christian missionaries. Therefore, the situation of contemporary Korean Muslims and their daily life in Korea still needs further research. In this sense, analysing the case of the contemporary South Korean Muslim community will shed light on the developments related to this community and their interaction with the Muslim world.

The Situation of Contemporary Korean Muslims

Most people today know South Korea for its outstanding success in the music world that has exponentially improved its overall image too. Although the Korean War or the negotiations with North Korea come to mind when the Korean peninsula is mentioned, many things about the entertainment industry are now associated with South Korea. In such a conjuncture, speaking of the South Korean Muslim minority is not a familiar situation. However, the relations between South Korean society and Muslims have a very ancient connection dating back to the 7th century. Despite the ancient beginning of the mutual relations, the Muslim minority does not correspond to even one percent in the country where Christians constitute thirty percent of those who belong to any religion today.

Although the population of South Korean

* Ibn Haldun University, Department of Sociology, Ph.D. Student

Muslims is not officially stated, according to the statements of Seoul Central Mosque officials, the local Korean Muslim community is estimated to be around 35-45,000 out of the total foreign Muslim population of 200,000 (Hussein Jang, Personal Interview, South Korea, October 2019). Although Muslims dispersed to other parts of the country, the Itaewon neighbourhood in the heart of the capital Seoul is home to a vibrant Islamic cultural space with markets, restaurants, and Seoul Central Mosque. The majority of the Itaewon Muslim community consists of South Asian, Central Asian and Middle Eastern Muslims. Included within the community of Itaewon Muslims are native-born Korean Muslims, namely "Koslims"¹. One of the most important moves of the government is to make Itaewon, a shantytown as a "Muslim neighbourhood". Muslims together with all other foreign minorities generally live in the capital Seoul, a centre of attraction for Muslim and foreign tourists coming to the country. In recent years, Korea has been exercising its soft power on Muslim countries, primarily with Muslim-friendly venues and halal marketing strategies that have been opened in the country, one after another.

Abdurrahman Lee, the imam of Seoul Central Mosque, whom I interviewed in 2019, states that for Itaewon, it has become a representative space that is free from prejudices of belief and has ethnic diversity as the common ground for its multiple identities (Abdurrahman Lee Ju-Hwa, Personal Interview, South Korea, November 2019). Besides, Imam Lee adds that Korean high schools

Although the population of South Korean Muslims is not officially stated, according to the statements of Seoul Central Mosque officials, the local Korean Muslim community is estimated to be around 35-45,000 out of the total foreign Muslim population of 200,000.

and universities organize group trips to the Seoul Central Mosque to teach multiculturalism to their students. In this sense, Itaewon Muslim street also helps Koreans discover their neighbours. These developments may prove instrumental in breaking the prejudice of Koreans towards Muslims in the near future. The mosque in Itaewon provides a place of worship for Muslims as well as a means of communication for Koreans interested in Islam.

On weekends, the central mosque administration offers Arabic and religious studies trainings both for Muslims and non-Muslims. Activities and meetings are organized between children from various Muslim families and the Korean Muslim Students Association. Unfortunately, the activities here are minimal and are mostly accessible only for Muslims in the capital. Muslims in other regions face many difficulties, such as finding halal food, places of worship, and funeral places. Korean Muslims continue their reli-

1 The expression "Koslim", which is still new in the literature, is formed by the combination of English words Korean + Muslim. It refers to the second-generation children born to a foreign Muslim and a Korean Muslim (Cho et al., 2010)



Photograph 1. Eid Celebration at Seoul Central Mosque

Today, there are more than 60 small mosques in Korea, which are not official but used for worship purposes, besides 15 actively operating mosques

gious lives working together with their local mosques. However, Muslims are still a tiny minority. Muslims neither have their own schools and Islamic Institutions, nor is there a political authority representing them in the country.

The Journey of Islam in Korea from Past to Present

Korea's relationship with the West dates back to the 17th century. When we compare, the relations with the Islamic world go back to earlier times. The first contact

of Koreans with Muslims between the 7th and 9th centuries was established by Arab and Persian traders who came to the shores of China for overseas trade (Lee, 1997). Although there were some contacts in earlier periods, the religion of Islam did not have a permanent presence there until the Korean War. Since no actual Korean Muslim community formed until the 20th century, the main event in which the religion of Islam spread in Korea was the Korean War (Öztürk, 2021).

During the Korean War, the first Korean Muslim community emerged with the help of the imams of the Turkish Brigade, and the Korean Muslim League was established, which is the basis of today's Korean Muslim Federation. In this sense, the Korean Muslim community's social and mental construction of its own Islamic culture and ground coincides with a recent historical process. If we start with the first conversion process in 1955, we can track the 67 years history of the Korean

Muslim community. However, it becomes clear that the interest Koreans showed in Islam in the post-war period did not continue in the later periods. The lack of previous experience of living with different nationalities and religions of the Korean nation played an essential role in this regard. According to Nam (2012), many Koreans still cannot distinguish between terms such as Islam, Muslim, and Arab. Many Koreans seem unaware of the ethnic diversity within Muslims.

Also, there are some contrasting elements between Korean culture and Islamic culture. The main problems faced by Muslims is the social structure that focuses on appearance, heavy alcohol consumption as a means of social communication, and the prevalence of pork consumption. Most importantly, there is still a need for scholars who will address Koreans regarding social, linguistic, and religious communication in Korean society to reach accurate Islamic information. On the other hand, due to what anti-Islamic media conveyed after September 11, 2001, prejudices against Islam and Muslims have increased. This had a negative impact on the spread of Islam and the acceptance of the Muslim community (Sheikh, 2019). As a result, the religion of Islam is gaining acceptance rather slowly.

Today, there are more than 60 small mosques in Korea, which are not official but used for worship purposes, besides 15 actively operating mosques. Many South Korean Muslim Community activities are channelled through the Korean Muslim Federation and Seoul Central Mosque in Itaewon. The booklet named Muslim Weekly, published by the Federation, delivers the sermon of that

week, prayer times, religious lessons, pieces of advice, and the latest news about Muslims.

Korean Society's Perspective on Muslims and Other Developments

The most crucial reason why the world did not know about South Korean Muslims until recent years was the negative view of the people towards Muslims, the Muslim minority living in seclusion, and the government's cautious approach towards the Muslim minority. Although the main factor in forming a negative image against Muslims seems as Islamophobic media, another critical factor is the work of Christian missionaries. Many Christian writers and academics use negative definitions of Islam and Muslims. Some studies openly admit that these definitions are unnecessarily polemical and highly hostile; also, these studies state that Koreans' limited and corrupt understanding of Islam is at the root of Islamophobia in Korea (Park, 2013; Gi, 2018). Thus, one can say that Korean society generally sees Muslim culture as a threatening other. In his interview, Professor Lee stated that Korean society has a very high rate of Islamophobia among OECD countries. He underlined that Western media channels are the most important cause of this misunderstanding (Lee, 2022). However, South Korean decision-makers have recently started giving significance to Muslims and their identity and hence are manipulating this soft power for their domestic gains (Eum, 2017).

Especially after the Korean wave, policies targeting Muslim countries aroused the

interest and sympathy of Muslims from different countries. Thus, Korean Muslims in the country, on the one hand, became the focus of attention of foreign Muslims due to being “Korean”, and on the other hand, they caught the freedom to express themselves a little more comfortably in public and on social media. The most obvious example is Korean Muslims having numerous followers on social media today. Muslim digital creators convey the daily routine and life of Korean Muslims in Korea. A digital content producer named Bora Song is one of these Korean Muslims (Bora Song. Instagram Account, Accessed Aug. 2022). Bora has 185 thousand followers on her Instagram account. She teaches Arabic at the Bora Seoul Central Mosque and conducts Islamic activities. In addition, Koreans who sympathize digitally with Muslim countries in cooperation and support also contribute significantly to Korean society’s prejudice against Islam and Muslims. Kim Cho Won, nicknamed “Chomad”, shares his positive experiences and travels to the Middle East and other Muslim countries with 717 thousand followers on Instagram and 779 thousand on Youtube (Cho Won Kim, Youtube, Access Aug. 2022). Looking at the interactions of these posts, we can see that Kim Cho Won’s video titled “Korean goes to the local market in Saudi Arabia” on April 6, 2020, received over three million views and over sixteen million comments.

Conclusion

Although Korea successfully exports its culture to different countries today, it has not been able to show the same success against multiple cultures within the country. Watch-

ing the relationship of Muslims with Korean society from past to present, it is clear that Korea needs to re-establish this bond, which dates back to a longer time than its bond with the West. Limiting the situation of Korean Muslims in the country to the scope of immigration or Islamophobia and ignoring them among foreign minorities will open the door to different problems in the near future. Every move that the government makes in terms of economic or political interests and social harmony and order will contribute to cultural acceptance and peace in Korean society. Considering the situation and developments of Muslims, it comes to light how critical the relationship between the Korean Muslim community and other Muslim countries is. In this respect, Muslim societies need to show greater interest in this geography and its Muslim population.

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Islamic Identity in Contemporary Bosnia and Herzegovina

*Admir Mulaosmanović**

Introduction

On the periphery of the Muslim world, in Southeast Europe, where civilizational and cultural forces have been colliding for centuries and where supremacy is the motivation that defines political goals, a small Muslim nation is trying to preserve itself in a struggle that has been going on for almost two centuries. From the beginning of the Ottoman withdrawal from the Balkans until today, the attacks on Islam, Muslims, Islamic tradition, and legacy have stopped only for short time intervals.

Throughout this period, the Bosnian elite stood out as the protector and bearer of these values, but over time, as the influence of the Ottoman state disappeared, so did the strength of the Bosnian Muslim leadership. After the Berlin Congress (1878), when Bosnia fell under the administration of Austria-Hungary, waves of emigration began, which, together with predominantly Serbian campaigns against Muslims, reduced the number, strength and influence of Islam in Bosnia and Herzegovina, but also in the Balkans. (Mulaosmanovic, 2019.)

The annexation of Bosnia and Herzegovina in 1908, the Balkan wars as well as the First World War marked the definitive end of the Ottoman period, which until then was still in

the minds of Bosnian Muslims as something that would return and establish relations as they were in earlier centuries. Facing new realities, new growing ideologies and the position of the minority was a huge challenge for Bosnian Muslims. Coping with these challenges required actions to preserve religious and cultural identity, land ownership and political subjectivity.

Processes, Obstacles and Outcomes

Indeed, the beginnings of modern political representation through political parties showed that there is still a social reflex among Bosnian Muslims. What were the goals of the Islamic community and political representatives in the Austro-Hungarian period was carried over to the period when the common state of the South Slavs, Yugoslavia, was created. The Islamic identity of Bosniaks and the political subjectivity of Bosnia and Herzegovina were primary concerns. Unfortunately, land ownership was slowly disappearing and, due to state reforms, it was becoming the property of Christians.

After the Second world war and the establishment of the communist order, Islam in Bosnia was completely marginalized. *Ulema* and intellectuals lost their social position

* International University of Sarajevo, Associate Professor



Photograph 1. Alija Izetbegović, the first President of Bosnia and Herzegovina, at the commemoration of the Srebrenica massacre on July 18, 1998

and importance, and the teachings of Islam were interpreted through the principles of Marxism and historical materialism. A certain renaissance began during the seventies of the twentieth century when Yugoslavia established contacts with important Islamic countries through the Non-Aligned Movement.

And precisely in this period, when Bosnian Muslims managed to get the status of an equal nation (not under the name Bosniaks, but Muslims with a capital M), significant thinkers and reformers came forward. People like Husein Đozo, Ahmed Smailović, Nerkez Smailagić and Alija Izetbegović laid the foundations of contemporary Islamic thought in Bosnia and Herzegovina. The need to position Islam according to the already mentioned realities required a new interpretation of Islamic regulations, new forms of cultural practice as well as social engagement. (Đozo, 1998.)

These discussions and actions within the educational system through the formation of the Faculty of Islamic Sciences, publishing activities and a kind of anti-communist and pro-democratic establishment of the growing contemporary Muslim intellectual elite in Bosnia and Herzegovina also determined the attitude towards Islam. A critical examination of the reasons for the overall decline of the Islamic world despite following the Revelation has become a significant topic. In this, Izetbegović stood out as a thinker who spoke rationally not only about the problems of the Islamic world, but also the deviant ways of the advanced West. Returning to the Qur'an was the central message. (Izetbegovic, 2005)

After the collapse of communism in Eastern Europe, which was followed by the dissolution of Yugoslavia, Izetbegović became a political representative of the Bosniaks, and then the president of Bosnia and Herzegov-

ina. Izetbegović could not consistently present and implement his own political vision due to heavy war and post-war burdens and the anti-democratic aspirations of other political actors in Yugoslavia/BiH. But his significance in the process of democratization of these areas is great and putting him in the context of Bosniak cultural and political revival, he becomes the most important politician of this nation in the 20th century. His decade is marked by the successful struggle for the survival of BiH, the return of the national name Bosniak and the overall freedom that the Bosniak people and members of Islam in BiH began to experience. (Mu-laosmanovic, 2017.)

On the other hand, the events of the war and the Bosnian genocide did not lead to revenge and excommunication of non-Muslims, but they were still considered “the richness and advantage of Bosnia”. These achievements, placed in the context of changes on the world political stage and the relationship of certain European powers towards Bosnia and Herzegovina, Bosniaks and Islam, are almost epoch-making. Because of this, Izetbegović has the greatest merit. In this approach, Izetbegović emphasized the superiority of Islam, which educates people and leads them to action that transcends human whims and feelings.

Islamic identity was strengthened and became the basis of Bosniakhood. After the war (1992-1995), Islam in Bosnia and Herzegovina was strong and vital again. The freedom that Muslims got was seen in the number of non-governmental associations that were dominantly engaged in humanitarian work, while a certain circle also had purely

missionary goals. It was about Salafi associations created after the war. Many younger people saw in the Salafi approach their own self-realization as well as uncompromisingness in promoting Islam as a worldview. Freedom of action and disillusionment with European values created during the aggression opened the way for unrestrained action. Nevertheless, internal disputes, and especially global movements after September 11, 2001, led to new circumstances for Islam in Bosnia.

There is no doubt that Islam in Bosnia experienced a huge injustice in first two decades of 21st Century. Some would say that there is no difference in the processes throughout the Islamic world and that Bosnia is just another example. Surely that the context varies from area to area. Namely, as a country that has come out of war and as a nation that has the experience of genocide, Bosnia and Bosniaks faced different initiatives that dealt with reconciliation, transitional justice, and then with suppressing violent extremism.

Until 2001, Islam was sporadically mentioned in this context, but after that it became the main source for the interpretation of violent extremism. This further frustrated the Bosniaks because of the clear traces of violence perpetrated by Serbian and Croatian extremists, many of whom were not prosecuted or held accountable for the crimes committed. Ironically, Islamic Community had to be the first to face these accusations and respond to them academically and religiously. (Islamska zajednica u BiH, 2017.)

Muslims have lately been wrongly perceived as a threat to security hence have become a target. Bush’s War on terror opened up the

possibility of radicalization and unwanted responses to this obvious injustice, but only a few incidents happened and that too without serious consequences. Throughout the war and post-war period, Muslims felt that they were standing on the sidelines of civilizational values and that, in the end, they were defending the humanistic values of the modern world. While mosques were being demolished and Muslim civilians were being killed, the Bosniaks guarded the churches and did not mistreat the Christians who lived under their rule. However, all that is almost completely forgotten. That negative relationship and great worries that loomed over Muslims were successfully resolved by Muslim institutions, primarily Rijaset of Islamic Community in Bosnia and Herzegovina, as well as the strong political position of the strongest Bosniak political party, SDA (Party of Democratic Action). Precisely this fact, that Muslims in Bosnia and Herzegovina can rely on the institutions they built, brought a feeling of relative security.

Conclusion

During 20th Century Islamic thought in Bosnia and Herzegovina was developed on the basis of political and societal needs of Muslim population. While first half of the century was a period of Muslim struggle to preserve economic foundation and autonomy of religious institution, what also directed ulema in their behaviour, the second half witnessed cultural and political rise that gave birth to different theoretical approaches about the position of Islam and Muslims within the state and society.

Precisely in this period, when Bosnian Muslims managed to get the status of an equal nation (not under the name Bosniaks, but Muslims with a capital M), significant thinkers and reformers came forward. People like Husein Đozo, Ahmed Smailović, Nerkez Smailagić and Alija Izetbegović laid the foundations of contemporary Islamic thought in Bosnia and Herzegovina.

Fin de siècle for Bosniaks (Muslims) as for any other nation represented globalization of all social processes, and thus religion, which began to have an increasing influence. Democratization of society brought pluralism as a core idea of liberal order and practical indicator of freedom within the state. Since Bosnia and Herzegovina was in postwar, post conflict and transitional state, all these democratic processes were burdened by that legacy. Also, a number of reasons can be pinpointed for this global trend of returning to Islam and they all had a cumulative effect on the hearts and minds of Muslims globally.

All these developments created a vibrant Islamic scene in Bosnia and Herzegovina. New approaches found followers who were rooted in Islamic identity, its values and projections. Isolationism wasn't an option but proud belonging to Ummah had a call to manifest it on almost every occasion. More

than a century of living as a second-class citizen, the experience of genocide and especially European failure to protect Bosniaks during the war formed firm stand of Bosniak ethical superiority. The complexity of Islamic practice is discussed publicly and by media coverage while important issues such as free hours for jummah prayer, halal diet etc., are not only related to agreement between Islamic Community and the State but also are seen as a factor who are influencing society as a whole. No doubt that bigger receptiveness of Islamic norms among Bosniaks made many societal relations closer to Islamic values.

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Featured Activities



Journal of Balkan Studies Volume 2 - Issue 2 (July 2022)

D: 31.07.2022 L: English- Bosnian C: North Macedonia T: Journal

The 4th issue of the Journal of Balkan Studies, published in online format, includes 4 articles and 4 book reviews. The name of the articles are as follows: "Power and History in the Serbs: Historiography after 1990", "Ibtidaiye Mektebs in the Kaza of Gijlan According to the Ottoman Sources During 1900-1906", "The European Union's Political Membership Criteria and Their Effects on Divided Societies: The Case of Bosnia and Herzegovina", "War Memorials and their Impact on Reconciliation: The Case of Vukovar".

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



Akademia Shkupi
Üsküp Düşünce Okulu

Skopje School of Thought Summer Program

D: 1-12.08.2022 L: Turkish C: North Macedonia T: Training

The Skopje School of Thought training program, organized jointly with the Fettaf Efendi Education and Thought Association and Abdullah Tivnikli ISAR Foundation was held online for ten days in North Macedonia. The program aimed to expand the perspectives of undergraduate and graduate students studying in Turkey and Balkan countries on Islamic Sciences and the Balkans, to strengthen their relations with the region, and to bring students together with experts in their fields.

<https://www.fettahefendi.com/haberler/udo-yaz-2022-basvurulari-basladi>



The Bosnian nation: The Past and the Prospect

D: 11.06.2021 L: English C: Bosnia Herzegovina T: Analysis

In the analysis published by the Center for Balkan Studies, it is mentioned that the most important condition for successful state-building is that individuals are willing to belong to it and that they foster this by maintaining the borders and sovereignty of the state. In the concluding part of the article, solutions are offered for Bosnia's efforts to become a successful nation-state.

<https://bsc.ius.edu.ba/content/bosnian-nation-past-and-prospect>

China's Peaceful Rise or Its Global Hegemony: The Case of Central Asia

*Hatice Demirci**

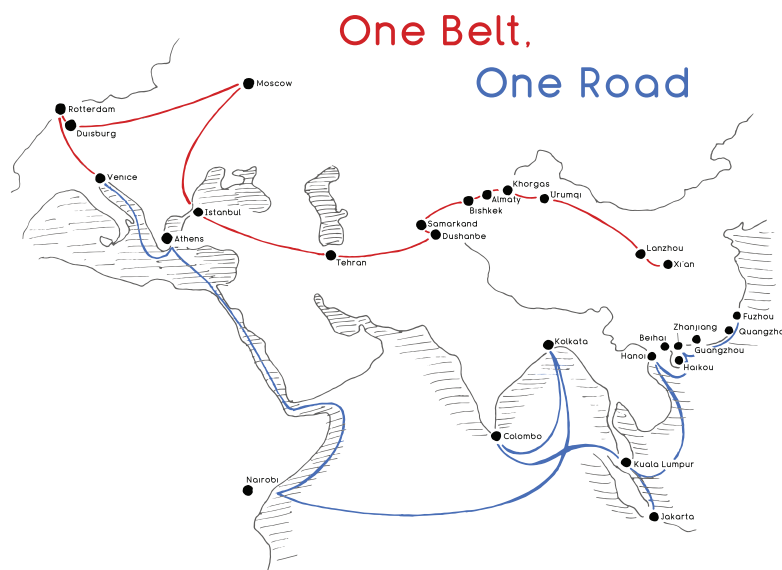
Introduction

The 21st century has witnessed the rapid economic growth of the Global South and has brought with it the question of whether international politics has changed its axis. With its rapid economic development, the People's Republic of China (PRC) stands out as an essential actor at the centre of this debate in context of global politics. The People's Republic of China (WorldData.info, 2021), which is the second largest country in the world economy with a Gross Domestic Product (GDP) of 17,734 Billion Dollars, has sometimes maximized its economic and political power in the history while at several other times faced the risks of weakening and disappearing its power. The fact that the PRC, which has a deep-rooted imperial tradition, is an essential political power in East Asia is associated with its economic and military. In this context, the "existence" of the PRC at the regional and global level during the Imperial period was possibly shaped by the title of "son of the sky" and the meta-narratives that the Confucian tradition brought to the state (Ergenç, 2014). Positioning itself in the hierarchy, above any civilization in the world, China claimed to be the cultural

centre of the world until it lost its self-image with its defeat in the Opium War and believed that it had the authority to dominate and assimilate the civilizations it accepted below in the hierarchy through this China-centred metanarrative. (Spencer, 2013). This "honourable" civilization, shaped by cyclical gains and significant historical breaks, Confucian narrative, and the Tributary System, was replaced by the period called "the century of humiliation" and identified with the feeling of "shame" in ontological security as a result of both the problematic relations with the colonial states and internal conflicts since the 19th century (Demirci, 2022).

This study deals with the economic policies implemented by the PRC, which has become a rapidly rising and elemental power in world politics today, within the framework of the Belt and Road Initiative, and the cultural diplomacy activities carried out through Confucius Institutes. In the study, the relevant policies are analysed against the concepts of "debt-trap diplomacy" and "cultural hegemony" in the literature. The implementation and returns of the said economic and cultural policies are discussed by limiting them to the Central Asian region.

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Photograph 1. Map of One Belt One Road Initiative

Background of Economic Aid: “Peaceful Rise” or “Debt Trap Diplomacy”

In the period known as the “century of humiliation” in the literature, the PRC continued its isolation policy for many years, taking a passive position in world politics until the death of its Chairman Mao Zedong in 1978. After Deng, Xiaoping came to power and accepted the free market economy as the country’s economic policy in the 1980s and the Chinese economy began to proliferate when the Cold War began to unravel. In a sense, the foundations of China’s current economic success were laid (Aydin & Vural, 2019). This is because, while China met a quarter of the world’s production in the 18th century (Deniz, 2014), the Chinese economy in the 21st century declined to a level that could meet only 13.2% of the world’s production (Maddison, 1988). The PRC, which has produced policies to realize its economic development as of

the 2000s, has gained significant momentum in its development with the “Belt and Road Initiative” declared by President Xi Jinping in Kazakhstan in 2013. The initiative was announced to revive the historical Silk Road; China aimed to realize the “Silk Road Economic Belt” between China, Eurasia, and Europe through building infrastructure, finance, and trade links. In this context, China has two important connection points, namely the North and South routes. While the northern axis reaches Northern Europe via Kazakhstan and the Russian Federation; the southern axis reaches Southern Europe via Kyrgyzstan, Uzbekistan, Turkmenistan, Iran, and Turkey (Leverett, 2016). With six economic corridors built since 2013, along with various land and sea routes, China has established relations with 65 countries worldwide. Additionally, it has connected 4.4 billion people, more than 63% of the world’s population, and 30% of its GDP has been integrated into this economic network (Sarker, Yin, Sarkar, 2018).

One group of researchers discusses the rapid rise of the PRC with its economic dimension and questions the relationship between economic influence and “debt trap diplomacy”.

The PRC realized its economic development to a great extent through the economic policies it implemented in the 2000s and started to compete with the United States of America (USA), the leading actor in the global system. Although the rapid rise of the PRC often took place in the state discourses in the first years of the 2000s as “peaceful rise”, this discourse began to evolve into expressions such as “Chinese century”, “Chinese dream”, “liberation from the century of humiliation” in the following years. Simultaneously, discussions have come to the fore in the literature within the framework of the problem of whether the US-China rivalry is a hegemonic rivalry beyond the economic dimension (Allison, 2015). One group of researchers discusses the rapid rise of the PRC with its economic dimension and questions the relationship between economic influence and “debt trap diplomacy” (Aydın & Vural, 2019). Another group examines the relationship between the initiative to introduce the Chinese language and culture to the world, especially with Confucius Institutes, and the “cultural hegemony” (Duran & Yılmaz, 2019). Debt trap diplomacy means that if the instalment or interest on the debt becomes

unpayable, the borrowing process is prolonged or not ended, and this situation is politically instrumentalized. Debt trap diplomacy has been defined as Chinese imperialism in the literature. It has been argued that China wants to establish influence on a regional and global scale, primarily through the infrastructure investments it provides to developing countries through the Belt and Road Initiative (Aydın & Vural, 2019). Central Asian countries are also crucial for China in terms of access to raw materials, natural resources needed for production, and geographical opportunities (Salman & Özbay, 2019). The economic relations developed by the Central Asian countries with China are as follows:

- China built a 1,800-kilometer natural gas pipeline with a loan of 8 billion dollars to Turkmenistan.
- The Chinese-origin CNPC state company carries out the oil and natural gas exploration work in Uzbekistan.
- Oil and natural gas are transported to China through pipelines built in Kazakhstan.

It becomes known that these states have received many infrastructure and superstructure development aids and loans, as well as their economic relations with China strengthened based on natural resource trade. This situation is a clear precedent in Kyrgyzstan and Tajikistan, which have weaker economies compared to other Central Asian countries. Although it is known that Tajikistan owes 1.5 billion dollars to China and 1.8 billion dollars to Kyrgyzstan, it is evident that these figures are increasing rapidly (Kerimoğlu, 2019).

The Importance of Confucius Institutes in Cultural Diplomacy

Considered an important soft power tool in the global hegemony race, non-state institutions fail to find the opportunity to operate under the state's control due to China's totalitarian political regime. In this context, Confucius Institutes operating in various parts of the world continue their activities under the umbrella and supervision of The Center for Language Education and Cooperation (CLEC), affiliated with the Ministry of Education (MOE) of China. The number of Confucius Institutes is more than one hundred and fifty around the world today. China uses these institutes as a cultural diplomacy tool to eliminate its negative image of Tibet, Taiwan, and other human rights violations (Önal, 2020). On the other hand, contemporary China is considered a continuation of its historical origins. It is assumed that Chinese teaching would be possible with the understanding of this historical heritage, and language learning is emphasized as very important for this transfer. In this context, the importance of Confucius Institutes has been accepted as essential for understanding the traditional Chinese narrative by introducing the Chinese language and culture to the world. As a matter of fact, the economic network created in the world with the Belt and Road Initiative has increased the interest in the Chinese language. Confucius Institutes try to respond to the need, and over thirty million people have learned Chinese in this way till date (Önal, 2020).

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Although the cultural diplomacy activities of China in Central Asian countries, predominantly Muslim, Turkish, and Sunni, were first started with an institute established in Tashkent in 2004, it is obvious that they have increased, especially since the 2010s. Regarding the figures today, there are five institutes in Kazakhstan, four institutes in Kyrgyzstan, two institutes in Tajikistan, and two institutes in Uzbekistan (Dig Mandarin). As in many other parts of the world, the main motivation of Confucius Institutes in Central Asia is to teach the Chinese language through established institutes. On the other hand, there is a claim that the institutes established in this region are also involved in activities to accelerate language education in East Turkestan. China's cultural diplomacy activities in Central Asia are not limited to Confucius Institutes. Various vocational schools, courses, and student exchange programs are also important tools in developing these activities. In this context, while approximately 3,000 Chinese students are studying in Central Asia, more than 30,000

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students went to China from Central Asia to study. It is seen that students who study in China learn the Chinese language at a reasonable level and are generally engaged with Chinese companies or affiliated institutions after returning to their home countries (Kerimoğlu, 2019).

Conclusion

China, the rising actor in global power competition, uses various tools to increase its economic and cultural influence in the world. While these activities, which are discussed in the literature with all their positive and negative effects, sometimes offer the opportunity to reach financial resources to developing countries, sometimes they can have negative consequences for the relevant countries due to the continuity of debt and the tough stipulations in the agreements. It is visible that these activities, which are discussed in the literature as debt trap diplomacy, are pretty common in Central Asia as in many parts of the world. On the other hand, China's relative dependence on the region in terms of natural resources lim-

its China's capacity to dominate the region.

Even though the global power competition is mainly handled in the context of economic and military capacity, the importance of cultural diplomacy and cultural hegemony in this competition is undeniable. However, it is explicit that civilizations with a deep-rooted historical heritage put the social memory into practice in their domestic and foreign policy routines. While past narratives and traumas are decisive in all these processes, in the 21st century, which is defined as the "Chinese century", Confucius Institutes have been an important tool in realizing the desire of exporting the Chinese language and culture to various parts of the world through cultural diploma activities. In this context, it is observable that both economic and cultural activities have gained momentum in Central Asia, which has become a centre of attraction in terms of both its close geographical location and raw materials and natural resources.

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Featured Activities



How China is Using Scholarships to Shape Indonesian Muslim Students' Views

D: 17.03.2022

L: English

C: Indonesia

T: Analysis

In the analysis published by The Conversation it is discussed China has expanded its soft-power clout in Indonesia in recent years to accompany its growing economic and political foothold in Indonesia. One of these endeavours is courting Muslim students, known as "Santri", with scholarships.

<https://theconversation.com/how-china-is-using-scholarships-to-shape-indonesian-muslim-students-views-176383>



CENTER FOR LANGUAGE
EDUCATION AND COOPERATION
中外语言交流合作中心

Chinese Consulate General in Almaty Held "International Chinese Language Day" and Seminar on Chinese Language Teaching Institutions within the Consulate General Area

D: 20.04.2022

L: English

C: Kazakhstan

T: Seminar

While talking about the success of institutions in teaching Chinese language and culture, the emphasis is on the growing cooperation of Kazakhstan-China relations based on various fields. Expectations regarding the importance and continuation of cooperation and cultural exchange constitute the main agenda of the seminar.

<http://www.chinese.cn/page/#/pcpage/article?id=1046&page=3>

The Dilemma of Global Norms in Food Security: The Case of Palestine

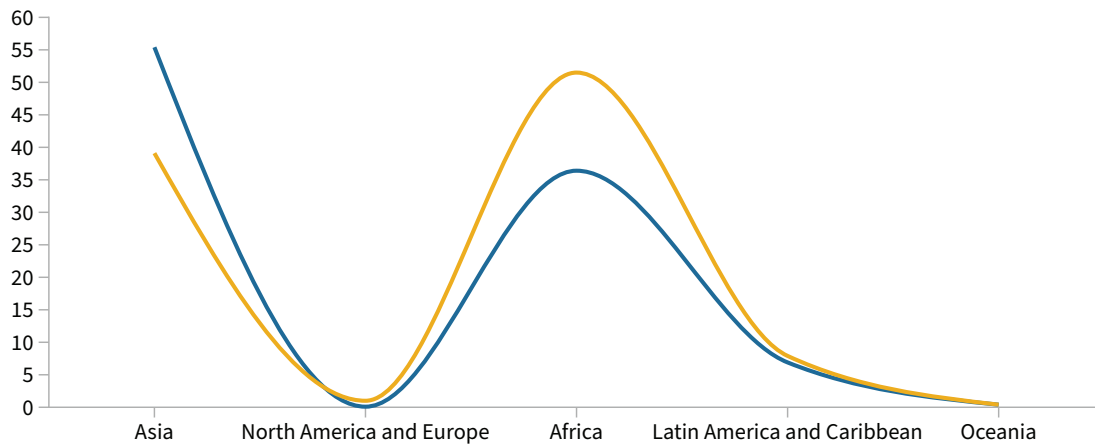
*Ceyda Bostanci**

Food security is a concept with a complex web of relationships covering many issues. Many factors, especially globalization, energy markets, and environmental problems, can affect food security (Lang et al., 2009). With the increase in poverty and unemployment in many countries with the COVID-19 epidemic, societies have had difficulties meeting their basic needs. Additionally, the increase in energy prices since 2021 and the lack of grain shipments in 2022 due to the Russia-Ukraine crisis caused an increase in food prices. In this context, the societies living in the war zones suffered the most. Moreover, the countries experiencing development and energy problems were also affected by this situation. It is prominent that Europe also has problems in energy and food security. Therefore, food and energy security is a problem with global repercussions and effects. This analysis explains, firstly, the development of definitions of food security and insecurity and then evaluates ethical dilemmas and global and national policies developed for the global solution of food crises. This conceptual framework includes the food crisis that Palestine is experiencing. Thus, this analysis aims to shed light on the dilemmas in the practices of global norms created in understanding food security.

What is Food Security?

Many definitions of food security have been put forward against the question of what criteria food security should be evaluated against. In 1974, the Food and Agriculture Organization (FAO) introduced food security as “making the world’s supply of basic food materials available and sufficient at all times to sustain the steady expansion of food consumption and compensate for fluctuations in production and prices” (United Nations, 1975, p. 14). In 1983, the institution expanded this definition and assumed that food security should always be ensured for all people with economic and physical access to food (Clay, 2002, p. 27). At the World Food Summit held in 1996, food security was defined as the access of all people at all times to “nutritious and safe food for a healthy and active life” (FAO, 1996, article 1). Thus, the importance of not only access to food but also the quality of the accessed food was emphasized. In 2002, the concept of “social access” was added to the concept of economic and physical access (Simon, 2012, p. 4), and social conditions were also taken into account with this definition. Thus, it is important that one’s access to food should not emanate from their discriminatory status that puts them over others. (2012, p. 6).

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Graphic 1. Total malnourished population worldwide in 2019 and expected population ratio in 2030 (%)

Source: FAO (2020, p. 16)

There are four basic norms of food security. These are “availability”, “access”, “utilization,” and “stability”. Availability is met by the concept of sufficiency and refers to the production and supply of food in sufficient quantity. At first, it was thought that food security problems would be solved with the increase in food production (Simon, 2012, p. 5). Amartya Sen first defined the norm of access in the 1980s as “having a regular and sufficient amount of food” (p. 6). The utilization norm emphasizes safe and nutritious qualities, while the stability norm aims to describe the permanent or temporary nature of possible food crises (p. 8). Thus, the upper norm in food security can be defined as the obligation of each individual/human to have access to a sufficient amount of food despite crises.

Food insecurity is a situation that can arise in the absence of any of these four norms of food security. Global and local issues are

effective in the formation of food insecurity. With food prices increasing since 2021, there has been a problem of food insecurity around the world. It should be noted that food insecurity is not a new phenomenon neither is it related to any specific locality.

The Food and Agriculture Organization of the United Nations (FAO) report in 2020 shared the amount of malnourished population worldwide, its rates, and expectations for 2030 without including the impact of COVID-19. According to this report, while the Asian region had the highest rate of malnutrition in 2019, a decrease will be seen in 2030, and a severe increase in food insecurity is expected in Africa in 2030. It was predicted that there will be an increase of 1% in Latin America and the Caribbean, and little change in North America, Europe, and Oceania. The recent increase in energy prices, the epidemic, and the Russia-Ukraine war have

affected food access in the Middle East, Europe, and Southeast Asia. On the other hand, environmental conditions and regional conflicts also affect the Middle East, North Africa, and Southeast Asia.

In response to these alarming statistics and the recent food crisis, some countries have started to impose bans on food exports and have adopted national food safety policies against food insecurity. This policy, referred to as food nationalism, restricts certain food supplies. Hammond (2022) states that this practice is not new, and 36 countries have imposed export bans on wheat and rice for four years since the 2008 financial crisis. Thus, he states that some countries have become more impoverished and have suspended education due to food insecurity. During the Russia-Ukraine War, India, Russia, Ukraine, Egypt, Kazakhstan, Kosovo, and Serbia banned wheat exports, while Argentina, Egypt, Indonesia, Iran, Kazakhstan, Tunisia, and Kuwait imposed restrictions on some of their products (Bloomberg, 2022). On the other hand, due to both inflationary pressures and the effect of global developments, Turkey restricted some products in seeking solution to the ongoing food crisis. The "Grain Corridor" initiative was commenced under the UN and Turkey's leadership to ensure the supply chain's reorganization and resolve the process through cooperation and dialogue. Via this initiative, the flow of the global supply chain will be continued, and Russia and Ukraine will be able to continue global trade despite the war they are going through. However, access to food in conflict zones will increase.

In the context of conflict and food security, Palestine has long suffered. Conflict affects many economic and social factors. Access to agriculture, land, and water resources of Palestine, which has been under occupation for a long time, is restricted by Israeli forces.

Food Insecurity in Muslim Societies: Palestine as an Example

With the Russia-Ukraine war, the food crisis has gained a global attention. Global food crises are becoming a topic of frequent discussions. However, as the data show, the rate of food inaccessibility is high in Asia and Africa. In this context, food safety problems must be addressed and discussed further in the regional and local contexts. Due to the political instability and environmental disasters in the Middle East and Asia, people have difficulty accessing basic foods. For example, people's access to food has decreased due to the war in Syria and Yemen.

In the context of conflict and food security, Palestine has long suffered. Conflict affects many economic and social factors. Access to agriculture, land, and water resources of Palestine, which has been under occupation for a long time, is restricted by Israeli forces (Lin, Kafri, Hammoudeh, Mitwalli, Jamaluddine,

There is a need to execute and regulate food policies in conflict zones such as Palestine and Yemen. In this context, the Gulf Cooperation Organization and the Islamic Cooperation Organization stand out as potential institutions that can lead to the establishment of food governance and dialogue.

Ghattas, et al., 2022, p. 5). In addition, occupation, military actions, and restrictions make Palestine dependent on the Israeli market, and the purchasing power of Palestinians has decreased over time (p. 6). According to the data of UNRWA and FAO, in 2013, food insecurity in Gaza was 57%, while it was 19% in the West Bank (UNRWA, 2014). Israeli pressure, cutting foreign aid, restricting Gaza's tunnel trade¹, and unemployment influence this food insecurity (UNRWA, 2014).

The long duration of the conflict affects the countries in the conflict area and other countries in the region. Israeli pressure and global issues make it difficult for Palestinians to access food. On the other hand, international organizations may prefer to withdraw from conflict zones, as the problem cannot be solved and funds are limited. UN-based UNRWA, established in 1949 to help the Palestinians, extended its mandate until 2023 due to the inability to resolve the conflict.

The fact that Palestinian society has become dependent for basic needs and weakened economically and socially is a problem that the international community should not ignore. In this context, the food governance in conflict zones and the access to food of refugees fleeing conflict should be discussed on an ethical level again.

The creation of food safety policies is inseparable from the concept of governance. One reason for this is that food has a global supply chain. It is affected by various global issues, development policies, and conflicts. Especially people in war zones need cooperation and norms to access basic needs. Non-governmental organizations, including the UN and the Gulf Cooperation Organization in Palestine and Yemen, and social movements shape food safety policies.

In this context, agreements supporting the Grain Corridor global supply chain reduce food insecurity in the conflict zone. In particular, global crises cause societies living in conflict zones to lose resilience. For this reason, it should be ensured that societies have access to basic needs in conflict zones within the framework of international law. The internal conflict in Yemen or the occupation that Palestine has been through for a long time should not only be considered a threat to the integrity of the state but also a violation of human rights, both economically and socially. For this reason, access to sufficient food without discrimination, which we describe as the upper norm of food safety, should also be applied to societies living in conflict zones.

1 The Gaza Strip Tunnels were built to provide the trade with Egypt in response to Israel's embargo.

Conclusion

The conceptual and contextual framework of food security is changing based on the food insecurity experienced by societies. Countries in the Asian and African regions are most affected by the food crisis. Global, regional, and national parameters can shape food crises. At this point, as well as the economic and environmental factors affecting the food crisis, international conflicts make access to food difficult.

States can alleviate food crises by adopting the policy of food nationalism after serious crises and employing cooperation and dialogue. Although the food nationalism security policy continues to be maintained, it is evident that it is not an effective and efficient policy. Food nationalism strengthens the understanding of the protectionism of states rather than solving these problems, and these policies cannot benefit food safety governance in the process.

Since international conflicts have global effects, the food security policies of states and non-state actors will guide the construction of this problem. For example, although the Russia-Ukraine crisis had a global impact on food security, the food supply chain could be maintained through cooperation and dialogue. For this reason, political and economic mechanisms for food security in conflict zones should be established, and this issue should be examined in the context of international law. There is a need to execute and regulate food policies in conflict zones such as Palestine and Yemen. In this context, the Gulf Cooperation Organization and the Islamic Cooperation Organization stand out as potential institutions that can lead to the establishment of food governance and dialogue.

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Featured Activities

RESEARCH Open Access

Pathways to food insecurity in the context of conflict: the case of the occupied Palestinian territory

Tracy Kuo Lin^{1,2}, Rawan Kafri¹, Weeann Hammoudeh^{2,3}, Suzan Mitwalli^{1,3}, Zeina Jamaluddin⁴, Hala Ghattas⁴, Rita Giacaman⁵ and Tiziana Leone^{2*}

Abstract Conflict reduces availability of production input and income. Increases the number of days households had to rely on less preferred foods, and limits the variety of foods eaten and the portion size of meals consumed. While existing studies examine the impact of conflict on different food security measures (e.g., Food Consumption Score, Food Insecurity Experience Scale), the relationship between these measures as well as their relationship with political, economic, and agricultural factors remain under explored. Food insecurity may not only be an externality of conflict but also food deprivation may be utilized as a weapon to discourage residency in contested territories or to incite violence.

Methodology This paper examines the association between political factors (e.g., violence, policies that require permit for passage in one's own hometown), economic factors (e.g., loss of assets, unemployment), agricultural factors (e.g., shortage of water, poor weather conditions), and food insecurity experience and dietary diversity in a conflict setting—that of the occupied Palestinian territory (oPt). The study employs generalized structural equation models to analyze the Survey on Socio-Economic Conditions for Palestinian Households, 2014 dataset compiled by the Palestinian Central Bureau of Statistics—which contains a representative sample of the population in the oPt at governorate and locality levels.

Results We find that in the West Bank, residence in Area C—administered by Israel in both civil and security issues and contains illegal Israeli settlements and outposts—is associated with a higher level of agricultural hardship ($p < 0.01$) but lower economic hardship ($p < 0.01$) and a higher dietary diversity ($p < 0.001$), as compared to those living outside of Area C. In the Gaza Strip, living within one kilometer to a buffer zone is associated with lower dietary diversity ($p < 0.01$), higher level of political hardship ($p < 0.01$), and higher level food insecurity experience ($p < 0.01$) compared to not living in close proximity to a buffer zone. Concurrently, in the Gaza Strip, food insecurity experience is associated with approximately a one-point reduction in dietary diversity as measured by the food consumption score ($p < 0.01$).

Conclusions The results suggest that broader socio-political conditions in the oPt impact different aspects of food security through augmenting the economic and agricultural hardships that are experienced by the residents. As such,

Pathways to Food Insecurity in the Context of Conflict: The Case of the Occupied Palestinian Territory

D: 06.07.2022

L: English

C: Palestine

T: Article

This paper examines the association between political factors economic factors (e.g., loss of assets, unemployment), agricultural factors (e.g., shortage of water, poor weather conditions), and food insecurity experience and dietary diversity in a conflict setting—that of the occupied Palestinian territory

<http://icph.birzeit.edu/research/publications/pathways-food-insecurity-context-conflict-case-occupied-palestinian-territory>



Food Export Bans Will Make the Food Crisis Worse

D: 18.07.2022

L: English

C: Morocco

T: Opinion

In the opinion published by the Policy Center for The New South, the economic effects of the Russia-Ukraine war and the global food supply chain disrupted by COVID-19 and food export bans are discussed.

<https://www.policycenter.ma/index.php/publications/food-export-bans-will-make-food-crisis-worse>

Policy Brief

Implications of Food Systems for Food Security: The case of the Republic of Mozambique

By Isabelle Tsakok

PB - 43/22

Mozambique is resource-rich and strategically located on the east coast of Africa between Tanzania and South Africa. Its mineral wealth includes coal, iron ore, bauxite, copper, gold, rubies, and natural gas. Valuable marine stocks include crustaceans, demersal and pelagic fish which populate its long coastline. Its agriculture is endowed with plentiful land, water, and a generally favorable climate for agricultural (crops and This Policy Brief focuses on how policy and institutional neglect of a country's food systems ensure millions suffer chronic malnutrition and poor health status, right from conception to infancy. The Frelimo government has not prioritized using Mozambique's mineral wealth to invest in agriculture, the primary sector the majority depends

Implications of Food Systems for Food Security: The case of the Republic of Mozambique

D: 18.07.2022

L: English

C: Morocco

T: Policy Brief

In the policy brief published by the Policy Center for The New South, Although Mozambique is a rich country in natural resources, it is claimed that its wrong political policies pose a threat to food security.

<https://www.policycenter.ma/index.php/publications/implications-food-systems-food-security-case-republic-mozambique>

Featured Activities



LDII Encourages Diversification of Staple Foods to Strengthen Food Security

T: 28.07.2022 L: English C: Indonesia T: News

President of LDII emphasized that due to the food crisis, the society should be ready for the high price of wheat and rice, which is traditionally consumed a lot, and that it should focus on food diversity.

<https://ldii.or.id/ldii-dorong-diversifikasi-makanan-pokok-untuk-perkuat-ketahanan-pangan/>

ERF Policy Brief No. 84 | July 2022

Policy Brief

Cash Transfers During the Transition to Adulthood in Jordan: Associations with Household Food Insecurity and the Subjective Wellbeing of Youth

Maia Sieverding and Zeina Jamaluddine

About the authors

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In a nutshell

- 20% of Jordanian-headed households with youth aged 16-30 receive a government social assistance cash transfer
- 96% of Syrian-headed households with youth aged 16-30 receive at least one cash transfer from a United Nations agency. Just under 30% of households receive two or more transfers.
- There is high vulnerability to food insecurity among households with youth. Among Jordanian households, 27% were moderately food insecure and 18% were severely food insecure. Among Syrian households, 40% were moderately food insecure and 24% were severely food insecure.
- Food insecurity is highest in urban areas among both Jordanian and Syrian households.
- The prevalence of food insecurity among Syrians, despite the prevalence of receiving cash transfers, suggests that the amounts of these transfers may be insufficient to meet households' basic needs.
- Poor subjective wellbeing was also common among youth: 39% of Jordanian and 52% of Syrian youth suffered from poor subjective wellbeing.
- Food insecurity was a significant predictor of worse subjective wellbeing among both Jordanian and Syrian youth.
- Among Jordanian youth, household receipt of social assistance was not predictive of subjective wellbeing.
- Among Syrian youth, only those in households that received three types of cash transfers experienced better subjective wellbeing. This may be related to the total amount of assistance received.
- The substantial burden of both food insecurity and poor subjective wellbeing among

Cash Transfers During the Transition to Adulthood in Jordan: Associations with Household Food Insecurity and the Subjective Wellbeing of Youth

D:01.07.2022 L: English C: Egypt T: Policy Paper

This paper analyses that food insecurity is highest in urban areas among both Jordanian and Syrian households. Poor subjective wellbeing was common among youth. 39% of Jordanian and 52% of Syrian youth suffered from poor subjective wellbeing.

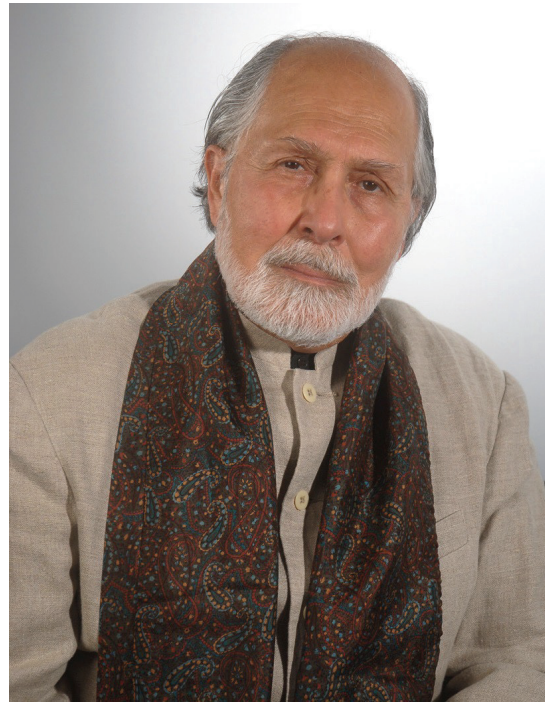
<https://erf.org.eg/publications/cash-transfers-during-the-transition-to-adulthood-in-jordan-associations-with-household-food-insecurity-and-the-subjective-wellbeing-of-youth/>

A Life in Pursuit of Sacred Knowledge: Seyyed Hussein Nasr

*Nurullah Koltas**

Seyyed Hossein Nasr, born in Tehran in 1933 as a member of a family that raised famous scholars whose origins go back to Kashan, grew up in an environment where traditional religious understanding and various aspects of art were permeated. The core of his passion for philosophy, literature, and science began to sprout in such an environment. After completing his primary education in Iran, he completed his undergraduate studies in physics at the Massachusetts Institute of Technology (MIT), his graduate studies in geology and geophysics, and then his doctorate in the history of science at Harvard. While teaching at MIT and Harvard, he decided to return to Iran in 1958. In addition to his lectures at Tehran and Aryamehr universities, he founded the Imperial Iranian Academy of Philosophy. Here he worked with the world's leading scientists and philosophers. After 1979, he moved to America with his family and continued his work there. One can say that he authored several works and raised many students throughout his prolific life.

Seyyed Hossein Nasr, who has recently been a very influential intellectual with his works, writings, and conferences he gave all over the world, is an important figure in Turkey. He is renowned for his books and efforts to reveal how to fulfil the promise made by Muslims in Bazm-i Alast by putting the idea



Photograph 1. Seyyid Hussein Nasr

of tradition at the centre. It is possible to discuss some, if not all, of Nasr's influences, from tradition to the understanding of being and from art to the history of science, under several headings.

Being and the Cosmic Journey

According to Nasr, beings are on a cosmic journey toward the Source of their being, in other words, to Being and Beyond Being si-

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multaneously. Some people in the world are unaware of the existence of such a journey. Some of them try to position their lives in line with the understanding of the mystery of our situation before we were born into the lower universe, namely the world and the place we will go to. Coming from Source is described as the descending arc, and returning to the Source is described as the ascending arc. As it oscillates between these two arcs, consciousness always comes first. Remember that knowing who we are, according to Nasr, will play a key role in reaching our human truth by opening the veils of ordinary consciousness. And then our identity, which stands beyond the limit of time and space – one of Nasr’s starting points is that the concept of identity as a sign of our dependence on the Self, the Core, is essentially in His Knowledge and that the only truth, both in the beginning and at the end, is the Truth since we have no other truth than this-.

Consciousness First

The two aspects expressed in Saint Augustine’s statement that “In man, there are two [natures]” (Duo sunt in homine) raise the question of what should be decisive in the course of man. Seeking the possibility of appearance and going beyond appearance is mandatory to move from phenomenon to noumenon. Having the faculty of imagination, we need to continue our journey in the world by trying to transform the imaginary landscape within us without being stuck in the realm of images. Just as the shell has to be broken in order to reach the core and taste, it is necessary to go beyond the

realm of images and turn towards the truth. This is equivalent to a timeless journey to our Source. The journey in question essentially aims at “remembering” the promise we made in the past of being conscious of Whose slaves we are. In other words, we should be in pursuit of realizing that there is an effort to make people forget the promise with countless curtains in the world and remember it as if to nullify the saying that “what is out of sight becomes out of mind.” Lifting the veil of oblivion is also a progression from self-knowledge to Self-knowledge beyond discursive thinking.

The Essence of Knowledge or The Knowledge of The Self

The theomorphic nature of man, or the divine breath inherent in him, makes him a work of the True Artist, and when he reaches a sufficient cognitive capacity, the way is opened for him to grasp his true nature. Man has two choices before him: devotion or rebellion. If he wishes, he finds harmony with the cosmic laws and the realities of the archetypal world and does what he does by devoting himself to the Self. This situation is essentially the manifestation of its essential nature, a realization. As in the saying of Mawlana,

We are like the harp, and You are strumming (upon it). The mournful (sound is) not from us, (but) You are causing the lament.

We are like the reed-flute, and the melody within us is from You. We are like mountains, and the echo within us is from You.

Seyyed Hossein Nasr, who has recently been a very influential intellectual with his works, writings, and conferences he gave all over the world, is an important figure in Turkey. He is renowned for his books and efforts to reveal how to fulfil the promise made by Muslims in Bazm-i Alast by putting the idea of tradition at the centre.

However, suppose he moves away from the Centre and prefers rebellion. In that case, he finds himself in a futile rivalry, which is the source of the demand for a lifestyle that is out of essence and exempt from its original nature in the modern world. Adopting a style identical to the rebellion is the wish of the Promethean or, as Nasr puts it, the rebellious/disobedient man. Since a disobedient man acts based on rebellion in his works, he starts to distance himself from Origin, and as he moves away, he begins to identify himself with what he does. On the other hand, the perfect human being who adopts the attitude of devotion strives to fulfil the requirements of the promise he made in the past eternity, with the desire to return to the centre, his original homeland, from this lower world to which he was descended.

Perfect Human Being

In ancient understanding, man was conceived as a bridge between earth and sky. For

this reason, the human being, described as a caliph of Allah on earth, has not lost his understanding of Root/Origin and Centre even though he is in the world. It can be thought of as a reflection of the circle's centre. He is responsible for his actions and has to be conscious of his primary functions, such as being heir and guardian on earth. If he can do this, he also realizes that his short journey on earth contains levels of meaning where danger and grace, burden, and favour are intertwined. After such a complicated journey, he knows very well that the ship that will carry him to the real world was actually built with what he thought and did in this limited world. On the other hand, following modern understanding, human thought takes the opposite position to God as rebelling against Him and appropriating His role. The rebellious person, who embodies this understanding, feels he belongs to this world. However, the world in the minds appears before us as an artificial world designed by the rebellious man to forget his true nature rather than a reflection of Heaven. Since the sense of the sacred is almost lost in such a world, there can be ample justification for the delusion, even arrogance, that man creates his destiny. Nasr states that even in this case, the possibility of cravings for the Holy and Eternal leads to the pursuit of satisfaction, from psychological novels to mystical quests woven with psychedelic drugs.

On the one hand, the reckless man tries to avoid the effects of the great destruction he has caused on the environment; on the other hand, he is imprisoned in his dungeon as a result of turning away from an environment that will be a cure for his troubles. As if the damage he inflicted on himself was

not enough, he participated in irreparable destruction on earth over five centuries. This “creature”, adept at upsetting the ecological balance in the natural order, cannot grasp the meaning of being human. The crisis in question in terms of the environment is a crisis of the natural world and a harbinger of a crisis that occurs within the human being or microcosm.

Environment and Crisis

The environmental crisis, which Seyyed Hossein Nasr deals with in various aspects in his works and speeches, is expressed in a way that goes beyond the famous reflections of this expression. According to Nasr, if a “crisis” is mentioned, it implicitly shows that something is not in place and is dangerous and it is a situation we are aware of. Otherwise, an ordinary situation is not considered a crisis. Undoubtedly, conflicts occurred between man and nature in previous periods as well. Although there have been some effects on the environment since the beginning of agriculture, the balance in ecology is an indication that there is no crisis. The crisis that arises with the destruction of the environment does not arise from real needs but greed and artificial needs. The devastation caused by modern technology has been compounded by the loss of the human sense of compassion. As a result, due to the removal of the “Hand of God” from the equation, it has become impossible to hide behind planting a few saplings here and there or a simple cosmetic change involving limited sanctions. However, the commandment in verse “Whatever is in the heavens and the earth glorifies Allah” exclaims that trying to destroy living species without a legitimate rea-

son is the same as destroying the voices that are busy praising the glorification of God.

How to overcome this crisis is a focus of Seyyed Hossein Nasr. According to Nasr, in our scientific tradition, solutions for this have already been preached.

Modern science and Scientism

The rational and spiritual framework, lacking for a long time, has been discussed in depth in the Islamic intellectual tradition. We have to analyse the current situation first and then make an effort to take a step within the intellectual tradition. In this way, lighting the lamp of an authentic natural philosophy or natural metaphysics understanding will facilitate the reopening of knowledge transmission channels. The fusion of virtue and knowledge can be achieved by reviving appropriate commons with an attitude against scientism rather than science. With the revival of our intellectual tradition, the ideas will become transferable to institutions. So first, an idea is based on tradition, and then it is inherited by institutions like art, education, etc. – just like Guénon and Schuon, Nasr points out that “tradition”, derived from the Latin word *tradere*, meaning “inheritance”, is composed of theoretical and applied aspects – by this way liveliness and continuation take place. Contrary to this, scientism, which can be defined as acquiring the world’s knowledge and selling the soul to the devil, with a “Faustian” understanding of science, does everything to destroy the environment in the guise of technology. In order to eliminate this destruction, we need to integrate the commons influenced by

the Islamic worldview; in fact, Nasr's findings about the need to have the seal of tradition in both education and art are quite remarkable.

Traditional Art

Seyyed Hossein Nasr emphasizes that the tradition, which remains unchanged even though the times have changed, possesses a nature that transcends words. The message of the tradition has been engraved in the great book of nature and the pages of the holy books and traditional and sacred works of art have also had their share. It should be kept in mind that traditional art is primarily related to sacred knowledge or knowledge of the sacred. This relationship is a channel of knowledge, grace, and sacred knowledge (*scientia sacra*). In this respect, traditional art is unique in its peaceful, inspirational, and functional aspects. So, the traditional works of art, which we inherit and are a channel of the mysterious and inspirational aspects present in our archetype, or spirit, reflect what is in the archetype. Since Allah has written beauty in all aspects and He loves what is beautiful, it is destined for the beauty in the archetype or creation to leak out after the curtains are lifted, just as whatever is in the jug leaks out. At this point, Nasr states that there is a distinction between traditional art

and sacred art, as frequently expressed by other members of the Traditionalist School, of which he is the greatest living representative. According to this distinction, sacred artwork is considered religious because of the subject or function it is related to. On contrary, traditional artwork is considered traditional because of its harmony with the laws of cosmic form, the genius of the spiritual world that affects images in which it is revealed, the nature of the material used, and the truth. Every surrounding where the traditional truth has the opportunity to reflect is the place where the tradition has the opportunity to manifest its art before theology and philosophy. While it is necessary to overcome images and break the shell for the manifestation of art, the importance of the images, which indicates the existence of the core or the essence, should not be overlooked. However, staying in pure form and not being able to go beyond is like a summary of the current situation. It is the key to first reaching a certain level of consciousness regarding the origin of our being, and who we are, similar to a course revealed in Hindus as being (*sat*), consciousness (*fence*), and happiness (*ananda*). In short, the journey made in the direction stated above seems to have the opportunity to reach happiness.

Book Introduction

International Congress on Islamic Education Proceedings Booklet 2019



Photo 1. International Congress on Islamic Education Proceedings Booklet

International Congress on Islamic Education was organized by YEKDER Religious Education Academy (DEA) in partnership with Fatih Sultan Mehmet Foundation University with the participation of educators, experts, academics, and researchers working in non-formal education from 15 countries on 12-13 April 2019. The focus of the 78 papers presented at the congress was the theme "Theory and Methodology in Islamic Education". The articles in the book are presented under the headings of Social and Physical Science Education from the Perspective of Islamic Education, Curriculum and Material Development, and Teaching Methods.

The proceedings book consists of 39 articles. Mohammad Talib's statement titled "The Madrasa in Others' and its Own Terms: Contesting Narratives between Community and State" drew attention to the discourses that developed about madrasas after 9 September 2001 and how the madrasahs took place in the social science literature with stereotypical expressions.

In his article titled "Islamic Ethics of Teaching" under the section "Modern Education and Islamic Education" Khosrow Bagheri Noaparast focuses on the three-pronged relationship teachers have with themselves, students, and parents in Islamic morality.

In the section titled "Theory and Methodology in Islamic Education", that contains methodological analyses, there is an article titled "An Educational Model in South India", which aims to present an education model through the curriculum of Daru'l-Huda Islamic University. In addition, the views of Classical Islamic thinkers are included in the article titled "Teacher Qualifications According to Ibnul Hajj al Abderi" in this section where deep inquiries are made on Islamic Values and Moral Education.

In the section of "Social Sciences Education from the Perspective of Islamic Education", the article titled "Moderation as a Value Measure in Social Studies Education", written by Feride Ersoy, examines the concept of moderation as a criterion for the values in-

cluded in social studies education. Based on the importance of the family issue in Islamic Education, in the article titled "Challenges and Solutions to Religious Education in the Family in the 21st Century", Bilal Yorulmaz examines the media situation as an obstacle to religious education as a second actor besides parents. The article discusses how digital games and social media applications based on sharing can leave negative impressions on religion in children's minds.

International Congress on Islamic Education, which aims to create a roadmap for forming an education system nourished by our internal dynamics yet compatible with the human understanding of Islam, is making a vital contribution to the field with its conceptual and theoretical academic studies.

An Outlook of Activities During the Month

FUNDAMENTAL RIGHTS

Title of Activities	Institution	Date	Language	Country	Type	Link
Address by UNRWA Commissioner-General to the European Parliament's Committee on Foreign Affairs	United Nations Relief and Works Agency for Palestine Refugees in the Near East	31.08.2022	English	Palestine	Meeting	https://bit.ly/3U5p5d4
Japan contributes us\$ 1.5 million in food assistance for Palestine refugees in the Gaza strip	United Nations Relief and Works Agency for Palestine Refugees in the Near East	31.08.2022	English	Palestine	News	https://bit.ly/3LeE7cC
The power of persistence: on world refugee day, a Palestine refugee from Jordan proves that obstacles can be overcome	United Nations Relief and Works Agency for Palestine Refugees in the Near East	24.08.2022	English	Jordan	Interview	https://bit.ly/3UfCyzh
Republic of Korea contributes us\$1 million to support vocational and technical education for Palestine refugees in Jordan	United Nations Relief and Works Agency for Palestine Refugees in the Near East	18.08.2022	English	Palestine	News	https://bit.ly/3qBTgLD
301 students graduate from the UNRWA training centre on the south campus	United Nations Relief and Works Agency for Palestine Refugees in the Near East	03.08.2022	English	Lebanon	News	https://bit.ly/3xqswBs
European Union and member states representatives visit Gaza. EU confirms eur 97 million contribution to UNRWA for 2022	United Nations Relief and Works Agency for Palestine Refugees in the Near East	16.08.2022	English	Palestine	News	https://bit.ly/3QF2ukM
Turkish-Palestinian Research Studies	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	13.08.2022	English	Palestine	Meeting	https://bit.ly/3xqa3Fk
The War on Gaza	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	08.08.2022	English	Palestine	Interview	https://bit.ly/3xqa3Fk
Women's Entrepreneurship and Women's Participation in Economic Life	Arab Thought Forum	07.08.2022	Arabic	Jordan	Conference	https://bit.ly/3xqlgEp
Challenges of the environment, poverty and food security in international relations	Arab Thought Forum	03.08.2022	Arabic	Jordan	Conference	https://bit.ly/3R00g1W
CAIR Calls on China to Free Uyghurs, End its War on Islam After U.N. Report Documents Crimes Against Humanity	Council on American Islamic Relations (CAIR)	31.08.2022	English	USA	Press Release	https://bit.ly/3deHi7p
France's Anti-Separatism Bill: Systemic Institutionalisation of Islamophobia in the French Republic	Institute of Strategic Studies Islamabad	24.08.2022	English	Pakistan	Analysis	https://bit.ly/3eST1Jt
Active participation of citizens is required in the preparation of Election Manifesto	Centre for Policy Dialogue	14.08.2022	English	Bangladesh	Conference	https://bit.ly/3eSKINw
Build a collective resistance everywhere to prevent rape and oppression	Karmojibi Nari/ Working Women	23.08.2022	Bengali	Bangladesh	Analysis	https://bit.ly/3dc89Bf

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

UNSMIL Calls For Addressing Widespread Enforced Disappearances In Libya As Part Of A Rights-Based National Reconciliation Process	United Nations Support Mission in Libya	30.08.2022	English	Libya	Statement	https://bit.ly/3eVoYR6
Freedom Of Thought, Belief And Religion In Oman Is In Danger: 22 August International Day Commemorating The Victims Of Acts Of Violence Based On Religion Or Belief	The Omani Centre for Human Rights	21.08.2022	English	Oman	Statement	https://bit.ly/3eSpUGa
Freedom House: Oman	The Omani Centre for Human Rights	21.08.2022	English	Oman	Report	https://bit.ly/3Ljh688
Support Rohingya Refugees in India	Islamic Human Rights Comission	25.08.2022	English	United Kingdom	Statement	https://bit.ly/3LgwrGB
International Conference On Women Peace and Harmony 2022 Pimpinan Pusat Nasyiatul Aisyiyah (PPNA)	Muhammadiyah Movement	30.08.2022	Indonesian	Indonesian	Conference	https://bit.ly/3eGnV7B
How Indonesian Islamic Politics Shape Mandatory Hijab Rules and Uniform Policies in Schools?	The Conversation / Indonesia	12.08.2022	Indonesian	Indonesian	Opinion	https://bit.ly/3eStRzu
Stand Up for the Righteousness	IPRI Islamabad Policy Research Institute	04.08.2022	English	Pakistan	Analysis	https://bit.ly/3BdAsHk
"Book Talk: Innocent Until Proven Muslim: Islamophobia, The War On Terror, And The Muslim Experience Since 9/11 "	International Institute of Islamic Thought	10.08.2022	English	Pakistan	Interview	https://bit.ly/3del7yc
Press Release	NGO AKTIV	3.08.2022	English	Kosovo	Press Release	https://bit.ly/3Li8UFd
National Identity and Cohesion: Unity in Diversity	IPRI Islamabad Policy Research Institute	25.08.2022	English	Pakistan	Online Seminar	https://bit.ly/3LjhDa8
IPS, ICRC to Co-Highlight Int'l Humanitarian Laws and Principles; Their Compatibility with Islamic Jurisprudence	Institute of Policy Studies (IPS)	18.08.2022	English	Pakistan	Seminar	https://bit.ly/3eUyJvJ
The Srebrenica Genocide: The Saddest Event That Happened To The World.	The Islamic Religious Community of North Macedonia	15.08.2022	Albanian	North Macedonia	Opinion	https://bit.ly/3qEIPYy
Anti-Discrimination Is Still In Its Infancy	Islamische Gemeinschaft (Milli Görüş Germany)	18.08.2022	Turkish	Germany	Press Release	https://bit.ly/3BpLuJQ
The Dynamics of Protest Movements in Iraq: An Institutional Approach	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3BpLGsy
Is Covid-19 Increasing Inequalities in Jordan?	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3S7w5o8
Egypt: Human Rights Demands Requisite to a Credible National Dialogue Accountable to the Public	Cairo Instute for Human Rights Studies	30.08.2022	English	Egypt	Statement	https://bit.ly/3RQdsW6
Egypt: Immediately release ten Nubians arbitrarily detained in Saudi Arabia for over two years and suspend their trial	Cairo Instute for Human Rights Studies	25.08.2022	English	Egypt	Statement	https://bit.ly/3S48WTt
Biden Administration Should Not Provide Military Aid to Egypt in Light of Egregious Human Rights Violations	Cairo Instute for Human Rights Studies	10.08.2022	English	Egypt	Statement	https://bit.ly/3BIfzFL

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

28 Civil society organizations condemn the continued blocking of Al-Manassa's website and call on the Egyptian authorities to lift the blocking of dozens of news websites	Cairo Institute for Human Rights Studies	1.08.2022	English	Egypt	Statement	https://bit.ly/3BljWFl
Egypt: Human rights organizations condemn authorities for targeting journalists, bloggers, and online content creators, and demand immediate release of those detained	Cairo Institute for Human Rights Studies	1.08.2022	English	Egypt	Statement	https://bit.ly/3UfMBV1
Libya: CIHRS Welcomes Ruling Suspending Executive Interference in NGOs and Calls on Legislature to Quickly Adopt Law Guaranteeing Freedom of Association	Cairo Institute for Human Rights Studies	19.08.2022	English	Egypt	Statement	https://bit.ly/3B1Q0Ez
Over 200 Organizations Demand International Community Stand Against Raids and Closures of 7 Palestinian Organizations	Cairo Institute for Human Rights Studies	22.08.2022	English	Egypt	Statement	https://bit.ly/3qDHY9x
President Biden: Stop Israeli Government's Attacks on Palestinian Civil Society	Cairo Institute for Human Rights Studies	29.08.2022	English	Egypt	Statement	https://bit.ly/3UdvGm0
Yemen: Houthis Should Urgently Open Taizz Roads	Cairo Institute for Human Rights Studies	29.08.2022	English	Egypt	Statement	https://bit.ly/3UeYXMO
Enforced disappearances in Yemen as a direct result of impunity	Cairo Institute for Human Rights Studies	30.08.2022	English	Egypt	Statement	https://bit.ly/3BaZEhG
Algeria: State reprisals must be ended against human rights defenders cooperating with UN mechanisms	Cairo Institute for Human Rights Studies	31.08.2022	English	Egypt	Statement	https://bit.ly/3QG57CZ
Joint Letter to Bahrain King: Free 400-day hunger striker Dr USAuljalil Al-Singace	Cairo Institute for Human Rights Studies	16.08.2022	English	Egypt	Statement	https://bit.ly/3Lo99yQ
Burundi: Extend the Special Rapporteur's mandate	Cairo Institute for Human Rights Studies	18.08.2022	English	Egypt	Statement	https://bit.ly/3Lf99Rq
The Phenomenon of Child Recruitment in International Conflicts	al-Bayan Centre for Planning and Studies	7.08.2022	English	Iraq	Opinion	https://bit.ly/3LeNLvQ
Political Gender Gaps... How Can The Disparity Between Men And Women Be Explained In The Political Field?!	al-Bayan Centre for Planning and Studies	28.08.2022	English	Iraq	Report	https://bit.ly/3Lo9f9G
Transitional Justice Approach to Foreign Terrorist Fighters: Challenges and Limits of Prosecuting Former ISIS Fighters	OSCE Academy	3.08.2022	English	Kyrgyzstan	Policy Brief	https://bit.ly/3LeXi61
Torture in the UAE	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	18.08.2022	English	UAE	Report	https://bit.ly/3BIZ0JS
The practice of indefinite detention in the UAE	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	4.08.2022	English	UAE	News	https://bit.ly/3LfaFmG
Detention of Nasser Bin Ghaith	The International Campaign for Freedom in the United Arab Emirates (ICF UAE)	5.08.2022	English	UAE	News	https://bit.ly/3xtioYF

INTERNATIONAL POLITICS

Title of Activities	Institution	Date	Language	Country	Type	Link
Ukraine: Toward a Prolonged War of Attrition Fuelling Great Power Competition	Aljezeera Centre for Studies	17.08.2022	English	Ukrain	Analysis	https://bit.ly/3BiSSXb
Algeria's security policy: transformations and dilemmas in the context of regional unrest and internal mobility	Arab Centre for Research and Policy Studies	29.08.2022	Arabic	Algeria	Analysis	https://bit.ly/3UanFhv
Reflections on the question of identity	Arab Centre for Research and Policy Studies	02.08.2022	Arabic	Algeria	Analysis	https://bit.ly/3Uftni0
The War in Ukraine: Early Lessons for Africa's Food Security	Policy Centre for the New South	5.08.2022	French	Morocco	Policy Paper	https://bit.ly/3xpZQZ8
Militarized Border Security Will Not Stop the Spread of Extremism	Policy Centre for the New South	9.08.2022	English	Morocco	Policy Paper	https://bit.ly/3S1g0A4
The role of ECOWAS in the management of internal political and security crises of its Member States	Policy Centre for the New South	11.08.2022	French	Morocco	Policy Paper	https://bit.ly/3df1vKv
Input-Output Analysis of the Ukraine War: A Tool for Assessing the Internal Territorial Impacts of the Conflict	Policy Centre for the New South	12.08.2022	English	Morocco	Analysis	https://bit.ly/3QFBkKw
Fracturing and institutionalization of extremes in France: the case of the presidential and legislative elections of 2017 and 2022	Policy Centre for the New South	16.08.2022	French	Morocco	Policy Paper	https://bit.ly/3DnYqIX
Territorialization of cyberspace and geopolitics of GAFAM: factors of influence and new risks in favor of the Ukrainian crisis	Policy Centre for the New South	22.08.2022	French	Morocco	Policy Paper	https://bit.ly/3QGRinz
The future of global value chains and the role of the WTO	Policy Centre for the New South	23.08.3033	English	Morocco	Policy Paper	https://bit.ly/3xr8kzq
Japan in Africa: an active but discreet actor	Policy Centre for the New South	26.08.2022	French	Morocco	Analysis	https://bit.ly/3eRXYFf
Regional market integration within AfCFTA to further agri-food transformation and food security The case of the Republic of Rwanda	Policy Centre for the New South	30.08.2022	English	Morocco	Policy Paper	https://bit.ly/3R0giL3
Youth Participation in Lebanon's Political Process	The Lebanese Centre for Policy Studies	3.08.2022	English	Lebanon	Conference	https://bit.ly/3R0yy70
Israeli Settler-State, Indian Neocolonialism, and the Case of Kashmir	Institute for Palestine Studies	29.08.2022	English	Lebanon	Conference	https://bit.ly/3RTns0o
The Palestinian Military Experience: Notes on Theory and Performance	Centre for Arab Unity Studies	10.08.2022	Arabic	Lebanon	Book	https://bit.ly/3BiT4FT
77th Indonesia Independence Day Celebration: Presidential State Address 2022	Centre for Strategic and International Relations (CSIS)	16.08.2022	English	Indonesian	Seminar	https://bit.ly/3BlIz5V
"Indonesia's 'Super Apps': Will They Be Another Waste of State Budget?"	The Conversation / Indonesia	19.08.2022	English	Indonesia	Opinion	https://bit.ly/3BgPJaw

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Cross-Border Data Flows in South-East Asia.	Centre for Indonesian Policy Studies	23.08.2022	English	Indonesia	RoundTable Meeting	https://bit.ly/3BkGypg
Indonesia in G20: Towards Independence from Malnutrition and Hunger	Centre for Indonesian Policy Studies	18.08.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3qMga2F
Secretary-General: Social Development is a Priority for OIC	Organization of Islamic Cooperation	2.08.2022	English	Saudi Arabia	Workshop	https://bit.ly/3DAnkP8
KAPSARC Participates in IAEE Tokyo Event, Invites Delegations to Riyadh Edition	King Abdullah Petroleum Studies and Research Centre (KAPSARC)	31.07-4.08.2022	English	Saudi Arabia	Conference	https://bit.ly/3xpuNN6
Jeddah Security and Development Summit Boosts US-GCC Strategic Relations	Gulf Research Centre	22.08.2022	English	Saudi Arabia	Opinion	https://bit.ly/3xqJhV
Gulf Research Centre Newsletter August 2022	Gulf Research Centre	08.2022	English	Saudi Arabia	Bulletin	https://bit.ly/3dfmsVD
The Iranian Geopolitical Project and Regional Security	RASANA International Institute for Iranian	16.08.2022	Arabic	Saudi Arabia	Book	https://bit.ly/3ROAexx
Iranian situation report for the month of July 2022	RASANA International Institute for Iranian	7.08.2022	Arabic	Saudi Arabia	Report	https://bit.ly/3QNMqgB
Psychological and social characteristics of the terrorist personality	Islamic Military Counter Terrorism Coalition	14.08.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/3DrAYUR
Resilience to terrorism and extremism through emotional intelligence	Islamic Military Counter Terrorism Coalition	10.08.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/3DoB04M
Cyber Security Governance	Islamic Military Counter Terrorism Coalition	1.08.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/355jtxD
Pelosi Trip Sets Back Biden's effort to Woo Asia against China	Institute of Strategic and International Studies (ISIS) Malaysia	10.08.2022	English	Malaysia	Opinion	https://bit.ly/3qHhKSY
Why Is the Myanmar Crisis Such a Challenge for ASEAN?	Institute of Strategic and International Studies (ISIS) Malaysia	3.08.2022	English	Malaysia	Opinion	https://bit.ly/3S2xhck
Malaysia & Indonesia Independence Forum 2022	International Institute of Advanced Islamic	29.08.2022	Malaysian	Malaysia	Forum	https://bit.ly/355jD8d
The Rise of the East-West Tension and Its Impact on Muslim Countries: Rethinking International Relations Through the Islamic Perspective	International Institute of Advanced Islamic	25.08.2022	English	Malaysia	Seminar	https://bit.ly/3qGwr9q
Authoritarianism and the neo-integrators	Movement of Society of Peace	31.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3RKW5WE
After Macron's return to his country: Algerian-French relations, what is the solution?	Movement of Society of Peace	27.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3BIYw4
The second principle: the downfall of individuals, the downfall of groups, and opportunities to rectify (04)	Movement of Society of Peace	22.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3qG44s3
Raïssouni calls for war?!	Movement of Society of Peace	16.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3BkPg6V
Western Civilization and the Religious Question (Part 1)	Movement of Society of Peace	9.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3LgzgHH
The demise of Israel...a reality from within	Movement of Society of Peace	7.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3xqcbwD
Government Instability Overshadows Truce – The Yemen Review, July 2022	The Sana'a Centre for Strategic Studies	12.08.2022	English	Yemen	Report	https://bit.ly/3DoBVgl
Fuel Price Hikes in Houthi-Controlled Areas	The Sana'a Centre for Strategic Studies	12.08.2022	English	Yemen	Analysis	https://bit.ly/3QKtBuS

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Defeat in Shabwa Forces Islam to Reckon With New Political Reality	The Sana'a Centre for Strategic Studies	18.08.2022	English	Yemen	Analysis	https://bit.ly/3RPWTJK
Exploring Local Solutions to Challenges in Al-Mahra	The Sana'a Centre for Strategic Studies	20.08.2022	English	Yemen	Analysis	https://bit.ly/3QJRum7
Libya's Peace Process: What's at Stake for the Maghreb, 10 Years After Gadhafi's Overthrow	Brookings Doha Centre	10.08.2022	English	Qatar	Analysis	https://brook.gs/3RKZ00R
Infographic: COVID-19 Vaccination Efforts in the Middle East and North Africa	Brookings Doha Centre	3.08.2022	English	Qatar	Analysis	https://brook.gs/3S97yPg
Kosovo-Serbia Dialogue: One Step Forward, Three Steps Back" Highlighting The Need For Increased Transparency of the Process	Kosovo Democratic Institute	23.08.2022	English	Kosovo	Analysis	https://bit.ly/3eRYrED
Enough of Economic Boom – Assessing Bangladesh's Move toward IMF	Institute of Strategic Studies Islamabad	30.08.2022	English	Pakistan	Analysis	https://bit.ly/3ROzHe0
Pakistan US Relations; Building Partnership through Strength	Institute of Strategic Studies Islamabad	24.08.2022	English	Pakistan	Analysis	https://bit.ly/3xql9sw
France's Anti-Separatism Bill: Systemic Institutionalisation of Islamophobia in the French Republic	Institute of Strategic Studies Islamabad	24.08.2022	English	Pakistan	Analysis	https://bit.ly/3rbdDiN
Report Launch: Voices on Kashmir	Institute of Strategic Studies Islamabad	23.08.2022	English	Pakistan	Report	https://bit.ly/3RKZEMh
Quad Partnership for Emerging Technologies and Cybersecurity	Institute of Strategic Studies Islamabad	22.08.2022	English	Pakistan	Analysis	https://bit.ly/3S986oi
14th BRICS Summit – An Analysis	Institute of Strategic Studies Islamabad	22.08.2022	English	Pakistan	Analysis	https://bit.ly/3Bq0x6i
President Biden's Recalibration Towards the Gulf	Institute of Strategic Studies Islamabad	19.08.2022	English	Pakistan	Analysis	https://bit.ly/3qGmUUI
Comprehensive National Security and Emerging Technologies	Institute of Strategic Studies Islamabad	18.08.2022	English	Pakistan	Analysis	https://bit.ly/3eXctow
Taliban in Power – A Year On	Institute of Strategic Studies Islamabad	12.08.2022	English	Pakistan	Analysis	https://bit.ly/3BmHiKu
India's Move to Bring Demographic Changes in the Disputed Kashmir Valley	Centre for Research & Security Studies	31.08.2022	English	Pakistan	Analysis	https://bit.ly/3xroVml
Beijing Rebutts US Claims on Democracy, Rights, Respect	Centre for Research & Security Studies	27.08.2022	English	Pakistan	Analysis	https://bit.ly/3S38QeM
Taiwan Belongs to China- Chinese Defense Minister's Warning to US at The SCO Meeting	Centre for Research & Security Studies	29.08.2022	English	Pakistan	Analysis	https://bit.ly/3ROL32C
Re-Engaging with The Taliban: Russian-Chinese Initiative	Centre for Research & Security Studies	26.08.2022	English	Pakistan	Analysis	https://bit.ly/3BHTt63
Critical Minerals – The Next Front Line In The China-US Rivalry?	Centre for Research & Security Studies	22.08.2022	English	Pakistan	Analysis	https://bit.ly/3dhTWCA
"Pacing China Challenge" necessitated Afghan Pull-out: US Official	Centre for Research & Security Studies	22.08.2022	English	Pakistan	Analysis	https://bit.ly/3RMloXf
America's False Attempt to Portray China as a Threat	Centre for Research & Security Studies	19.08.2022	English	Pakistan	Analysis	https://bit.ly/3DJn7JV

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Post Ayman Al Zawahiri: Will The Taliban Learn Lessons From Its Past?	Centre for Research & Security Studies	15.08.2022	English	Pakistan	Analysis	https://bit.ly/3eGG19x
Pakistan's Political Chaos and Relationship with Neighbouring Countries	Centre for Research & Security Studies	10.08.2022	English	Pakistan	Analysis	https://bit.ly/3QPJ4c5
Ukraine War and its Impacts on Asia	Centre for Research & Security Studies	3.08.2022	English	Pakistan	Analysis	https://bit.ly/3S6y8c1
Iran's Expediting Nuclear Program: Implications on the Middle East	Centre for Research & Security Studies	2.08.2022	English	Pakistan	Analysis	https://bit.ly/3Sb5BSN
China's Endeavors For Self-Reliance: Lessons for Pakistan	Centre for Research & Security Studies	1.08.2022	English	Pakistan	Analysis	https://bit.ly/3qEEYJU
Indo-Iran Relations: A Reset?	Institute of Regional Studies Islamabad	30.08.2022	English	Pakistan	Seminar	https://bit.ly/3QFvgSk
Analysing Trajectory of India's External Relations	Institute of Regional Studies Islamabad	22.08.2022	English	Pakistan	Online Seminar	https://bit.ly/3QFvgSk
Pakistan and Changing Power Dynamics in The Indian Ocean	Institute of Regional Studies Islamabad	11.08.2022	English	Pakistan	Seminar	https://bit.ly/3QFvgSk
"EU, US Envoys Attempt to Break Kosovo-Serbia Deadlock"	Balkan Insight	24.08.2022	English	Serbia	Analysis	https://bit.ly/3Ds0R5I
August Majlis - The Changing Security Dynamics of the Arab Gulf States	Australian National University Centre for Arab and Islamic Studies (CAIS)	5.08.2022	English	Australia	Conference	https://bit.ly/3donxKC
Muqtada al-Sadr and the struggle of political Projectcts in Iraq	Al-Ahram Centre for Political and Strategic Studies	31.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3Ljd9QR
The United States: Calculated "silence" in Iraq and an "escalation" on the ground in Syria!!!	Al-Ahram Centre for Political and Strategic Studies	29.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3Ds0JT6
Al-Sudani's candidacy exacerbates the political crisis in Iraq..so what next??	Al-Ahram Centre for Political and Strategic Studies	1.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3RNVQdm
The failure of the "blitzkrieg" model: the Libyan scene after the August 27 battle	Al-Ahram Centre for Political and Strategic Studies	28.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3xmmoKz
Ice Effect: Why do Iranian trends call for a "postponement" of the nuclear agreement?	Al-Ahram Centre for Political and Strategic Studies	27.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3Lfs1je
Security Risks: A New Round of Ethiopia's Tigray War	Al-Ahram Centre for Political and Strategic Studies	27.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3eXdkWg
The meeting of El Alamein and the new traditions in Arab politics	Al-Ahram Centre for Political and Strategic Studies	24.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3RMJ7Yt
Why does Egypt support the "one China" principle?	Al-Ahram Centre for Political and Strategic Studies	17.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3RNCrxX
The impact of the fatwa: The implications of the Iranian media's celebration of the targeting of Salman Rushdie	Al-Ahram Centre for Political and Strategic Studies	17.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3Dogah3
How did ISIS and extremist organizations deal with the killing of Al-Zawahiri?	Al-Ahram Centre for Political and Strategic Studies	17.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3S1ykck

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The different dimensions of the Israeli escalation in Gaza	Al-Ahram Centre for Political and Strategic Studies	7.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3BnIVZT
Russia, China and the Challenge of American Hegemony	Al-Ahram Centre for Political and Strategic Studies	11.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3S5Bb45
Implications for the timing of Ayman al-Zawahiri's killing	Al-Ahram Centre for Political and Strategic Studies	3.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3QMdCMN
Lebanon's gas and the threats to ignite a war between Hezbollah and Israel	Al-Ahram Centre for Political and Strategic Studies	6.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3QLM3Da
Methodology for estimating the results of the Russian-Ukrainian war	Al-Ahram Centre for Political and Strategic Studies	1.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3qD0NRn
Challenges to Iraq's Environment: Applying the Water-Energy-Food Nexus Framework	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3QNjup4
Political Crisis in Iraq: Is There Any Future Solutions on The Horizon?	al-Bayan Centre for Planning and Studies	28.08.2022	English	Iraq	Opinion	https://bit.ly/3QIh76N
The Mixed Electoral System and The Chances of Its Implementation in Iraq	al-Bayan Centre for Planning and Studies	24.08.2022	English	Iraq	Report	https://bit.ly/3xniQaQ
The Sadrist's Gamble: A Milestone Even if It Fails	The Middle East Research Institute (MERI)	2.08.2022	English	Iraq	Policy Brief	https://bit.ly/3S9LnZh
"Active Mobility Lab Bishkek"	OSCE Academy	26.08.2022	English	Kyrgyzstan	News	https://bit.ly/3LjsaSR
Meeting With Representatives of the Centre of Analysis of International Relations of Azerbaijan	Foreign Policy Research Institute of the MFA RK	19.08.2022	English	Kazakhstan	News	https://bit.ly/3Dp69Qz
Experts from leading analytical Centres of Uzbekistan and South Korea to discuss issues of further strengthening bilateral cooperation	Institute for Strategic and Regional Studies	20.08.2022	English	Uzbekistan	News	https://bit.ly/3BkXkEK
Does Israel need to reform the electoral system?	Emirates Centre for Strategic Studies and Research	2.08.2022	Arabic	UAE	Report	https://bit.ly/3UfLxjG
Can GCC Fill the Global Energy Vacuum?	Emirates Policy Centre	3.08.2022	English	UAE	Policy Brief	https://bit.ly/3LeXwtW
Sri Lanka's Debt Default and Implications for the GCC	Emirates Policy Centre	9.08.2022	English	UAE	Policy Brief	https://bit.ly/3DnnnxU
Al-Maliki Leaks and the Mounting Tension in Iraq's Shia Politics	Emirates Policy Centre	11.08.2022	English	UAE	Policy Brief	https://bit.ly/3eRYsBE
Putin in Tehran: Iran and Russia as Strategic Energy Partners?	Emirates Policy Centre	24.08.2022	English	UAE	Policy Brief	https://bit.ly/3ROQI26

SOCIAL WELFARE

Title of Activities	Institution	Date	Language	Country	Type	Link
Webinar The Importance of Cloud Computing Technology in Enhancing Indonesian Public Services	Centre for Strategic and International Relations (CSIS)	23.08.2022	English	Indonesia	Online Seminar	https://bit.ly/3eQN4wy
Dissecting the Direction and Strategy of Indonesia's Economic Policy	Centre for Strategic and International Relations (CSIS)	22.08.2022	Indonesian	Indonesia	Online Seminar	https://bit.ly/3LnbqKG

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One Year On: Iran Since President Raisi	Aljezeera Centre for Studies	21.08.2022	English	Iran	Analysis	https://bit.ly/3xpagrZ
After the 25 July Constitutional Referendum: Codification of Autocratic Rule Heightens Tunisians' Fears of the Future	Aljezeera Centre for Studies	07.08.2022	English	Tunisia	Analysis	https://bit.ly/3BLqE96
Urban population growth in Iraq and its social and economic impacts	Arab Centre for Research and Policy Studies	24.08.2022	Arabic	Iraq	Analysis	https://bit.ly/3BLf5Pd
Reclaiming Inclusive Peace: Scaling the Poetics of Conflict	The Sana'a Centre for Strategic Studies	30.08.2022	English	Yemen	Analysis	https://bit.ly/3BLfe5d
A fiscal space and correct policy measures could have prevented the arbitrary hike of the fuel price	Centre for Policy Dialogue	10.08.2022	English	Bangladesh	Conference	https://bit.ly/3RNng36
Addressing economic challenges requires a transitional policy consensus	Citizen's Platform for SDGs, Bangladesh	11.08.2022	Bengali	Bangladesh	Online Seminar	https://bit.ly/3dhNwUd
Design Thinking for Targeting Necessity-Driven Entrepreneurs in Rural Areas: A Human-Centred Approach	The Lebanese Centre for Policy Studies	3.08.2022	English	Lebanon	Seminar	https://bit.ly/3Dr1ePj
Educational Policies of Refugees in Germany	Centre for Lebanese Studies	1.08.2022	English	Lebanon	Policy Paper	https://bit.ly/3yir2tu
Educational Policies of Refugees in Australia	Centre for Lebanese Studies	1.08.2022	English	Lebanon	Policy Paper	https://bit.ly/3QOXDxl
Prizren 2022: Annual Conference of the EYP Kosovo Initiative	Regional Anti-Corruption Initiative	1.08.-5.08.2022	English	Bosnia Herzegovina	Conference	https://bit.ly/3QP1oTm
Resilient Cities – The challenge of municipalities	Institute for Democracy and Mediation	3.08.2022	English	Albania	Opinion	https://bit.ly/3Sds80N
Internal Environmental Audit Program for Muhammadiyah Schools	Muhammadiyah Movement	27.08.2022	Indonesian	Indonesia	Project	https://bit.ly/3Sbt9IM
Through the Sahabat Program, MDMC Emphasizes the Importance of Information Data in Disaster Response	Muhammadiyah Movement	28-29.08.2022	Indonesian	Indonesia	Workshop	https://bit.ly/3eRT5ZS
Religion in the National Framework to Treat and Maintain the Integrity of the Nation	Muhammadiyah Movement and LDII	24.08.2022	Indonesian	Indonesia	Forum	https://bit.ly/3RPnMgZ
International Class Mu'allimaat Initiation of Three Countries Teacher Forum	Muhammadiyah Movement	21.08.2022	Indonesian	Indonesia	Forum	https://bit.ly/3Lhj7Sy
Enliven the Congress, Semarang Muhammadiyah Youth Holds Social Media Admin Gathering	Muhammadiyah Movement	20.08.2022	Indonesian	Indonesia	Meeting	https://bit.ly/3deJ8Fz
Aisyiyah Together with GIDKP Invites People Not to Use Single-use Plastic	Muhammadiyah Movement	16.08.2022	Indonesian	Indonesia	Meeting	https://bit.ly/3QWEOso
Advice from Muhammadiyah Doctors to Prevent LGBTQ Cases	Muhammadiyah Movement	3.08.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3dgQ19a
Utilization of Digital Marketing for MSMEs in the Village	Muhammadiyah Movement	3.08.2022	Indonesian	Indonesia	Training	https://bit.ly/3QSWq8i
LDII Utilizes Digital Technology for the Interests of Positive Journalism	Indonesian Islamic Da'wah Institute	27.08.2022	Indonesian	Indonesia	Training	https://bit.ly/3qJb1SI

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Realizing Family Resilience, STAIMI Holds Pre-Marriage Guidance Webinar	Indonesian Islamic Da'wah Institute	23.08.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3RRvIDG
RI Anniversary Ceremony, West Java LDII Emphasizes the Importance of Love for the Motherland	Indonesian Islamic Da'wah Institute	23.08.2022	Indonesian	Indonesia	Meeting	https://bit.ly/3eVo0oc
Building Civilization, Central Java LDII Encourages Cultivation of Friendship	Indonesian Islamic Da'wah Institute	20.08.2022	Indonesian	Indonesia	Meeting	https://bit.ly/3UqCNYm
DPD LDII Blitar Attends Tabligh Akbar Milad Muhammadiyah	Muhammadiyah Movement	17.08.2022	Indonesian	Indonesia	Meeting	https://bit.ly/3dpCtYZ
LDII Jember Facilitates Qur'an Reading and Writing Teacher Training Held by HIMPAUDI	Indonesian Islamic Da'wah Institute	4.08.2022	Indonesian	Indonesia	Training	https://bit.ly/3LgPKzP
RKUHP: Corporate Overcriminalization, Business Assurance, and Indonesia's Competitiveness	Centre for Strategic and International Relations (CSIS)	15.08.2022	Indonesian	Indonesia	Policy Paper	https://bit.ly/3BlrJcX
The Importance of Cloud Computing Technology in Enhancing Indonesian Public Services	Centre for Strategic and International Relations (CSIS)	23.08.2022	English	Indonesia	Seminar	https://bit.ly/3r1iN13
What's Next after GPDPR: Infrastruktur Tangguh, Negara Hemat	Centre for Strategic and International Relations (CSIS)	12.08.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3BLraE4
Workshop of the General Secretariat of Zakat, Tax and Customs Committees	Khadijah Bint Khuwailed Centre	17.08.2022	Arabic	Saudi Arabia	Workshop	https://bit.ly/3qK5ems
Embracing Technology, Preserving Data Sovereignty	Institute of Strategic and International Studies (ISIS) Malaysia	1.08.2022	English	Malaysia	Policy Paper	https://bit.ly/3BlrVcb
What It Takes to Remove Subsidies	Institute of Strategic and International Studies (ISIS) Malaysia	28.08.2022	English	Malaysia	Opinion	https://bit.ly/3de35MM
Underemployment: An Economic Problem Ignored by Many	Institute of Strategic and International Studies (ISIS) Malaysia	26.08.2022	English	Malaysia	Opinion	https://bit.ly/3dnds0M
Focus on Boosting Booster Rates in Laggard States	Institute of Strategic and International Studies (ISIS) Malaysia	4.08.2022	English	Malaysia	Opinion	https://bit.ly/3dh07oV
Together We Stand: Onwards to Inclusive Social Protection	"Khazanah Research Institute	9.08.2022	English	Malaysia	Analysis	https://bit.ly/3BH9xl
Suicide Indicates Crisis in Worldview	Institute of Islamic Understanding Malaysia	30.08.2022	English	Malaysia	Opinion	https://bit.ly/3Dt2vo0
Party Hopping and Respecting Voters' Mandate	Institute of Islamic Understanding Malaysia	22.08.2022	English	Malaysia	Opinion	https://bit.ly/3RVtcCw
Women & State Forum: Fostering & Leading Generations	Muslim Youth Movement Malaysia (ABIM)	31.08.2022	Malaysian	Malaysia	Forum	https://bit.ly/3QQhxYK
Knowledge Integration Seminar in conjunction with the MOU Signing Ceremony Between IIT and KDH	Muslim Youth Movement Malaysia (ABIM)	11.08.2022	Malaysian	Malaysia	Seminar	https://bit.ly/3QQhMmC

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Evaluation of Courses that Go Beyond Employment	International Islamic University Malaysia	17.08.2022	Malaysian	Malaysia	Opinion	https://bit.ly/3RPP410
Uneven Power Distribution Is Inherently Bad for Society	International Islamic University Malaysia	8.08.2022	Malaysian	Malaysia	Opinion	https://bit.ly/3e0uZPD
Soft Skills for Data & AI-Driven Transformation in the Banking & Finance Sector	Islamic Banking & Finance Institute Malaysia (IBFIM)	30.08.2022	English	Malaysia	Seminar	https://bit.ly/3qGC6fF
Wartime Economy Fosters Surge in Female Entrepreneurship in Aden	The Sana'a Centre for Strategic Studies	12.08.2022	English	Yemen	Analysis	https://bit.ly/3UrXHq7
The third principle: advancement requires a conscious reading of the Islamic political heritage	Movement of Society of Peace	30.08.2022	Arabic	Algeria	Opinion	https://bit.ly/3qGQK6z
Megaspports: Promoting Health and Well-being for All	Qatar Foundation	25.08.2022	Arabic	Qatar	Seminar	https://bit.ly/3xtmi3X
Manuscript Studies Lecture Series: Arabic Transcription Traditions	Qatar Foundation	22.08.2022	Arabic	Qatar	Seminar	https://bit.ly/3LhqXeR
Step Up for Breastfeeding: Educate and Support	Qatar Foundation	4.08.2022	Arabic	Qatar	Seminar	https://bit.ly/3BlS3BF
Natural Resources and Sustainability Law Seminar Series	Qatar Foundation	3.08.2022	Arabic	Qatar	Seminar	https://bit.ly/3dh0i3z
A Workshop on Writing About International Relations and Foreign Affairs Analysis	Doha Institute	29.08.2022	Arabic	Qatar	Seminar	https://bit.ly/3DwRIQc
What Changes are Foreseen with the New Local Government Legal Provisions in Kosovo?	GAP Institute for Advanced Studies	1.08.2022	English	Kosovo	Policy Paper	https://bit.ly/3deLG6B
Comprehensive National Security and Emerging Technologies	Institute of Strategic Studies Islamabad	29.08.2022	English	Pakistan	Report	https://bit.ly/3ql2jup
Fiscal Deficit in Pakistan Economy	IPRI Islamabad Policy Research Institute	19.08.2022	English	Pakistan	Seminar	https://bit.ly/3BKfKfE
Working for Collective Peace and Development: How to defeat fake news	Centre for Research & Security Studies	18.08.2022	English	Pakistan	Report	https://bit.ly/3BlxaSn
Critical Thinking Must for Objectivity in Journalism	Centre for Research & Security Studies	10.08.2022	English	Pakistan	Seminar	https://bit.ly/3dkeBWE
4th Industrial Revolution and Role of AI	Institute of Regional Studies Islamabad	31.08.2022	English	Pakistan	Seminar	https://bit.ly/3dplgOd
Urban Resilient Infrastructure	Sustainable Development Policy Institute	15.08.2022	English	Pakistan	Seminar	https://bit.ly/3RQtnn1
Special Report Launch "Economic Security of Pakistan: Challenges and Way Forward"	Institute of Strategic Studies Islamabad	22.08.2022	English	Pakistan	Analysis	https://bit.ly/3SbEuab
Russia-Ukraine War and the Issue of Food Security in Pakistan	Institute of Strategic Studies Islamabad	12.08.2022	English	Pakistan	Analysis	https://bit.ly/3BHDrcy
We Welcome Discussions About Earlier Retirement Opportunity for Volunteers	Islamische Gemeinschaft	11.08.2022	Turkish	Germany	Press Release	https://bit.ly/3BpD5Gh

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A Call for Energy Savings from the Muslim Community	Islamische Gemeinschaft	17.08.2022	Turkish	Germany	Press Release	https://bit.ly/3Drq6Gr
Lessons to be Learned from Rostock-Lichtenhagen	Islamische Gemeinschaft	23.08.2022	Turkish	Germany	Press Release	https://bit.ly/3xtrZil
AAOIFI Embarks on a Digital Transformation and Process Automation Journey	Accounting and Auditing Organization for Islamic Financial Institutions	14.08.2022	English	Bahrain	News	https://bit.ly/3Ds6J07
AAOIFI Conducts Two Public Hearing Sessions on Takaful Exposure Drafts	Accounting and Auditing Organization for Islamic Financial Institutions	30.08.2022	English	Bahrain	News	https://bit.ly/3DuMsX0
Interest Rate Policy and the Global Inflation Wave: Understanding the Root Causes	Bahrain Centre for Strategic International and Energy Studies	11.08.2022	English	Bahrain	Analysis	https://bit.ly/3DyUi2v
Opinion Poll: Human Organs Donation in the Kingdom of Bahrain	Bahrain Centre for Strategic International and Energy Studies	2.08.2022	English	Bahrain	Survey	https://bit.ly/3Dv2bG3
Capacity building for writing the national report	Centre for Documentation of Cultural and Natural Heritage	15.08.2022	Arabic	Egypt	News	https://bit.ly/3qFFP1Y
ISESCO and the American Space Foundation discuss launching training exercises for students of the Union's universities	League of Islamic Universities	4.08.2022	Arabic	Egypt	News	https://bit.ly/3qGjdtl
The green economy in Egypt and development prospects	Al-Ahram Centre for Political and Strategic Studies	21.08.2022	Arabic	Egypt	Opinion	https://bit.ly/3dgWFFC
Post Covid-19 Firm-Level Government Support in Egypt: Uneven Allocation and Unequal Effects	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3RQyytH
The Role of Global Value Chains in Outsourcing Greenhouse Gas Emissions	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3dkbcHu
The Effects of Major Earthquakes on the Labor Market: Evidence from Turkey	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3DqwApb
Did Investor Sentiment and Herding Behavior in the MENA Region Change During Covid-19?	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3UeVG0c
Survival Strategies Under Sanctions: Firm-Level Evidence from Iran	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3Lgymet
Feeling Blue Over the Economy, Will You Pull Down Your Face Mask? Economic and Psychological Well-Being and Preventive Health Behavior	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3Bj1Tzr
Financialization, Growth and the Resource Curse: Evidence from the MENA Region	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3UcZKhr
First out, Last in Amid Covid-19: Employment Vulnerability of Youths in Arab Countries	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3Dw42uq

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Covid-19... Who Will Wash the Dishes and Change the Diapers? Evidence from A Post Covid-19 Time Use Survey from Egypt	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3decXpP
Lebanon's Multifaceted Economic Crisis of October 2019: Causes, Repercussions: A Diagnosis	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3xvLhUe
Cash Transfer and Food Vouchers for Syrian Refugees in Jordan: Do They Reach the Multidimensionally Poor?	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3QQnRj7
Cash Transfer, Household Food Insecurity and the Subjective Well being of Youth in the Jordan	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3xpzTjm
The Impact of Covid-19 on MENA Labor Markets: A Gendered Analysis from Egypt, Tunisia, Morocco and Jordan	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3eUhfTI
Interest Rate Uncertainty and Macroeconomics in Turkey	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3Q03HWU
Minimum and Living Wages in Jordan and Tunisia	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3xxbX6T
Managing Sudan's Environment and Natural Wealth for An Equitable and Green Future	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Policy Brief	https://bit.ly/3DpDqLE
The Impact of Covid-19 on Middle East and North Africa (MENA) Labor Market: The Case of Sudan	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Policy Brief	https://bit.ly/3Udjamh
Is There Any Impact of Public Spending on Bank Performance? Empirical Evidence from the MENA Region	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3BHXRmB
Global Value Chain Participation, Institutional Quality and Current Account Imbalances in the MENA Region	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Report	https://bit.ly/3BNaZpS
Achieving Health Insurance Coverage for Persons with Disabilities in Jordan: A Focus on Youth	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Policy Brief	https://bit.ly/3qKRkQM
Minimum and Living Wage in Jordan and Tunisia: Implications for Social Protection Floors	Economic Research Forum	2.08.2022	English-Arabic	Egypt	Policy Brief	https://bit.ly/3dhqmx5
The G7 Summit "Partnership for Global Infrastructure and Investment" Initiative Contents and Directions	al-Bayan Centre for Planning and Studies	8.08.2022	English	Iraq	Opinion	https://bit.ly/3Lj78DP
Building Partnerships Between Universities and Iraqi Society and their Role in Achieving Sustainable Development Goals: Vision for the Future and Rapid Assessment for Reality	al-Bayan Centre for Planning and Studies	10.08.2022	English	Iraq	Analysis	https://bit.ly/3xsQgFa

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The Public and Hidden Prospects of "The Partnership for Infrastructure and Global Investment"	al-Bayan Centre for Planning and Studies	22.08.2022	English	Iraq	Analysis	https://bit.ly/3xsVeSn
The Evolution of The Debt Trajectory in Iraq According to The Current Economic Performance	al-Bayan Centre for Planning and Studies	31.08.2022	English	Iraq	Analysis	https://bit.ly/3xti6Ru

CULTURAL ACTIVITY

Title of Activities	Institution	Date	Language	Country	Type	Link
SoArt Persian Short Film Festival	The Centre for Middle Eastern Studies Harvard University	18.08.2022	English	United Kingdom	Film Festival	https://bit.ly/3eYb8gQ
77th Indonesia Independence Day Celebration: Presidential State Address 2022	Centre for Strategic and International Relations (CSIS)	16.08.2022	English	Indonesia	Meeting	https://bit.ly/3Bk0JvE
In the Shadow of History: A Summer in Tunisia	The Centre for Middle Eastern Studies Harvard University	15.08.2022	English	Tunisia	Blog	https://bit.ly/3DrqUuX
Gender Anxiety: Feminism and Identity Subversion	Arab Centre for Research and Policy Studies	17.08.2022	Arabic	Lebanon	Book Review	https://bit.ly/3S3Naiw
Dariush Shaigan's book review of "The Forty Faces Identity"	Arab Centre for Research and Policy Studies	25.08.2022	Arabic	Iraq	Book Review	https://bit.ly/3S5tvPm
Author Evening with Mahdi T. Yazdi: Quranic Infographics	Islamic Human Rights Comission	31.08.2022	English	United Kingdom	Book	https://bit.ly/3BIM4U6
The First International Conference on Voluntary Activities in Libraries, Museums and Archives	"Islamic Culture and Relations Organization	31.08-1.09.2022	English	Iran	Conference	https://bit.ly/3eXcMj6
Archive of the Unknown: Baalbeck Studios Lebanon	Umam Documentation & Research	13.08.2022	English	Lebanon	Exhibition	https://bit.ly/3BK8q7D
The Concept of Liberation in Palestinian Critical Culture (1948-1994)	Institute for Palestine Studies	5.08.2022	Arabic	Lebanon	Book	https://bit.ly/3BHa2iB
Reading and Analysing Ottoman Manuscript Sources	"Orient-Institut Beirut	29.08-2.09.2022	English	Lebanon	Training	https://bit.ly/3qLAiLL
Central Java IPM Holds Scientific Workshop with Hybrid Learning Method	Muhammadiyah Movement	21-28.08.2022	Indonesian	Indonesia	Workshop	https://bit.ly/3BLVAG6
Is it true that Islam withdrew because of the thought of Imam Al Ghazali?	Muhammadiyah Movement	28.08.2022	Indonesian	Indonesia	Opinion	https://bit.ly/3BHFgpU
Muhammadiyah Education Becomes a Model for Strengthening the Value of Tolerance	Muhammadiyah Movement	27.08.2022	Indonesian	Indonesia	Workshop	https://bit.ly/3DvjKGm
Improving the Educational Atmosphere, Stikes Muhammadiyah Holds Online Summer Course 2022	Muhammadiyah Movement	22-26.08.2022	Indonesian	Indonesia	Training	https://bit.ly/3eUia6C

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Resulting in 3 Agreements and 1 Recommendation, LBH Muhammadiyah Rakornas Also Highlights the Standing Case in the Middle of the Road	Muhammadiyah Movement	21.08.2022	Indonesian	Indonesia	Meeting	https://bit.ly/3LkP5x1
Fatmawati, National Hero, Activist Nasyiatul Aisyiah	Muhammadiyah Movement	18.08.2022	Indonesian	Indonesia	Opinion	https://bit.ly/3QTsl2R
In collaboration with Rahma.id, UHAMKA Holds Essay Writing for Muhammadiyah Youth	Muhammadiyah Movement	13-14.08.2022	Indonesian	Indonesia	Training	https://bit.ly/3qKSn3a
Independence is Closely Related to Moral Sovereignty	Muhammadiyah Movement	12.08.2022	Indonesian	Indonesia	Interview	https://bit.ly/3eXbUeI
Scientific Integration Challenge (1): Authority Problem	"Nahdlatul Ulama	10.08.2022	Indonesian	Indonesia	Opinion	https://bit.ly/3qL5ku6
The Challenge of Scientific Integration (2): Epistemological Problem	"Nahdlatul Ulama	15.08.2022	Indonesian	Indonesia	Opinion	https://bit.ly/3xtJJKk
Evaluation of Genus Learning, LDII Bonang Holds Saleh Children's Festival	Indonesian Islamic Da'wah Institute	14.08.2022	Indonesian	Indonesia	Festival	https://bit.ly/3xu7Rwf
Night of Rhythm and Poetry	Qatar Foundation	20.08.2022	Arabic	Qatar	Artistic Activity	https://bit.ly/3LqlxW
Georgetown Scholar Publishes First Academic Analysis of Qatar and the World Cup	Georgetown University Qatar (GU-Q)	4.08.2022	English	Qatar	Analysis	https://bit.ly/3BoKfdx
75 years of Pakistan's Journey	IPRI Islamabad Policy Research Institute	16.08.2022	English	Pakistan	Seminar	https://bit.ly/3dnkjY4
In the Shadow of History: A Summer in Tunisia	The centre for Middle Eastern Studies Harvard University	15.08.2022	English	Tunisia	Blog	https://bit.ly/3deaEDa
Gender Anxiety: Feminism and Identity Subversion	Arab Centre for Research and Policy Studies	17.08.2022	Arabic	Lebanon	Book Review	https://bit.ly/3QHqVty
Tombstones Highlight Medieval Civilisation in Bosnia and Herzegovina	Balkan Insight	25.08.2022	English	Serbia	Analysis	https://bit.ly/3Dw6h0m
North Macedonia Open-Air Film Fest Showcases New Ideas	Balkan Insight	24.08.2022	English	Serbia	Analysis	https://bit.ly/3BKeAoj
Diplomas are awarded to 145 graduates of Isa Bey Madrasa	The Islamic Religious Community of North Macedonia	15.08.2022	Albanian	North Macedonia	News	https://bit.ly/3Udk9Tv
The Cultural Code of Community	Movement for Rights and Freedoms	10.08.2022	Bulgarian	Bulgaria	News	https://bit.ly/3UjoJ2S
The Ambassador of the Republic of Turkey Visited the Mufti	The Islamic Community of Croatia	18.08.2022	Croatian	Croatia	News	https://bit.ly/3eVvwzq
Ambassador of Iran Visited the Mufti	The Islamic Community of Croatia	25.08.2022	Croatian	Croatia	News	https://bit.ly/3U8e8HI
Ambassador of the United Kingdom of Great Britain I SJ. Ireland In the Republic of Croatia Visited the Mufti	The Islamic Community of Croatia	26.08.2022	Croatian	Croatia	News	https://bit.ly/3Bemk0k

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The Charge d'Affaires of the Embassy of the Republic of Iraq visited the Mufti	The Islamic Community of Croatia	26.08.2022	Croatian	Croatia	News	https://bit.ly/3dqLuRw
The truth about Jesus	World Islamic Mission Norway	17.08.2022	Norwegian	Norway	Opinion	https://bit.ly/3BluSmh
Prize of the National Committee for Education, Science and Culture to encourage scientific research	League of Islamic Universities	4.08.2022	Arabic	Egypt	News	https://bit.ly/3qG3pH0
Sketch Your Future Conference 2022	Bibliotheca Alexandrina	2.08.2022	English	Egypt	Conference	https://bit.ly/3qL5Gkq
Cinema: Comedy Genre in Egyptian Cinema	Bibliotheca Alexandrina	7.08.2022	English	Egypt	Film	https://bit.ly/3q0TQW9
Concert: Nouran Abutaleb Accompanied by the BA Orchestra and the BA Youth Orchestra	Bibliotheca Alexandrina	9.08.2022	English	Egypt	Concert	https://bit.ly/3eYcesY
Space Architecture	Bibliotheca Alexandrina	10.08.2022	English	Egypt	Conference	https://bit.ly/3DCZKbK
Poetry and Music Concert: The Waste Lands (Ireland)	Bibliotheca Alexandrina	13.08.2022	English	Egypt	Concert	https://bit.ly/3BfUwG
Theatrical Storytelling Performance: Agmad Hekaya (The Best Tale)	Bibliotheca Alexandrina	16.08.2022	English	Egypt	Theatre	https://bit.ly/3qJd1Ry
Concert: Saad Eloud	Bibliotheca Alexandrina	18.08.2022	English	Egypt	Concert	https://bit.ly/3Bk0t7N
Egyptian Space Day	Bibliotheca Alexandrina	18.08.2022	English	Egypt	Conference	https://bit.ly/3BIOdPE
Theatrical Performance: Ibn El-Giel 2 "Arees El-Leila"	Bibliotheca Alexandrina	19.08.2022	English	Egypt	Theatre	https://bit.ly/3BICzEC
Concert: Dramatical Works by Rageh Daoud	Bibliotheca Alexandrina	20.08.2022	English	Egypt	Concert	https://bit.ly/3RRcZTx
Cinema: Comedy Genre in Egyptian Cinema	Bibliotheca Alexandrina	21.08.2022	Arabic	Egypt	Film	https://bit.ly/3Duiq6k
Workshop: "Theatrical Improvisation" by Ramsi Lehnier	Bibliotheca Alexandrina	21-23.08.2022	English	Egypt	Workshop	https://bit.ly/3qJBq9u
Students of Arts School Oriental Singing Class	Bibliotheca Alexandrina	22.08.2022	English	Egypt	Concert	https://bit.ly/3SaEwPm
Theatrical Performance: Saleb Wahed (Negative One)	Bibliotheca Alexandrina	22.08.2022	English	Egypt	Theatre	https://bit.ly/3e01nBT
Theatrical Improvisation Performance: Irtigalia	Bibliotheca Alexandrina	24.08.2022	English	Egypt	Theatre	https://bit.ly/3SatYzl
World Environment Day	Bibliotheca Alexandrina	25.08.2022	English	Egypt	Conference	https://bit.ly/3qKtMk
Sufi Singing: The Egyptian Mawlawiyah	Bibliotheca Alexandrina	25.08.2022	Arabic	Egypt	Concert	https://bit.ly/3dkLLWm
Poetry Recital: Amr Hassan	Bibliotheca Alexandrina	26.08.2022	Arabic	Egypt	Theatre	https://bit.ly/3RSBEqI
The BA Tenth International Biennale for the Artist's Book	Bibliotheca Alexandrina	30.08.2022-25.09.2022	Arabic	Egypt	Exhibition	https://bit.ly/3qJTdx8
Important explanations for the student of knowledge	Islamic Affairs & Charitable Activities Department	21.08.2022	Arabic	UAE	Seminar	https://bit.ly/3eXdexP

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

Al-Haq Defending Human Rights, 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

Al-Tahreer Association for Development, 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

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

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

Arab Thought Forum

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

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

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

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

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

Bahrain Center for Strategic International and Energy Studies

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

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

Balkan Investigative Reporting Network

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

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

Balkan Studies Centre

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

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

Bangladesh Enterprise Institute

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

<https://bei-bd.org>

Bangladesh Institute of Peace and Security Studies

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

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

BRAC Institute of Governance and Development

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

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

Bibliotheca Alexandrina

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

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

Brookings Doha Centre

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

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

Cairo Institute for Human Rights Studies

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

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

Centre for Arab Unity Studies

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

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

Center for Lebanese Studies

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

<https://lebanesestudies.com/>

Center for Indonesian Policy Studies

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

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

Centre for Policy Dialogue

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

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

Centre for Research & Security Studies

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

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

Centre for Research in Social and Cultural Anthropology (CRASC)

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

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

Centre for Strategic and International Relations (CSIS)

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

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

Citizen's Platform for SDGs, Bangladesh

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

<https://bdplatform4sdgs.net/>

Cooperation and Development Institute

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

<https://cdinstitute.eu/>

Council on America Islamic Relations (CAIR)

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

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

Defender Centre for Human Rights

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

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

East London Mosque

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

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

Economic Research Forum

The Economic Research Forum was founded in 1993 in Egypt. The institution, whose headquarter is in Cairo, also has an office in Dubai, United Arab Emirates. It conducts studies, particularly on economic developments such as development, poverty, inequality, the global South, and digitalization. <https://erf.org.eg/contact-us/>

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

Emirates Policy Centre

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

Emirates Center for Strategic Studies and Research

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

<https://www.ecssr.ae>

Eurasian Research Institute

The Institute, in partnership with 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/>

Foreign Policy Research Institute of the MFA RK

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

<http://sszi.kz/>

GAP Institute for Advanced Studies

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

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

Georgetown University Qatar (GU-Q)

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

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

Governance Centre for Public Policies

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

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

Gulf Research Centre

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

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

Hamad Bin Khalifa University

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

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

Heinrich Böll Stiftung / Rabat

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

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

Indonesian Islamic Da'wah Institute (LDII)

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

www.ldii.or.id

Institute for Democracy and Mediation

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

<https://idmalbania.org/>

Institute for Palestine Studies

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

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

Institute of Community and Public Health

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

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

Institute of Contemporary Islamic Thought

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

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

Institute for Strategic and Regional Studies

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

<https://isrs.uz/>

Institute of Islamic Understanding Malaysia

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

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

Institute of Policy Studies (IPS)

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

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

Institute of Strategic and International Studies (ISIS) Malaysia

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

www.isis.org.my

Institute of Strategic Studies Islamabad

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

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

Institute of Regional Studies Islamabad

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

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

Institute of World Economics and Politics

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

www.iwep.kz

International Institute of Advanced Islamic Studies

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

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

International Institute of Islamic Thought

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

<https://iiit.org/>

International Islamic University Malaysia

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

www.iium.edu.my

International Movement for A Just World

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

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

International Organization for Migration Kazakhstan

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

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

IPRI Islamabad Policy Research Institute

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

<https://ipripak.org>

Islamic Banking & Finance Institute Malaysia (IBFIM)

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

<https://ibfimonline.com/>

Islamic Community of Montenegro

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

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

Islamic Human Rights Commission

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

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

Islamische Gemeinschaft (Milli Görüş Almanya)

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

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

Justice and Development Party

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

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

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

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

<https://kisi.kz/>

Karmojibi Nari/ Working Woma

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

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

Khadijah Bint Khuwailed Center

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

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

Khazanah Research Institute

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

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

King Abdullah Petroleum Studies and Research Center (KAPSARC)

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

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

Kosova Democratic Institute

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

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

League of Islamic Universities

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

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

Leibniz Zentrum Moderner Orient

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

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

LEGIS

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

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

Movement of Society of Peace

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

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

Movement for Rights and Freedoms

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

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

Muhammadiyah Movement

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

<https://muhammadiyah.or.id>

Muslim Youth Movement Malaysia (ABIM)

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

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

Nahdlatul Ulama

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

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

NGO AKTIV

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

<http://ngoaktiv.org>

<http://ngoaktiv.org/>

OSCE Academy

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

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

Organization of Islamic Cooperation

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

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

Orient-Institut Beirut

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

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

Policy Centre for the New South

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

<https://www.policyCentre.ma>

Qatar Foundation

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

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

RASANAH International Institute for Iranian Studies

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

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

Regional Anti-Corruption Initiative

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

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

Research Centre in Applied Economics for Development

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

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

Shropshire Islamic Foundation

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

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

Social Policy and Development Centre

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

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

Sustainable Development Policy Institute

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

<https://sdpi.org/>

Tabah Foundation

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

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

The Association of Muhammadiyah Scholars

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

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

The Conversation / Indonesia

The Conversation, which works actively in many regions, like Africa, Australia, and Canada, publishes news and analysis in fields; such as politics, society, and science. <https://theconversation.com/id>

The International Institute of Islamic Thought (IIIT)

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

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

The Centre for Middle Eastern Studies Harvard University

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

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

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

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

www.icfuae.org.uk

The Islamic Community of Croatia

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

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

The Islamic Community in Serbia

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

<https://mesihat.org/>

The Lebanese Centre for Policy Studies

Founded in 1989, the Lebanese Centre for Policy Studies is an independently managed, non-profit, non-governmental think tank whose mission is to develop and advocate for policies that ameliorate governance in Lebanon and the Arab region. <https://www.lcps-lebanon.org/about.php>

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

The Middle East Research Institute (MERI)

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

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

The Omani Centre for Human Rights

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

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

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

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

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

The Sana'a Centre for Strategic Studies

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

<https://sanaaCentre.org/>

The Tunisian Forum for Economic and Social Rights

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

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

The West Asia-North Africa Institute

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

<http://wanainstitute.org/>

World Islamic Mission Norway

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

<https://wim.no/>

Umam Documentation & Research

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

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

UK Islamic Mission

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

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

University of Nizwa

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

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

United Nations Iraq

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

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

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

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

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

United Nations Support Mission in Libya

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

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

World Islamic Mission Norway

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<https://wim.no/>

Yemeni Journalists Syndicate

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

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

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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

