

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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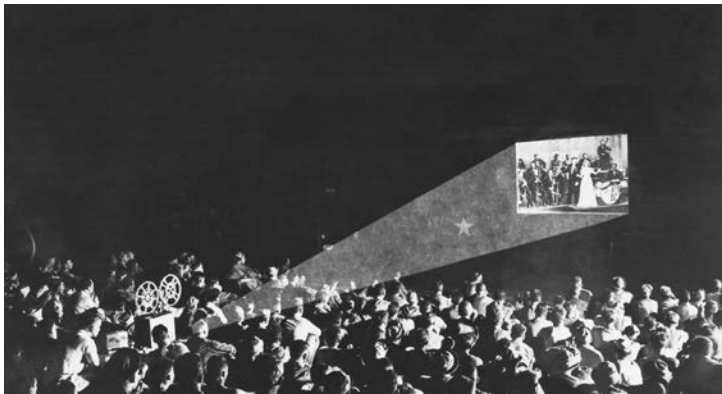
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Social Acceptance and Integration Processes of Refugees: The Responses from Two Muslim Majority Countries, Türkiye and Bangladesh



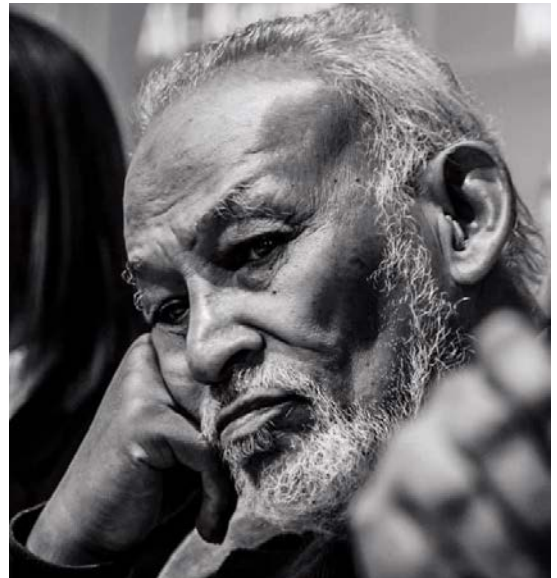
Alternative Perspectives on Human Development: Islamic Human Development Indices



Notes on the Opportunity of Joint Cinema in the Islamic World



The Driving Force of Islamic Finance Sector: Gulf Capital



A Scientific and Spiritual Revolutionist: Malik Badri

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



Research Centre for Social Thought and Policy (TODAM) aims to investigate the problems faced by Muslim societies, in particular 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 21st Issue of the Intellectual Streams in the Muslim World



43 COUNTRIES

In September, 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 21st Issue of Intellectual Streams in the Muslim World



AN OUTLOOK OF ACTIVITIES DURING THE MONTH



FEATURED INSTITUTION IN SEPTEMBER



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

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

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

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

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Foreword

Intellectual Streams in the Muslim World has been published monthly since 2021 as part of the Project on Thoughts and Movements in Muslim Societies under TODAM. The bulletin has been prepared by scanning the publications and events of approximately 250 non-governmental, research and think tank organizations from 43 countries from the Middle East, North Africa, Southeast Asia, Central Asia, Western Europe, and the Balkan regions. With the updated content and format of this monthly bulletin, readers can now follow the issues that are essential for Muslim societies and are on the current agenda of the Muslim world. The periodical presents these issues to the readers in a versatile way. It is now possible to follow newer studies from many countries from the Middle East to Africa, and from Asia to Europe. In this way, it is possible to monitor the agenda of Muslim societies regionally and thematically. As a result of all these studies, we are preserving the intellectual capital of the Muslim societies and creating a large database by recording and saving this capital.

In the 21st issue of the bulletin Intellectual Streams in the Muslim World, Sakarya University faculty member Dr. Erhan Akkaş presents the contributions of the member countries of the Gulf Cooperation Council in the development of Islamic finance in a comparative way, with numerical data. The issue of migration and refugees, which is one of the important issues in the Muslim world, and their social integration process are discussed with the examples of Türkiye and Bangladesh in the article titled "Social Acceptance and Integration Processes of Refugees: The Responses from Two Muslim Majority Countries, Türkiye and Bangladesh" by Selim Vatandaş. One of the remarkable topics that have recently appeared in the Muslim societies are studies related to the Islamic Human Development Indices. This theme, which focuses heavily on the Southeast Asian region, is evaluated by Büşra İnce in her article "Alternative Perspectives on Human Development: Islamic Human Development Indices". Also, Dr. Yusuf Ziya Gökçek, Marmara University Radio, Television and Cinema Department faculty

member, expresses his thoughts about cinema in the Muslim societies. In this month's portrait-analysis section, the intellectual work of Malik Bedri, the pioneer of Islamic Psychology, is analyzed by Istanbul Medeniyet University faculty member Assoc. Prof. Dr. Zuhal Ađilkaya.

We hope that the new issue of Intellectual Streams in the Muslim World will be useful to its readers.

Prof. Dr. Lutfi Sunar

Chairman of Executive Board, ILKE Foundation

Cultural Capital of the Islamic World 2022

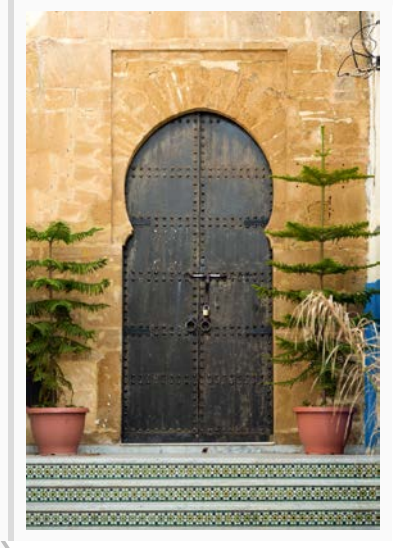


Rabat, the capital of Morocco, was designated as the cultural capital of the Islamic world in 2022 by the Islamic World Educational, Scientific and Cultural Organization (ICESCO).

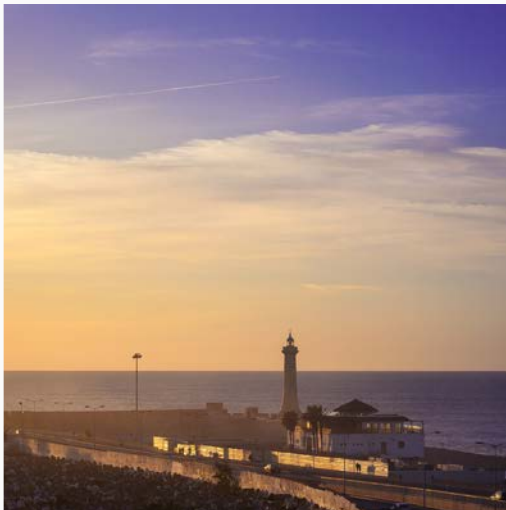
- Chella
- Kasbah, Oudaya
- Mohammed VI Museum of Modern and Contemporary Art
- The Andalusian Wall
- Hassan Mosque
- Mozole Muhammed V
- The Almohad gates
- National Museum of Archaeology and Earth Sciences

constitute the rich historical and cultural heritage of the city.





Rabat has been on the UNESCO World Heritage list since 2012.



CITY OF LIGHTS

The "City of Lights" initiative includes projects aimed at increasing environmental safety, preventing traffic congestion, air and noise pollution, and protecting natural and historical heritage.

GREEN CITY RABAT

Rabat, where environmental sustainability is at the forefront contains 2404 hectares of green space.

The city, which was declared a "Green City" in 2010, has many valuable historical gardens that preserve the nature and cultural heritage of the place.



The Driving Force of Islamic Finance Sector: Gulf Capital

Erhan Akkas*

Although the history of modern Islamic financial institutions dates back to the 1960s, it had its real rise in the early 1970s. Undoubtedly, the share of oil revenues obtained by the Muslim world in the Arab geography is quite significant in this rise. At the time when the Islamic Human Development Bank was established in Jeddah, Dubai Islamic Bank, Kuwait Finance House and Bahrain Islamic Bank started operating subsequently, all before the 1980s (Wilson, 2009). Thus, since the 1970s, oil-rich Arab countries, primarily Saudi Arabia, or in other words, the Gulf Cooperation Council (GCC) countries (Bahrain, United Arab Emirates, Qatar, Kuwait, Saudi Arabia and Oman) have played an important role in the development of Islamic finance. Among these, Oman is the only country where Oman Islamic finance sector has appeared quite recently.

The main segment that distinguishes GCC countries from other countries is the banking sector. As shown in Figure 1, the GCC countries had approximately US\$1.2 trillion in banking assets in 2021, while the total size of other countries was approximately US\$891.6 billion. Looking at the issuance of *Sukuk*¹, while the sum of other countries was US\$443.4 billion, the GCC countries issued US\$332.3 billion of *sukuk*. The main reason why the GCC countries lag behind the sum other countries in issuing *sukuk* is Malaysia's leading position in issuing *sukuk*. In Islamic funds, the GCC countries' share stands at US\$ 46 billion, while other countries have approximately US\$ 108.6 billion. In *takaful* practice (participation insurance), the GCC countries have 12.7 billion US dollars, while the worth of *takaful* practice of other countries is 11.6 US dollars in total. With all these practices,

* Dr. Faculty Member, Sakarya University, Faculty of Political Sciences, Department of Islamic Economics and Finance

1 *Sukuk* (Islamic investment certificate, كوكسل): A type of financial certificate, investment certificate. Securities that are issued to provide financing to represent ownership or usufruct shares in assets or shares in an investment activity, enabling their owners to benefit from the generated income according to their shares. It is divided into different types such as *ijarah sukuk*, *Mudarabah sukuk*, *Musharakah sukuk*, *hybrid sukuk*, etc. based on the contract behind it. (TKBB Dictionary of Interest- Free Finance)

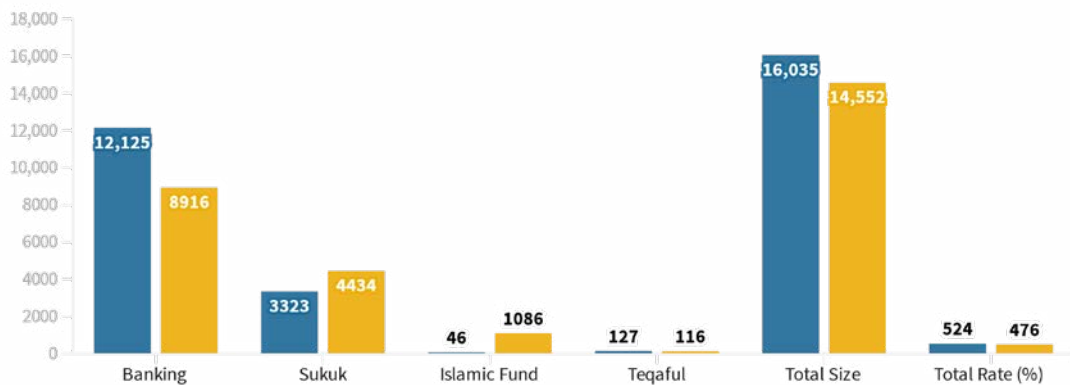


Figure 1. Distribution of Global Islamic Finance Sector by Region and Segment (2021)

Source: IFSB, 2022.

the total contribution of the GCC countries to the Islamic finance sector in 2021 was 1.6 trillion dollars. This figure stood at \$1.38 trillion in 2020. Thus, its contribution increased from 49% in 2020 to 52.4% in 2021. Considering the COVID-19 epidemic experienced during the period of the rise, a significant success has been achieved.

According to The Banker’s 2021 report, there are a total of 139 Islamic financial institutions in the GCC countries, including commercial banks, wholesale banks,

investment companies, insurance companies and non-bank financial institutions as full-fledged or Islamic windows. While there are 40 Islamic financial institutions in total in Saudi Arabia, only 7 institutions exist in Oman. The reason for the small number of Islamic financial institutions in Oman is related to the recent introduction of Islamic financial practices there. Citizens also drew their attention towards Islamic finance after the protests that took place in Oman during the Arab Spring (Parker,

Table 1. Total Islamic Finance Institutions in GCC Countries

Country	Number of Institutions
United Arab Emirates	18
Bahrain	35
Qatar	13
Kuwait	26
Saudi Arabia	40
Oman	7

Source: The Banker, 2021.

Table 2. Top 10 Islamic Commercial Banks (2021)

Islamic Commercial Banks Ranking	All Islamic Financial Institutions Ranking	Institutions	Countries	Shariah-Compliant (million \$)
1	1	Al Rajhi Bank (Fully fledged)	Saudi Arabia	125,019
2	2	National Commercial Bank (Islamic Window)	Saudi Arabia	80,888
3	3	Dubai Islamic Bank (Fully fledged)	United Arab Emirates	78,833
4	4	Kuwait Finance House (Fully fledged)	Kuwait	71,674
5	5	Malayan Banking Berhad (Islami Pencere)	Malaysia	61,837
6	6	Qatar Islamic Bank (Fully fledged)	Qatar	47,900
7	7	Alinma Bank (Fully fledged)	Saudi Arabia	41,833
8	8	Abu Dhabi Islamic Bank (Fully fledged)	United Arab Emirates	34,798
9	9	CIMB Group (Islamic Window)	Malaysia	34,548
10	10	Riyad Bank (Islamic Window)	Saudi Arabia	33,520

Source: The Banker, 2021.

2011). As a result, the first Islamic banking institution started operating in Oman in 2012.

Looking at the banking sector, which ranks first in terms of the contribution of GCC countries to the Islamic finance sector, it is seen that 8 of the 10 largest Islamic banks belong to GCC countries. The other two banks are located in Malaysia. These 10 banks are also the largest Islamic financial institutions. The country with the most banks in the top 10 is Saudi Arabia. Saudi Al Rajhi Bank, on the other hand, stands

out as the largest Islamic financial institution with its Shariah-compliant assets of approximately US\$125 billion.

When we look at Islamic insurance companies, we see a picture similar to the banking sector. Seven of the top 10 Islamic insurance companies are located in the GCC countries. In fact, six of these companies are located in Saudi Arabia. According to this table, it is possible to say that Saudi Arabia is a pioneer in the Islamic insurance sector, and the largest company is *The Company for Co-operative Insurance*, with

Table 3. Top 10 Islamic Insurance Companies (2021)

Islamic Insurance Ranking	All Islamic Financial Institutions Ranking	Institutions	Countries	Shariah-Compliant (million \$)
1	69	The Company for Co-operative Insurance	Saudi Arabia	3,801
2	76	BUPA Arabia for Cooperative Insurance	Saudi Arabia	3,065
3	79	Syarikat Takaful Malaysia Berhad	Malaysia	2,849
4	103	Prudential BSN Takaful Berhad	Malaysia	1,289
5	105	Islamic Arab Insurance Company-Salama	United Arab Emirates	1,227
6	108	MNRB Holdings	Malaysia	1,191
7	126	AXA Cooperative Insurance	Saudi Arabia	771
8	127	Saudi United Co-operative Insurance	Saudi Arabia	768
9	130	Al Ain Ahlia Insurance	UAE	751
10	133	Allianz Saudi Fransi Cooperative Insurance	Saudi Arabia	701

Source: The Banker, 2021.

Table 4. Global Sukuk Issues 2001-2021

	Total Export	Quantity (Million USD)	Total (%)
Saudi Arabia	308	216,755	13.45
United Arab Emirates	162	102,195	6.34
Bahrain	492	43,118	2.68
Qatar	62	38,533	2.39
Oman	19	9,207	0.57
Kuwait	26	7,595	0.47
Total GCC	1069	417,403	25.9

Source: IIFM, 2022.

Looking at the banking sector, which ranks first in terms of the contribution of GCC countries to the Islamic finance sector, it is seen that 8 of the 10 largest Islamic banks belong to GCC countries.

its Shariah-compliant assets of US\$3.8 billion.

When the global sukuk issuances of the GCC countries are analyzed, it is seen that Saudi Arabia was the largest exporter GCC country between 2001 and 2021, as shown in Table 4. Saudi Arabia is followed by the United Arab Emirates. Bahrain, which is the smallest country in the region in terms of demographics and its land area, is the third largest global sukuk exporter. In addition, when the amount of *sukuk* is taken into account, Bahrain is the country that exports the most with 492 issues. Considering the last 20 years of issuance of the GCC countries, it is seen that 25.9% of the total global sukuk issuances are realized here. Although this share may seem high at first glance, it is possible to say that it is low for these highly prosperous countries, which are the driving force for the sector. In particular, it lags far behind the banking sector. The relatively lower performance of the GCC countries in terms of *sukuk* can undoubtedly be attributed to Malaysia's leading position in this field. However, with the recent fluctuations in oil prices and the budget deficit in the GCC countries due

to the COVID-19 epidemic, it is a strong possibility that the issuance of *sukuk* will increase in order to provide the necessary liquidity to the projects in the region.

Oil-rich Arab countries, which have been the driving force of the Islamic finance sector since the day it emerged in the modern sense, have made significant contributions to the development of this sector. Although they have a very high share in terms of sukuk, Islamic funds and non-bank financial institutions, their biggest contribution has undoubtedly been to the banking and Islamic insurance sectors, where they have a larger share than the rest of the world. When evaluated as a country, the most striking countries are Saudi Arabia and Oman. Since the emergence of modern financial institutions, Saudi Arabia has been in the leading position as the driving force of this sector thanks to its oil revenues. Despite being the last country to start Islamic financial practices among the countries in the region, Oman has been on a rapid rise with the institutions it has established in the last 10 years. There is no doubt that the demand from the public has a great impact on this policy of Oman. In fact, this situation is seen as an opportunity for countries with relatively less natural resource incomes to become financial centers compared to other GCC countries such as Oman and Bahrain. In this context, Bahrain hosts many international Islamic financial institutions and with this feature, it shows a multi-faceted development from educational institutions to banks, and from fintech companies to regulatory and supervisory institutions.

From this point of view, it is possible to say that Bahrain has achieved significant success in this field.

As a result, the GCC countries have made significant contributions to the banking sector, by utilizing the prosperity they have achieved through oil revenues in the financial sector. On the other hand, the development of the financial sector in the region contributes to the diversification of the economies of the regional countries that depend on a single source of income. In summary, it is possible to say that the financial sector, which developed with the Gulf capital, diversified the economies of the Gulf countries. The fact that the GCC countries support the Islamic finance sector and more specifically fintech projects shows that this sector will be important in diversifying the national economies in the future.

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Featured Events

6th Islamic Finance, Banking & Business Ethics Global Conference & 14th International Conference on Islamic Economics & Finance

D: 5-6.09.2022

L: English

C: Malaysia

T: Conference

The conference aims to address issues related to inclusion, ethics and Islamic finance and how they are key for global resilience. In particular, the conference seeks to answer among others the following questions: financial inclusion necessarily good for sustainable development and global resilience, has Islamic finance fulfilled its promise as a better financial system?

<https://www.inceif.org/IFBBE/>

17th AAOIFI – IsDB Conference to Be Held in Bahrain 27- 28 November 2022 Crowne Plaza, Bahrain

D: 27-28.11.2022

L: English

C: Bahrain

T: Conference

The Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) together with the Islamic Human Development Bank Group (IsDB), represented by IsDB Institute (IsDBI), is set to host the 17th edition of its annual Islamic banking and finance conference under the auspices of the Central Bank of Bahrain. The two-day conference will be held physically at the Crowne Plaza, Kingdom of Bahrain, 27 -28 November 2022, under the theme "Economic Resilience and Governance in Disruptive Times."

<https://aaofi.com/announcement/17th-aaofi-isdb-conference-to-be-held-in-bahrain-27-28-november-2022-crowne-plaza-bahrain/?lang=en>



Social Acceptance and Integration Processes of Refugees: The Responses from Two Muslim Majority Countries, Türkiye and Bangladesh

*Selim Vatandas**

Migration is the population movement that occurs as a result of people's settlement from one place to another, regardless of its duration, structure and reason. Migration can have various causes such as social, political, economic and natural disasters, and migration movements can be handled with various classifications such as voluntary or compulsory, temporary or permanent, and individual or mass (Adıgüzel, 2020). The form of migration movement, which constitutes the reference point of this article, is forced migration. The compulsory state of migration includes all of the elements that will cause a person or a group to "leave their place" due to threats to their lives and livelihoods, whether natural or human.

Refugee literally means a person who takes refuge. With reference to the 1951 Geneva Convention, refugee is a person who is outside the country of his/her nationality because of a well-founded fear of being persecuted because of his/her race, religion, nationality, membership of a parti-

cular social group or political opinion. This person is unable or unwilling to return. As a matter of fact, the state party to the convention to which he or she took refuge is obliged not to send the person back to the country from which they came, as there is a risk of torture, and cruel and inhuman treatment.

For the last ten years, forced migration movements have been increasing in the world. Although Türkiye and the surrounding geography have come to the fore with the turmoil caused by the Arab revolts, the flow of forced migration from the south to the north, from the east to the west, continues to accelerate globally. According to United Nations data, the number of people that were forced to migrate by the end of 2021 reached 89.3 million people. 83% of the displaced population comes from low and middle-income countries. 73% of these refugees are hosted in the neighboring country before settling in the target country. Currently, Syria is the country with the highest number of emigrants in

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the world with a population of 6.8 million forced migrants in the last ten years. Syria is followed by Venezuela (4.6 million), Afghanistan (2.6 million), South Sudan (2.4 million) and Myanmar (1.2 million) (United Nations, 2021).

Countries with Dense Muslim Populations are Emigrating

When the forced migration movements resulting from instability, internal conflict and wars in the last decade are examined, it is observed that the majority of the displaced people come from geographies where the Muslim population is dense. With the Arab revolts that started after 2010, a gradual influx of migration from North African and Central Asian countries, mostly from Syria, to Europe began, and the said migration movement reached its peak in 2015 with one million migrants. As a matter of fact, Türkiye, which is on the critical line of migration due to the confi-

cts in Syria and political instability in Afghanistan, has faced the migration burden of approximately 5 million people. Although the Turkish public showed a moderate and inclusive approach to the migration burden in the first period, with the economic contraction in Türkiye and the irregular Afghan migration that started in the summer of 2020, anti-foreign sentiment in the Turkish public has gradually increased, and this situation has also been reflected in the attitude of political decision makers. In fact, according to the public opinion survey conducted by Ipsos, in which approximately 18 thousand people from 26 countries participated, Türkiye, India and Sweden are among the countries that most want to close the borders (Independent Turkish, 2019).

The target geography for the migration movements of countries with a dense Muslim population is not Muslim countries, but Western countries such as Euro-



Figure 1. Forced Displaced People at a Global Scale

Source: Global Trends Forced Displacement in 2021, United Nations, 2022

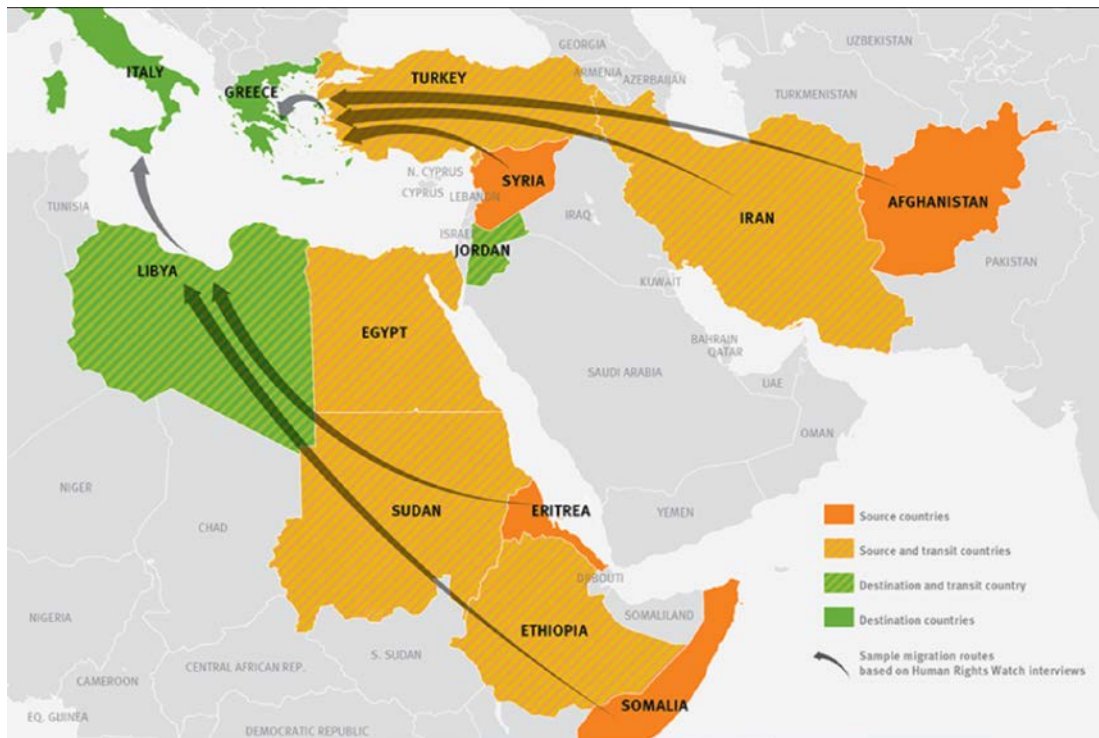


Figure 2. Migration Flow to Europe

Source: Human Rights Watch, 2015

pean countries and the USA, where the level of economic welfare is relatively better. From this point of view, it is observed that the cause of migration is not religious, it is rather the desire to survive as well as economic motivation. In the modern world of nation-centered states, the economy, welfare and perhaps the struggle for survival have emerged as effective factors of mass migrations.

The answer to the question of why people from Muslim countries migrate is rooted in the economic and political turmoil of those countries. When we define this situation as a failure, it can be said that there are three main reasons for this failure. The first of these is that political actors in Mus-

lim countries ignore the principle of transparency and accountability. The second is that impropriety and corruption in Muslim countries deepens the crack. Thirdly, there is no effective working judicial system in most Muslim countries (Chapra, 2008).

Is it an Advantage to Belong to the Same Religion in Social Cohesion? The Cases of Türkiye and Bangladesh

With the migration movement that occurred as a result of the uprisings in Syria in 2010, more than 2 million Syrian population, the majority of whom were Muslims, gradually migrated to Türkiye. Due to the

With the Arab revolts that started after 2010, a gradual influx of migration from North African and Central Asian countries, mostly from Syria, to Europe began, and the said migration movement reached its peak in 2015 with one million migrants. As a matter of fact, Türkiye, which is on the critical line of migration due to the conflicts in Syria and political instability in Afghanistan, has faced the migration burden of approximately 5 million people.

forced migration conditions, Türkiye has accepted asylum seekers by following an open door policy. At the first stage, the opinion prevailed that the influx of migration was short-lived and that the refugees would return after the war conditions were over and the Assad government was overthrown, but the Syrian Government, led by Assad, remained in power with the support of Iran and Russia. This situation both caused the prolongation of the civil war and eliminated the possibility of the return of Syrians from Türkiye.

The disappointment of “not being able to return any more” and the ambiguity caused by the “guest” status in Türkiye lay in the roots of the migration movement from Türkiye to Europe in 2015. In the first years of the Syrian migration, the Turkish

society displayed an attitude to tolerate this difficult situation that refugees face to a large extent. However, with the increasing burden of migration and the progress of economic contraction especially after 2017, immigrants are increasingly seen as a “burden”. While the plans for the “harmony” process began to be discussed, xenophobia in Turkish society gradually increased. This situation was reinforced by the immigration of over three hundred thousand Afghans who entered the Turkish territory from Van after the Taliban came to power in the summer of 2021 (Yumurtacı, 2021). Although the target geography of Afghans is Europe, most of them remained in Türkiye due to the strict border measures placed by Greece. Both situations have brought up criticism on the “migration management” from the Turkish public hence affecting the relations between the immigrants and the Turkish nationals. The economic concerns of the inhabited society, rather than the religion of the immigrants, have been on the agenda of the discussions.

According to the definition from the Republic of Türkiye Presidency’s Department of Migration Management, compliance aims to contribute to the socio-cultural and economic development of both the foreigner and the host society, does not aim for assimilation, and it is a volunteer-based policy that allows the host society to live in harmony with the immigrants and to enable the foreigners to develop their skills in economic, social and cultural fields (Presidency of Migration Management, 2022). In short, cohesion is the coexistence of migrant and host com-

munities in sustainable peace and requires both communities to have a basic set of mutually common needs. While one of the most important factors sabotaging a healthy integration process is the “feeling of being in-between”, which is deepened by the discourse of “they should be sent back”, another factor is the increasing xenophobia in the host society.

Many Turkish non-governmental organizations, local administrations and municipalities, observing that it is not possible for Syrian refugees to return, started to develop various projects for harmonization after the acceleration in migration in 2012, and provided opportunities for refugees to live in harmony in Türkiye. On the other hand, it maybe stated that the reaction of political decision makers to the adaptation process is relatively slow.

The Integration Strategy Document and the National Action Plan, which was published by the Ministry of Interior in the eighth year of the Syrian migration, and in which the basic principles and vision regarding integration are expressed, reveal various goals and objectives, but does not show an in-depth approach (Ministry of Interior, 2018). The fact that a large part of the migration burden is covered by the Ministry of Interior, a phenomenon that should be handled multidimensionally under the umbrella of political administration, naturally brings with it a security approach that can disrupt the harmonization process in migration management (Salihoğlu, 2021). However, migration is a multi-layered process in which many ministries must take an active role.

Many Turkish non-governmental organizations, local administrations and municipalities, observing that it is not possible for Syrian refugees to return, started to develop various projects for harmonization after the acceleration in migration in 2012, and provided opportunities for refugees to live in harmony in Türkiye. On the other hand, it maybe stated that the reaction of political decision makers to the adaptation process is relatively slow.

However, another handicap is the increasing anti-foreign rhetoric in Turkish public opinion. The far-right parties, on the other hand, are not a cause of this discourse, but actually a result. In the Optimar Survey of 2022, when asked how do you feel about Syrians, 21.3 percent of the respondents marked the phrase “I feel hatred towards Syrians”, while the combined percentage of those who said “I don’t feel safe” and “I don’t feel safe at all” was 51.6 percent. According to the survey, almost three out of four people have a negative perception of Syrians (Independent Turkish, 2022). This situation shows that the ground for the harmonization process between the citizens of the Republic of Türkiye and the Syrians under temporary protection is getting

narrower, the distance is widening and the tendency to introspect is increasing.

In addition, discussions on the Voluntary Return Plan, which Türkiye has created for the return of Syrians under temporary protection, continue. There is a contrast between President Erdogan's plan to voluntarily return Syrians in Türkiye to the "safe zone" created in northern Syria, which he presented at the United Nations in 2019, and the harmonization process. First of all, Syrians in Türkiye are skeptical of the sustainability of the social and economic conditions of the safe zone. For example, according to the survey published by the Harmoon company in 2022, 80 percent of the Syrians in Türkiye state that they can only return if the current regime in Syria changes. 60 percent of these participants state that they want to go back to their own cities, not to any other place in Syria. 74 percent of the participants in the same survey does not want to return to the Euphrates Shield, Olive Branch, Peace Spring regions -i.e. the safe zones- and Idlib regions under another administration, due to the lack of a central authority, the lack of diverse business opportunities and the rivalries between the groups operating in the said regions (Aljaseem, 2022).

A Comparison: The Case of Bangladesh

As a result of the clashes between Buddhists and Muslims in Myanmar in 2012, thousands of Muslims were killed and hundreds of Muslim homes and businesses were burned. As a result of the per-

secution in Myanmar, a large part of the Rohingya Muslim population, almost over 1.6 million immigrated to Bangladesh and were placed in camps. Today, the Cox Bazar refugee camp in the region is the largest refugee camp in the world with a population of 600,000 (United Nations, 2021).

It does not seem possible that the refugee population in Bangladesh will be sent back even in the long run. As a matter of fact, Bangladesh is also planning to relocate approximately 100,000 of the refugees to different islands within the country. However, refugees do not want to go to the aforementioned Bhasan Char island voluntarily due to both geographical handicaps (there are concerns that the island, which is only 5 meters above sea level, may come under the sea in the long term) and socio-economic conditions. Despite all the international reactions, Bangladesh Prime Minister Sheikh Hasina underlines that the resettlement of Rohingya Muslims to the Island will continue (Akdoğan & Citizen, 2021).

The fact that Rohingya refugees are imprisoned in camp conditions that are disconnected from the local society in Bangladesh hinders the ability of Rohingya refugees, who have no means of returning in the short term, to integrate into society, and it also increases the rate of informality in the economy. In the case of Bangladesh, it is possible to state that the imagination of "voluntary return" has not yet produced significant results due to the adverse conditions in the region.

Conclusion

The Muslim geography has been intertwined with the turmoil of migration, especially in the last ten years, due to the instability it has experienced. In this mobility, it is observed that the target Muslim countries carry out harmonization studies, especially at the local and NGOs level, but political decision makers develop discourses that can disrupt the harmonization process. One of them is “voluntary return” projects. For a person to voluntarily return to a particular area, that area must first be sufficiently secure. Indeed, the priority of the right to life is fundamental. Every refugee migrates to protect their right to life. In addition, the infrastructure conditions of the geographies to which the refugees are sent should have the criteria to meet the basic living standards. It is hard to relocate asylum seekers in regions where there are no adequate shelter, health and education facilities.

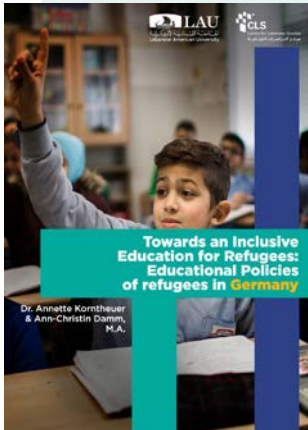
Repatriation and adaptation constitute two opposite phenomena. It is not possible for asylum seekers who are likely to

be sent back to adapt to the social fabric of any country. The long-term economic and social contribution opportunities of the asylum seekers who cannot envision a future in their country of residence are limited, mutual positive relations cannot be established, and ghettoization tendencies appear. Everyone has the right to live in prosperity. Trying to have better conditions is not a crime. One of the biggest problems brought by the rising xenophobia in Muslim societies is that this hostility interrupts the intertwined structure within Muslim societies, breaks the dynamics of harmony, and divides the ideal of the ummah into national fragments with an ultra-nationalist (radical) discourse. Another risk of xenophobia is the possibility of encountering situations that may violate the right to life, which is a fundamental human right, in times of crisis and chaos. It should not be forgotten that every person may face the possibility of emigrating one day, and one day they may find themselves trying to adapt to a geography where they feel “foreign”.

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Featured Events

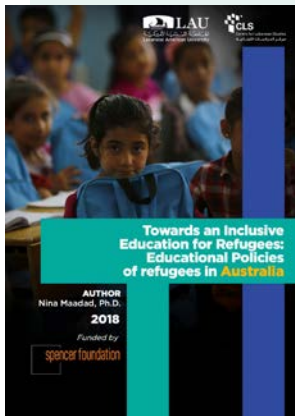


Educational Policies of Refugees in Germany

D: 01.08.2022 L: English C: Lebanon T: Report

This policy report analyses educational provisions for refugee students in the compulsory schooling systems of the German states of Hamburg and Saxony. It is based on the examination of policy documents from 2012 to 2017. Two main factors shape refugee education provisions in both states: refugee legal status and education policies. Asylum and settlement policies have profound impact on access to work, vocational training and health, as well as on the enforcement of compulsory schooling.

<https://lebanesestudies.com/publications/educational-policies-of-refugees-in-germany/>



Educational Policies of Refugees in Australia

D: 01.08.2022 L: English C: Lebanon T: Report

This report highlights the response of Australia to the refugee crisis since 2012 and the uptake of refugees, particularly from the Arabic-speaking world including Syria, Iraq and Afghanistan. The analysis, which spans the six-year period from 2012-2018, will examine Australia's flagship refugee policy through the Refugee and Humanitarian Program. The policy analysis aims to address the following questions: 1. How did the settlement and education policies for refugees change since 2012? 2. How did settlement policies affect the education policies for refugee children? 3. How did the settlement and education policies affect educational outcomes and integration of refugees into Australian society?

<https://lebanesestudies.com/publications/educational-policies-of-refugees-in-australia/>

Alternative Perspectives on Human Development: Islamic Human Development Indices

*Busra Ince**

In the age of information, where information as a commodity is in circulation, the comparative analysis of the socio-economic conditions of societies is of great importance. In this context, although the development indices developed by international organizations provide information on socioeconomic issues around the world, what these indices prioritize and how they reach the results is worth studying. When it comes to the development issue, the mainstream development indices are found to be relatively insufficient because the perspective offered by indices that are based on Islamic teachings is more comprehensive and includes a range of parameters not included in the conventional indices. Islamic Human Development Indices, which have been studied extensively in the Southeast Asian region, do not yet have a strong presence in the field. Researchers and academics working on this subject are trying to develop the literature eclectically with a method that supports and improves each other. The aim of this article is to present a general perspective on the Islamic Human Development Index as a new field and to bring to light the al-

ternative efforts put forward around the concept of human development in the intellectual studies of Muslims.

What is Human Development?

In the 1970s, when the realist paradigm was dominant, development was associated with the economic growth of countries. After the end of the Cold War, with the “victory” of the liberal paradigm, the addition of socio-cultural indicators to the development studies came to the fore besides economic growth. Even though countries achieved economic growth, the fact that no progress was made in diseases, infant mortality and other social issues led to the conclusion that the concept of development needed to be addressed more comprehensively (United Nations, 1990). The United Nations Development Program (UNDP) published its first report, the Human Development Index in 1990. In the report, including the average life expectancy, literacy rate and infant mortality indicators in the index as well as economic growth is an important step in not considering the mere increase in the GDP of countries as development. Because, as Chapra stated,

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although there was an increase in the incomes of many countries after the Second World War, this development did not positively affect the individual welfare of the people, in fact, there was a decrease in their social welfare level (Chapra, 2008, p. 2).

Although the human development index takes into account other social indicators as well as economic growth, it has been subjected to some criticism. Mc Gillavary, Hicks, Streeten problematize the exclusion of important indicators such as income inequalities, environment, freedom and human rights in the Human Development Index (Anto, 2011, p. 74). In addition to these criticisms, the Human Development Index has been also criticized from an Islamic perspective, and it has been stated that the Human Development Index is insufficient because it focuses only on material realities (Anto, 2011; Aydın, 2000; Batchelior, 2013; Chapra, 2008).

Different aspects of human development: Human development or Islamic Human development

In Islamic understanding, economic development refers to a comprehensive development that will ensure one's success in the world and the hereafter. In this context, *falah* appears as a concept that aims to increase the material and spiritual well-being of people on earth regardless of their race, color, age and gender (Chapra, 2008). In Islamic Human Development studies, the concept of *falah* refers to the development that includes the material and spiritual in-

Considering the multidimensional nature of man, in order to ensure a complete development in light of its Islamic understanding; development studies should include not only material but also moral and spiritual dimensions.

tegrity of humanity based on the Qur'an and Sunnah. In this context, in addition to material development, Islamic Human Development is based on the principle of protecting belief, mind, self, generation and property within the framework of "maqasidu's-shariah" (aims of the shari'a), and aims to ensure the development of these five elements and to achieve prosperity in this world and in the hereafter (Anto, 2011, p.70). In this context, the concept of *falah* has a framework around the triangle of balance, stability and multidimensionality as an encompassing concept (Anto, 2011, p. 76).

Conventional human development is considered insufficient as it measures only material and physical development and does not give any reference to values. At this point, Islamic Human Development index studies differ from mainstream human development studies primarily in terms of the definition of a human. Considering the multidimensional nature of man, in order to ensure a complete development in light of its Islamic understanding;

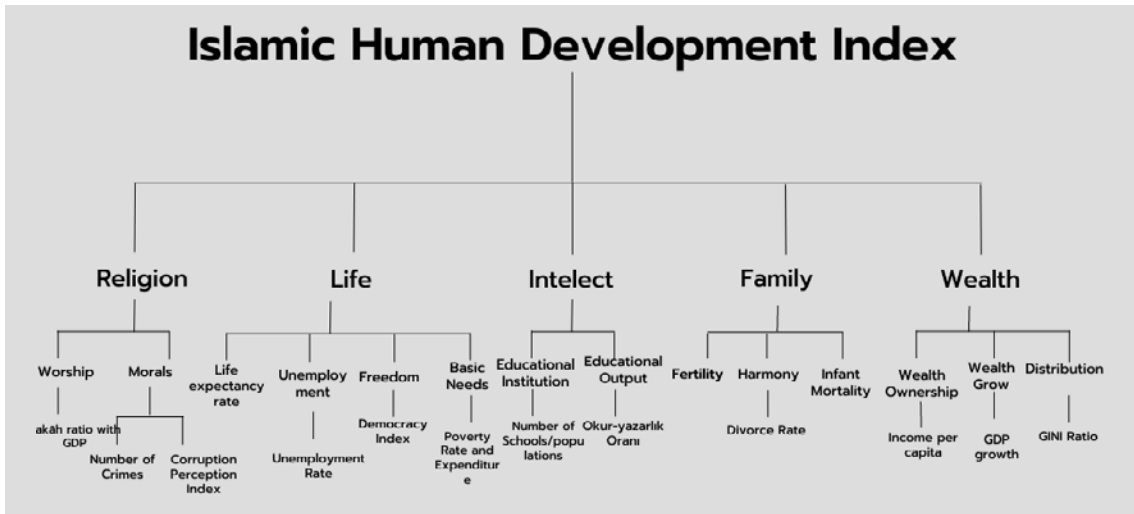


Table 1. Islamic Human Development Index Indicators

Source: Rama and Yusuf, 2019

development studies should include not only material but also moral and spiritual dimensions. Based on the Islamic Human Development perspective, conventional development has been criticized in terms of anthropological and teleological aspects because the concept of development is simplified, examined one-dimensionally and measured with limited indicators (Aydın, 2017).

The differences between mainstream development studies and Islamic Human Development lie in their aims, epistemological grounds, principles and philosophy (Uthman, Abbas, & Oloso, 2011, p.21). According to Aydın, who approaches the concept of Islamic Human Development more pragmatically, the aim is not to create a new understanding with Islamic Human Development, but to complete the deficiencies of mainstream development studies by adding moral and spiritual indicators to the conventional ones (Aydın,

2017). Although it has a developing literature, different indices are created by using various indicators in the Islamic Human Development literature according to which the Islamic Human Development levels of Muslim countries have been measured.

Islamic Human Development Index

Studies on Islamic Human Development seem to be concentrated in Saudi Arabia, Indonesia and Malaysia. In these countries, institutions such as the Islamic Research and Training Institute (IRTI) and Islamic Human Development Bank (IsDB) play an active role in the creation of the Maqasid al-Sharia Index (Rama and Yusuf 2019, 201). While Sarkawi (2017) and Muhammad Hashim Kamali broke new ground in their Islamic Human Development Index studies, Umer Chapra, Henrie Onto and Necati Aydın contribute to the develop-

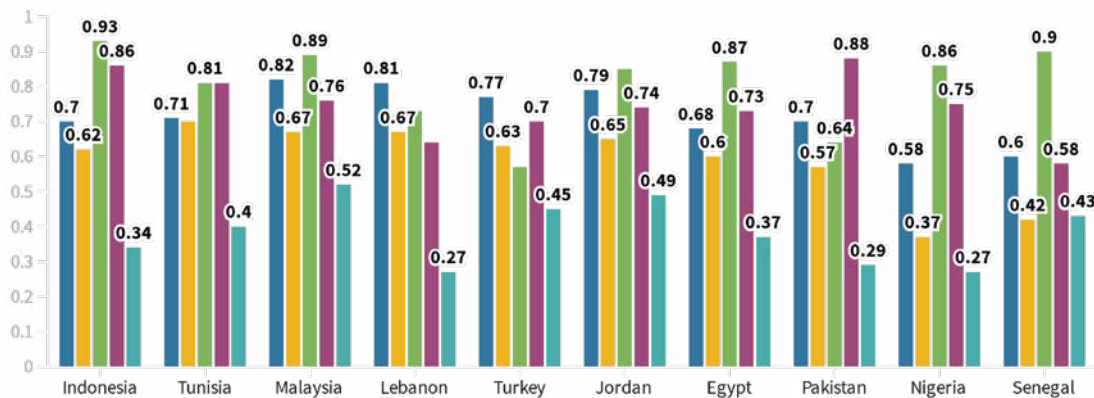


Figure 1. Islamic Human Development Index

Source: Aydın, 2017

ment of Islamic Human Development index studies by producing new indicators and methods.

The Islamic Human Development Index is formed on the basis of the Purposes of the Qur’an, the principle of Tawhid, the Islamic Economy and the Purposes of Islam (Aydın, 2017, p. 1565). While the principle of the Maqasid of the Qur’an includes tawhid, prophethood, the hereafter and justice, the principle of tawhid offers ontological, epistemological, anthropological and teleological principles. While Hendrie Anto developed an Islamic Human Development Index based on national development indices, H. Hasan and Salman Ali developed an index based on Sharia compliance using individual-scale surveys (Hasan and Ali 2018). The five parameters in the Islamic Human Development index developed by H. Hasan and Salman Ali include fulfilling the requirements of Islam and worship in the context of the protection of

religion; life expectancy and food security in the context of protection of life; child mortality rates, homicide crime rates, environmental security within the framework of lineage protection; primary, secondary and high school education in the sense of protecting the mind; and security of property in the context of protection of mind (Hasan and Ali 2018). Rama and Yusuf further developed the scope of the indicators of the Islamic Human Development Index and identified fourteen indicators. In the calculation made with the data series in which the data of each indicator is collected, the development coefficients of the local units of Indonesia were calculated (Rama and Yusuf, 2019, p.49).

When all these indicators are taken into account and the situation of Muslim countries is examined comparatively, Malaysia, which ranks first among Muslim countries in the Human Development Index, ranks third in the Islamic Human Development

Index. Indonesia, which ranks first in the Islamic Human Development Index, ranks sixth in the UN Human Development Index. Nigeria and Senegal have the lowest scores in the ranking, which includes Malaysia, Lebanon, Türkiye, Jordan, Tunisia, Indonesia, Egypt, Pakistan, Nigeria and Senegal. When the Islamic human development indexes of Muslim countries are examined, it is seen that they are not successful in applying moral principles in the management of public resources. While religious life shows its effect in personal life, this effect decreases in the public sphere (Aydın, 2016).

A Different View of Development: The Islamic Wellbeing Index

In addition to the Islamic Human Development index studies that underline the material and spiritual dimensions of human development, the Islamic Wellbeing Index, which measures the well-being of individuals

in Islamic terms, has been developed (Aydın, 2017; Batchelor, 2013). Since faith and good deeds are important in terms of ensuring the spiritual happiness of Muslims, the Islamic Well-Being Index measures the extent to which the requirements of Islam are fulfilled.

According to Batchelor, creating an Islamic Well-Being Index is important in terms of identifying the country that can be a role model when evaluated in a national context, and providing criteria that can guide the policies that states will implement to increase the well-being of their citizens (Batchelor, 2021, p.192). Since the performance of the ruler in Islamic political thought is evaluated with the welfare of the governed, the Islamic Well-Being Index also gives an idea about the managers and the nature of the policies implemented.

Based on the Pew Research Center, Transparency International, United Nations, and World Bank data, the index created by Batchelor with a semi-quantitative method has five indicators: secondary school education, good treatment to women, child care, income distribution and corruption rate. The Islamic Human Development index, which includes physical, mental, spiritual, moral and social dimensions developed by Aydın based on Tawhidi anthropology, includes indicators of spirituality, corruption, morality, sociability, freedom and security in addition to health, education and income indicators (Aydın, 2017).

According to the results of the research, the region with the highest religiosity rates is West Africa, the second is Southeast

Studies on Islamic Human Development seem to be concentrated in Saudi Arabia, Indonesia and Malaysia. In these countries, institutions such as the Islamic Research and Training Institute (IRTI) and Islamic Human Development Bank (IsDB) play an active role in the creation of the Maqasid al-Sharia Index.

Asia, and the last is Central Asia and Eastern Europe. Looking at the social relations indicators, the Gulf countries are in the first place, followed by the Southeast Asian countries. While West Africa, where the rate of religiosity is highest, is at the bottom of the social relations indicators, it can be concluded that oil wealth is spent for the social welfare of the people in the Gulf region, where income inequality is the lowest (Batchelor, 2021, p. 206). The reason why Afghanistan, as the country with the highest rate of religiosity, fails in social relations indicators, especially on the scale of corruption, is the political instability brought about by the war that has been going on in the country for more than thirty years. According to the index results, Malaysia (7.5) and Indonesia (7.3) are at the top level in both indicators. Malaysia is seen as a role model among Muslim countries with its comprehensive development strategies (Batchelor, 2021, P. 209). According to the index, the reason for the high rate of well-being in countries such as Afghanistan (6.6), Palestine (6.7) and Iraq (6.0) where conflicts continue, surprisingly, is not due to social indicators, but to the existence of strong moral resistance against conflicts, as indicated by the high rates of religiosity.

Conclusion

The concept of *falah*, which is at the center of the development issue in Islamic thought in terms of providing material and spiritual well-being, is not taken into account in mainstream development studies. As an area with various deficiencies, Islamic Human Development Indices still are new in literature and are continually developing. Due to the multidimensional approach of the concept of Islamic Human Development, the inclusion of elements that cannot be measured quantitatively, such as freedom, religiosity, family values, in the index leads to some difficulties. However, the main point emphasized by the Islamic Human Development indices is the multidimensional nature of the human being and therefore the concept of development in this context. In this respect, the Islamic Well-Being Indices aim to develop alternative approaches by looking at development studies from a different point of view. Looking at the results of the indices, West African countries rank first in religiosity rates. In terms of social relations, Gulf countries come to the fore. However, as a result of the ratio of all indicators in terms of material and spiritual well being, Indonesia and Malaysia in the Southeast Asian region are in the first place in the Islamic Human Development index.

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Featured Events



International Launch of the 2022 Islamic Well-Being Index for Muslim Countries

D: 15.07.2022 L: English C: Malaysia T: Conference

Malaysian Institute for Advanced Islamic Studies organized the international launch of the 2022 Islamic Well-Being Index. The current assessment of the Well-Being Index of Muslim countries places The Maldives first among 33 countries, with Malaysia and Indonesia equal second. The Index follows the approach detailed in the author's 2021 article, "An Enhanced Islamic Well-Being Index (IWI 2.0-2021) for Muslim Countries," which is based on the Higher Objectives of Islamic Law (Maqasid al-Shari'ah).

<https://iais.org.my/events-sp-1744003054/past-events/item/1432-international-launch-of-the-2022-islamic-well-being-index-for-muslim-countries-republic-of-maldives-as-leader-and-approach-taken>



The 2022 Islamic Well-Being Index and Muslim Countries: A Comment

D: 27.07.2022 L: English C: Malaysia T: Opinion

Foyasal Khan, researcher at the Malaysian Institute of Advanced Islamic Studies, evaluated conference of The Islamic Well-Being Index led by Dr. Daud Abdul-Fattah Batchelor. The full Index included 33 Muslim majority countries for which data on religiosity (Deen) is available from World Values Surveys. A world-renowned scholar of Islamic jurisprudence Professor Dato' Dr. Mohammad Hashim Kamali, Founding CEO of IAIS Malaysia delivered welcoming remarks while Mr. Ahmad Badri bin Abdullah, the Acting Deputy CEO of IAIS Malaysia, moderated the discussion.

<https://iais.org.my/publications-sp-1447159098/dirasat-sp-1862130118/economic-finance-zakat-awqaf/item/1435-the-2022-islamic-well-being-index-and-muslim-countries-a-comment>

Notes on the Opportunity of Joint Cinema in Islamic Geography

*Yusuf Ziya Gokcek**

“Islamic Geography” is most commonly defined as the places where Muslims are concentrated in numbers or where Islam is in a widespread and socially decisive position, although an alliance has not been reached yet. However, due to factors such as population movements created by the colonial domination, slave trade, and migration to the “rich north” due to socioeconomic inequalities, the Muslim population is dispersed and therefore their sphere of activity is expanding. According to the projection drawn in the study titled “The Future of World Religions: Population Growth Projections, 2010-2050” published by Pew Research Center (PRC), the Muslim population, which makes up 1.6 billion of the 6.9 billion world population, will increase even more and they will form effective spheres of influence in many parts of the world. (The Future of World Religions: Population Growth Projections, 2010-2050, 2015). In today’s world, approximately 23 percent of the population consists of Muslims, and it seems that the religion which the majority of Muslims follow in their lives is an effective motivation. A significant

portion of the Muslim population, indicated by significant figures, is located in Asia, Africa and the Balkans.

It has become more difficult to assign a geography to Islam particularly after the 20th century. This difficulty is itself the existence of occupation and civil wars. As a result of occupations and civil wars, many Muslims migrated to different parts of the world. With these migrations, the hinterland of the Muslim population formed by different empires of the Muslims remained the same and included a network expanding to different geographies. Cinema is a cultural pattern in which many Muslim directors are involved without consciousness, as a force that tries to create and disperse this network. The expression “Muslim director” requires a theological attitude, but a director in Islamic geography finds a place in this network regardless of whether he is actually Muslim. This expression, which develops against religion or from within religion, actually shows a fundamental attitude in geography; cinema is conceived as an effective way of revealing in geography. The history of cinema in the Islamic

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geography has not been a subject of study in the world cinema literature with such a name and scope. When we look at the cinema literature, while the cinemas in Muslim countries are classified under the titles of “Third Cinema”, “Third World Cinema”, “Peripheri Cinemas”, the classification of “Muslim Cinema” is not seen much. Since Third Cinema and Third World cinemas cover a certain periodical process, their historical and ideological context is limited.

This limitation includes the ease of handling the dimensions of the research object, as well as the ease of actually tacitly naming it as non-Western cinema. The main purpose of acquiring cinema under a certain title in Islamic geography is because it stands in a similar position in global situations. The regime changes, paradigmatic transformations, new ways of knowing, changing economic understanding, and forms of sociality that we see in the Islamic geography bear similarities. Namely, when the cinematograph was invented, the instrument itself was sent to various geographies of the world in a short time. This is also one of the biggest indications of cinema’s relationship with capitalism. The aspect of the subject that interests us is the reaction of the relationship with the cinematographer in the Islamic geography, which causes both excitement and hesitation.

In the Islamic geography, cinema appears as an element that the masses regard as a value and a great function, that increases the belief that some of the problems can be solved, that does not fulfill what is desired for now, but is expected to do. Cinema

The most important ground that will pave the way for the discussion of the joint cinema in the Islamic geography is the festivals they have. However, with these festivals, a new aesthetic/jury, non-Western funds, unique topics and discussion opportunities will emerge. Of course, these festivals are abundant in Islamic geography. However, some of them are not globalized enough, and some of them seem to be the repetitions of important festivals such as Cannes and Venice, and they are showcased with similar movie lists.

entered Muslim geography as a question of debate. The first discussion was related to the goal. Those who approached the issue optimistically developed an understanding that cinema, as a complement to modernity, is sometimes a radical and sometimes a naive means of supply. However, those who saw modernity as a problem of displacement thought that cinema had a corrupting effect. While Islamic geography saw non-Western geography as a collection of images it heard while constructing its own identity, the continuing modernization with the priority of preser-

ving the national identity seen in the “development” experiences of non-Western countries created both an opportunity and a problem. Modernity was a heaven/hell of ambivalence and contradictions for the countries that followed the developments in the West from a close distance. A glance at modernity between a hope of improvement or a comment of pessimism caused the fate of cinema to be shaped in the early period.

The lack of knowledge of how to use the cinematograph in Muslim societies is also closely related to the issue of whether the intellectual ground to which they belong will allow this. Commentary on cinematography is not yet one of the main issues of the ulama, it only manifests itself as a subject adopted by a certain class or religious group. For example, the fact that the people living in the Levantine region such as Pera are composed of people who share the “average frank” taste makes this issue implexuous. Because cinema turns into a problem of resemblance. Similar to this recessive situation is seen in Iran and Egypt. The streets, where Western taste is visible and clinging, poses a strong problem among its broad masses of people and opinion leaders. This situation allows cinema in these countries to expand in the hands of non-Muslims in an unnamed way. The presence of Coptic players in Egypt and canto players in Türkiye are examples that reinforce this situation. The vein formed in places where a secular form of entertainment is seen will lead to the emergence of Muslim audiences and directors much later. At the same time, as

a result of relations with the West, which had previously been disrupted at the level of political and military reform in countries, it develops either in schools with a Western understanding of education in their countries, or through elites who receive education in schools established and dominated by foreign missions, or through intellectuals who receive education directly abroad. For example, intellectuals who have been educated at the Mekteb-i Sultani (Galatasaray High School), Istanbul Boy’s (High School) and Robert College in Türkiye or the American University in Cairo in Egypt play an active role in many structures, scenarios and enactments that make up the cinema.

Elite is an important issue. Because being both an agent and a content producer of a Western invention is a matter of cultural capital. The conditions of this capital are not only created by the economy; at the same time, it is possible if the artist’s environment allows such acquaintances. The history of the spread of cinematography coincides with the most critical periods of the Islamic geography, and the era of empires taking birth in a period that gives birth to new nation states and new wars against colonialists. Cinema is here an element that is more compatible with the ideological program of the newly established state. However, cinema still continues to live as an entity that is not directed and controlled by the state. When we look at the countries that are active in geography, the state organizations of Egypt, Iran and Türkiye, which are historically pioneers in terms of production numbers and directi-

on, award cinema and contribute to films at varying rates with the budgets allocated by their own culture ministries.

However, another important factor that makes its presence felt in this geography is the festival in the West, the aesthetes/juries active in the festival, and the production fund support. Important festivals such as Cannes, Venice and Berlin create a thematic sensitivity as well as creating a pressure for certain forms of film language in the Islamic geography. For example, sexual, religious, ethnic minority(ies) and their oppression feed the film orientation in many ways, and are important examples for festivals to support a political orientation. The most important ground that will pave the way for the discussion of the joint cinema in the Islamic geography is the festivals they have. However, with these festivals, a new aesthetic/jury, non-Western funds, unique topics and discussion opportunities will emerge. Of course, these festivals are abundant in Islamic geography. However, some of them are not globalized enough, and some of them seem to be the repetitions of important festivals such as Cannes and Venice, and they are

showcased with similar movie lists. The effectiveness of digital broadcasting channels in the Islamic geography has an effect similar to that of foreign and powerful festivals. For example Netflix directs many films in different categories, such as Middle East and Africa, to directors in the relevant countries, but leads most of the directors to produce a film in accordance with their own film language and theme, and in accordance with its expectations. In this respect, in a situation where state support is limited or tries to be effective and private entrepreneurs do not support it in many respects, the diversification of films means that the possibilities of shooting original subjects are narrowed.

Although it has been seen many times historically that films originating from the Islamic Geography have become an effective power and catching up with the social, it is necessary to have a joint strong festival and its agenda must aim to increase the state support, to reduce the cinema taxes of the private entrepreneur and to increase the co-productions in order to become an effective power again.

A Scientific and Spiritual Revolutionist: Malik Badri

*Zuhâl Agillkaya Sahin**



Photograph 1. Malik Bedri

Born in Sudan in 1932, Malik Badri was a Muslim social scientist and psychologist. When talking about Badri, the emphasis on his professional and religious identity is quite essential because he was trying and aiming to integrate his profession and religion throughout his life. We can see this scientific and spiritual revolution, to which he devoted himself professionally and religiously, under two headings: Indigenous psychology and the Islamization of psychology.

Indigenous psychology

In the early years of his career, Badri emphasized the lack of cultural sensitivity in Western psychology theories and revealed that scientific scales were formed with Western prejudices and that the results were biased because of this (Badri, 1963). In this context, he developed the IQ test questions, which he claims were created for Westerners, by adapting them to Sudanese culture. Similarly, he redesigned the drawing tests to make them suitable for use with Sudanese children and later expanded it to Arab children generally (Badri, 1966). Afterwards, Badri continued his research on the

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psychological and sociological effects of other cultural elements (idioms, customs) and emphasized that indigenous practices should be handled, researched and analyzed within their cultural context and opposed the psychopathological evaluation of cultural practices (Badri, 1966; 1972).

Badri tried to meet the need for indigen-ousness, which he supported with his research, at the academic level by developing an Islamic perspective psychology curriculum for different Arab universities and by working on traditional folkloric psychotherapy treatments (Badri, 1972). In his lessons and the curricula he developed, Badri gave importance to learning Western psychology theories and then criticizing them. Because, according to Badri, it is possible to criticize these theories only by knowing them very well (Badri, 2018b). In this way, he wanted his students and psychologists to see how these theories clashed with indigenous and Islamic beliefs. Thus, for psychology, Malik Badri followed a method that can be expressed as indigen-ousness in general and “bottom-up” for Islamization in particular. In this approach, existing Western theories and methods are tried to be adapted to the indigenous and cultural context.

In fact, indigenous psychology is not an idea unique to Malik Badri. The “indige-nous psychology movement”, which began to rise in the 1970s, drew attention to the cultural insensitivity of Western psychology. Objections to the universality claim of psychology have emerged from within the Western psychology itself,

which Bedri criticizes, and demands for indigen-ousness have been made. Eastern as well as Western scholars have called for an indigenous and cultural psychology (Moghaddam, 1987; Misra, 1996; Sloan, 1996). Although these calls are justified, it is natural that every science and its related concepts and theories bear the traces of the culture in which they were born. Therefore, since psychology is a discipline that is systematized and defined in the West, it bears the paradigm, philosophy and even religious traces of the period and environment in which it emerged. In this respect, “every psychology is indigenous psychol-ogy” (see Marsella, 2013). The problem is the claims of universality with the redu-ctionist attitude of Western psychology. Western psychology cannot be seen as the only valid psychology and “other psychol-ogies” hence cannot be invalidated. What if psychology had developed (named) in another culture rather than in the West? Considering the reasons and necessity of “Islamic Psychology”, one should ask that if psychology was born and raised in the Is-lamic world, would it still be called Islamic psychology?

Islamization of psychology

Malik Badri, at the inaugural congress of the International Association of Islamic Psychology (IAIP) in Istanbul in 2018, said, “If someone told me in those years (1975-1979) that ‘One day you will come and sit next to people of the same opinion at an Islamic psychology congress,’ I would say that ‘What is he talking about? He must have gone mad.’” He had obviously waited

and worked for many years for this moment. So what made Malik Badri say these words?

Although Malik Badri is known as the “father of Islamic psychology” today, he did not earn this title easily. He dedicated his book, *The Dilemma of Muslim Psychologists*, which he wrote in 1979, “to Muslim pioneers who broke the chains of mental bondage against the theories of the West and their applications in the social sciences. Also, from new Muslim psychologists and psychiatrists, who have devoted their careers to laying the foundations of Islamic Psychology”. By doing so he was satirizing the Muslim psychologists he addressed many years ago. The main idea of his work, *The Dilemma of Muslim Psychologists*, was based on Badri’s speech titled “Muslim Psychologists in the Lizard’s Hole” at the conference of the Association of Muslim Social Scientists in 1975. In his speech, Badri criticized the Muslim psychologists of his time and in return drew their reactions. In this speech and in his later article, Badri discussed and criticized “the dangers of unconscious (Western) copying among Muslim psychologists” based on the hadith “If they go into a lizard hole, you will follow them” (Badri, 2018, p.12). This criticism, on the other hand, disturbed Muslim psychologists who had returned to their countries after studying in the West, adopting the psychology and science understanding of that region, because they opposed the idea of including religion in psychology, which is an original scientific discipline, and even *Islamizing* it, saying: Is there a sinful physique or non-Islamic chemistry and you are talking about

an Islamic psychology? If you do not accept Freudian psychoanalysis, show us a better way to treat emotional disorders.” (Khan, 2021, p. 141). This is how Malik Badri seems to have sought for the Islamization of psychology throughout his life.

In the 1950s, when he was still a university student, Badri developed reactions to the “Americanization” activities and started to seek Islamic answers to secular problems. In his own words, these were his “first Islamization efforts” (Khan, 2021, p. 141). In fact, Badri’s contribution to the Islamization of psychology is an extension of the *Islamization of knowledge* movement of the 1970s and 1980s. Influenced by names such as Qutb and Mawdudi, Badri had strong reactions to Western psychology in general and psychoanalysis and behaviorism in particular. The core of his critique was on the epistemology of Western psychology and the materialistic philosophy on which it was founded. What he objected to was that Western psychology basically rejected or ignored the religious/spiritual or, in short, the soul of man. In particular, he criticizes Freud’s “absurd claims that base all forms of normal and abnormal behavior on subconscious sexual impulses” (Khan, 2021, p. 140). He thought that the “theory and practice of Rogers’ patient-centered counseling is more ambiguous” (Khan, 2021, p. 140). He found “behavioral therapy that hierarchically guides the patient like a conditioned animal” (Khan, 2021, p. 145) inadequate and rejected it as “directly conflicting with Islamic belief about human nature and spiritual disposition” (Khan, 2021, p. 145). Although he was influenced by names such as

Eysenck and Wolpe and applied their theories, Badri continued to criticize strongly the “soullessness” of Western psychology, and its “materialist philosophy”, “atheist-based theories”, “atheist positivist philosophy”, and he considered “its explanations about religious and spiritual processes simple or biased” (Badri, 2018, p.91).

However, this rejection of Western psychology by Muslim psychologists of the time does not seem academically acceptable. Because in the history of modern psychology, psychologists such as James, Allport, Jung, Maslow and schools such as humanistic psychology and transpersonal psychology have also accepted the spiritual/religious aspect of man and his connection with love. In addition, seeing psychology as consisting of psychoanalysis and behaviorism resulted in ignoring post-psychoanalysts (for example, Horney) or individual psychology (Adler), and the differences between schools were ignored, considering all psychology to be a product of Darwin and the theory of evolution. In this respect, a total rejection of Western psychology would be unfair. Especially in the light of the religion/spiritual-sensitive psychology/psychotherapy movement that has developed since the 2000s (see Ağilkaya Şahin, 2018), there is no justification for such an opposition today. The justification can only be seen in the attitude shown against the claims of universality and scientificity of modern psychology. The ethnocentric and reductionist paradigm of Western psychology has also been criticized by Western psychologists (see Ağilkaya Şahin, 2018).

In fact, Badri’s contribution to the Islamization of psychology is an extension of the Islamization of knowledge movement of the 1970s and 1980s. Influenced by names such as Qutb and Mawdudi, Badri had strong reactions to Western psychology in general and psychoanalysis and behaviorism in particular. The core of his critique was on the epistemology of Western psychology and the materialistic philosophy on which it was founded.

The effects of the Islamization of knowledge movement are clearly seen in Badri’s writings that emerged in the 1970s and after, and anti-Westernism is strongly felt in the titles of the works (Badri, 1973; 1982; 1987; 1996; 1998; 2002; 2008; 2012). Badri’s speeches and writings at that time (and indeed throughout his life) had a great impact, the effects of which continue today. The reason why Badri was so influential can be explained by the Zeitgeist of the period. Because at that time, many Muslims from Arab countries who went to Europe and the USA, received psychology/psychotherapy training and returned to their countries. However, these psychologists were not able to reach large masses of people. An important reason for this was that the treatment methods and targets derived from

Western mental health and developed for Westerners did not suit Muslims. The fact that Western psychology not only stood distant from the religion rather considered the religious life as an illness or an obstacle to therapy, was a problem for Muslim psychologists and clients leading and Islamic life. For this reason, these Muslim psychologists needed therapy alternatives that fit both their own and their clients' identities, because for Muslims, their religion is an integral part of their identity and life (Badri, 2009; Badri, 2018).

In 1997, at a conference at the International Islamic University of Malaysia, Malik Badri's call for the integration of psychology with Islam finally aroused great international interest and acceptance. His book *AIDS Crisis* (Badri, 1997), which he published in the same year, also contributed to this. With this work, in which he describes what indigenous and Islamic approaches can offer to the "secular world of global health" (Rothman, Ahmed, Awaad, 2022, p. 206), Badri has received international attention and recognition outside of the Islamic world and psychology. The international recognition and interest in Islamic psychology was most recently crowned with the establishment of the International Association of Islamic Psychology (IAIP) in 2017. The establishment of this association is, in a way, an indication of the emancipation stage that Badri desired for Muslim psychologists.

Badri's speech "Muslims in the Lizard Hole" and his work *The Dilemma of Muslim Psychologists* has led to an international

interest in combining Islam and psychology among Muslim psychologists since the late 1970s (Ağilkaya Şahin, 2019). This shows that Badri (Badri, 2018) has reached the last stage of admiration, reconciliation and liberation that Muslim psychologists have envisioned for them, and they are now out of the lizard hole. Until the end of his life, Malik Badri continued to contribute to the field of Islamic psychology.

Badri became a spiritual revolutionary by supporting his scientific studies with various works from the Islamic tradition. His *Contemplation – An Islamic Psychospiritual Study* (2018a) is a deep study of contemplation. Modern psychology takes ancient knowledge and practices from many religious traditions and presents them as miraculous practices that strip them of their sacred and transcendental properties and "repackage" them to lead or protect mental health (Ağilkaya Şahin, 2018). Meditation, catharsis, mindfulness are just some of them. There are many studies, especially in the psychology literature about meditation, and in this literature, contemplation is often expressed with meditation. However, meditation is actually a form of worship in Buddhism and is different from contemplation. Badri (2018a) also explains the differences of Islamic contemplation by explaining that meditation is based on eastern religions and aims to change states of consciousness (see Ağilkaya Şahin, 2020). Accordingly, contemplation comes from Qur'anic advice and aims to seek inner knowledge about God. In his work, Badri compares Islamic contemplation with modern meditation techniques

and discusses the benefits of meditation and its relation to contemplation as an Islamic worship. In addition, he explains with examples that Islamic thinkers such as Ibn Qayyim, Belhi, al-Ghazali, Ibn Mis-kawayh, in the context of contemplation, put forward the present inventions of Western cognitive psychology hundreds of years ago. This work of Badri may be of use to psychotherapists as it provides examples of scientific studies, ideas about the psychology of Islamic thinkers, and information about the psychological importance of Islamic contemplation.

The last work of Badri, which I describe as a Muslim psychologist who strives to add his religion and spirituality to his work, is one of his spiritual heritage. In this work, which deals with the emotional aspects of the prophets, he examines the moods and emotions of the Prophets Muhammad (pbuh), Moses and Joseph (Badri, 2021). In this work, Badri investigates the emotional worlds of the Prophets based on the stories of the Prophets in the Qur'an and tries to present the information he gained as a source of inspiration for our own emotional experiences and conflicts. This book, which he managed to complete shortly before his death, can be considered the embodiment of Badri's spiritual and scientific revolution.

Conclusion

Throughout his life, Malik Badri sought solutions within the Islamic framework against the problems of our age (Badri, 1976,

1987; 1996; 1997; 1998) and succeeded in expressing and gaining acceptance in the international secular world. This effort of Badri is also a reflection of his professional and spiritual life. The scientific and spiritual legacy he left behind is the work of a life devoted to service. Badri, who is extremely devoted to spiritual practices in his private life, warned those around him to take spirituality into their therapy in the last periods of his life. He advised them to look at the example of the Prophet and ask themselves what he would have done. Thus, Badri, with his personality and studies, encouraged to search the sources of knowledge in the Islamic tradition for psychology and encouraged him to find life from spirituality (Rothman, Ahmed, Awaad, 2022).

In his lectures and speeches, he almost spoke to people's hearts with his warm, wise attitude, but he also attached importance to being scientific. What he always wanted from his students was to pursue scientific knowledge, but not to give up critical thinking. He was particularly sensitive to theories in psychology that were contrary to his own religious and cultural values.

Badri, who started to work as a faculty member at Istanbul Sabahattin Zaim University in 2018, continued his duty in Istanbul until his illness worsened. With his death on February 8, 2021, the world lost not only one of the influential Muslim intellectuals of the 20th and 21st centuries, but also a scientific and spiritual revolutionary.

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Overcoming Economic Crises is Possible with Islamic Economics: Notes from the 10th Islamic Economics Workshop

The theme of the 10th Islamic Economics Workshop, organized by the Research Center for Islamic Economics within the ILKE Foundation, was "Economic Crises". During the workshop, there were discussions on ways to combat economic crises and the role and importance of Islamic economics in this context. The sessions of the workshop, which lasted three days and were attended by experts from countries such as Türkiye, Indonesia, Japan, Sudan, Bangladesh, America, Tunisia, Saudi Ara-

bia, Jordan and Pakistan, made significant contributions to the field of Islamic economics, which is one of the main areas with which Muslim societies are engaged today. Additionally, the presentations made during the workshop showed that the commercial and social finance institutions of Islamic economics had better and more successful coping power, and demonstrated the importance of this as a model for humanity.



Fotoğraf 1. 10th Islamic Economics Workshop

Notes from the Final Declaration of the 10th Islamic Economics Workshop

- A mainstream and growth-centered economic model, which has driven the majority of the society into an economic recession and strengthened a small part of it economically, has in fact been the primary source of many economic, social and political crises. Therefore, questioning the dominant economic model is one of the first steps to be taken for a solution.
- Since monetary policies are one of the main causes of financial crises, Islamic countries need to produce steady monetary policies in order to protect themselves from the crisis. In this context, making the central bank reserves in commodities instead of in the currencies of foreign countries will strengthen the monetary form of the countries.
- Institutions and organizations of Islamic economics and finance have significant potential in combating the financial crisis. Evaluating the general principle of Islamic economics that prioritizes risk sharing in investment projects will ensure a balanced structure by preventing excessive abundance and deflation. If risk transfer practices, which are an important part of the Islamic economy, are implemented seriously, an important step will be taken in the fight against the economic crisis.
- Although environmental factors are among the main causes of economic crises, this issue is not given sufficient attention in the context of economic crises in general. It is expected that water and climate crisis will be encountered more frequently among the main causes of economic crises in the future. In Islamic countries, an economic model that is sensitive and responsible towards the environment should be implemented and presented to the world.
- Recovering and healing process of Islamic stock indices during crisis periods is quite fast. Among the main reasons for this is the prohibition of transactions based on excessive risk and uncertainty, as well as basic principles such as interest sensitivity. It is very important for the crisis periods to apply these basic principles of Islamic economy with precision and present them as a model to the world.

- The negativities of income and wealth inequality created by the current economic system become more evident in times of global economic crisis. Islamic economics and finance offer strong alternatives to this inequality. Microfinance-based foundations are one of them. The main purpose of foundations is to increase the welfare level of the society by reducing poverty. One of the other solutions offered by Islamic economics is fintechs. A fair distribution mechanism will be established in the society by facilitating mudaraba and murabaha transactions, as well as donations such as zakat and sadaqah, through Fintechs.
- The use of real trade transactions that center on the profit-loss sharing and trade principle of the Islamic economy offers strong alternatives to the capitalist order in the era of crises. The way to overcome the current economic crises is through sustainable economic measures that take into account ecological, environmental and social problems along with real economic transactions.
- Participation banks seem to overcome crises more easily than conventional banks. This is because participation banks operate on real assets and do not generate debt. The asset-based structure of Islamic economics and finance reduces risk for both companies and investors, and thus prevents potential crises.

An Outlook of Activities During the Month

FUNDAMENTAL RIGHTS AND FREEDOM

Title of Activities	Institution	Date	Language	Country	Type	Link
End Gendered Islamophobia in Europe!	The European Forum of Muslim Women (EFOMW)	21.09.2022	English	Belgium	Opinion	https://bit.ly/3T9Izxl
Ahead of COP27, Open Civic Space and Release Everyone Arbitrarily Detained in Egypt	Cairo Institute for Human Rights Studies	26.09.2022	English	Egypt	Statement	https://bit.ly/3T65I2x
Over 115 civil society and union organizations denounce discriminatory and unfair visa policy toward North African States	Cairo Institute for Human Rights Studies	15.09.2022	English	Egypt	Statement	https://bit.ly/3EQSYIX
Joint CSO letter: Challenges to civil society participation must be addressed by UN Human Rights Council	Cairo Institute for Human Rights Studies	9.12.2022	English	Egypt	Statement	https://bit.ly/3S6N4GA
Egypt: One Year After the Launch of the National Human Rights Strategy, the Human Rights Crisis Persists	Cairo Institute for Human Rights Studies	12.09.2022	English	Egypt	Analysis	https://bit.ly/3EOJl0G
Women must know the value of themselves to be self-realization!	Al-Tahreer Association for Development	18.09.2022	English	Iraq	Analysis	https://bit.ly/3MJA2Jl
BIRN Kosovo Holds Training on Reporting Labour Rights	Balkan Investigative Reporting Network	29.09.2022	English	Serbia	Training	https://bit.ly/3TdiM6r
BIRN Albania Holds Roundtable on Healthcare	Balkan Investigative Reporting Network	19.09.2022	English	Serbia	Round Table Meeting	https://bit.ly/3CBAadX
Bosnian Court Urged to Jail Serb Ex-Soldier for Rape	Balkan Insight	19.09.2022	English	Serbia	News	https://bit.ly/3geUfIE
Croatia's Ethnic Homogenisation Continues as Serb Minority Dwindles	Balkan Insight	26.09.2022	English	Serbia	Analysis	https://bit.ly/3yKHVx4
Narrating Prisons from Lebanon A Conversation with Ali Abou Dehen	Umam Documentation & Research	1.09.2022	English	Lebanon	Interview	https://bit.ly/3VyY2b2
Bahrain's Carceral System: A Conversation with Abbass Al-Morshid	Umam Documentation & Research	22.09.2022	English	Lebanon	Interview	https://bit.ly/3D086Cz
Debunking the Dangerous Myth that Refugees are an Economic Burden in Lebanon	Center for Lebanese Studies	27.09.2022	English	Lebanon	Analysis	https://bit.ly/3D2Yeb0
Some Refugees Stay in Temporary Status Indefinitely – How They Still Manage to Create Homes and Communities	Center for Lebanese Studies	23.09.2022	English	Lebanon	Analysis	https://bit.ly/3yMzCb0
Seminar Publik "Urgensi Reformasi Polri"	Center for Strategic and International Relations (CSIS)	29.09.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3yLbMF0

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Set Aside Politicking, Focus On Stateless Time Bomb	Institute of Strategic and International Studies (ISIS) Malaysian	23.09.2022	English	Malaysia	Analysis	https://bit.ly/3s1xFNa
Women Might Pay Price of Employment 'Progress'	Institute of Strategic and International Studies (ISIS) Malaysian	15.09.2022	English	Malaysia	Analysis	https://bit.ly/3ezuut9
Paramount Virtues Protect National Sovereignty	Institute of Islamic Understanding Malaysian	20.09.2022	English	Malaysia	Analysis	https://bit.ly/3EN6nSv
Kempen Anti-Scam dan sistem kepercayaan individu	Institute of Islamic Understanding Malaysian	12.09.2022	Malaysian	Malaysia	Analysis	https://bit.ly/3yPGFJ5
Horn of Africa Moving Rapidly Towards Famine, Millions Face Starvation	International Movement For A Just World	14.09.2022	English	Malaysia	Analysis	https://bit.ly/3EVhzw6
The holocaust and the Nakba	International Movement For A Just World	4.09.2022	English	Malaysia	Analysis	https://bit.ly/3TsUd5i
CAIR-Ohio Hosts 4th Annual Muslim Advocacy Day at Statehouse	Council on America Islamic Relations (CAIR)	29.09.2022	English	USA	Seminar	https://bit.ly/3T9DTGH
Disability Rights in the MENA Region: Opportunities and Challenges	Hamad Bin Khalifa University	22.09.2022	English	Qatar	Seminar	https://bit.ly/3MEt2C4
Book Launch: The Use of Force Against Individuals in War under International Law	Hamad Bin Khalifa University	20.09.2022	English	Qatar	Launch	https://bit.ly/3TsUpBy
International Sanctions: Overused and Underutilized	Hamad Bin Khalifa University	7.09.2022	English	Qatar	Seminar	https://bit.ly/3ghZmio
Settler Colonialism in Ireland and Palestine	Arab Center for Research and Policy Studies	24.09.2022	Arabic	Qatar	Conference	https://bit.ly/3yMkoMb
Women in Leadership Conference	Qatar Foundation	17-19.09.2022	English	Qatar	Conference	https://bit.ly/3D3KXiA
HEC Paris in Qatar Masterclass: Deal Making Across Cultures: Are There Universal Rules in Negotiation?	Qatar Foundation	7.09.2022	English	Qatar	Seminar	https://bit.ly/3ggQlpP
A lecture on Human Rights in cooperation with the National Human Rights Committee	Doha Institute	28.09.2022	English	Qatar	Conference	https://bit.ly/3D3KJbm
Confiscation and Seizure of Illegal Assets: International and Local Practices	GAP Institute for Advanced Studies	22.09.2022	English	Kosovo	Report	https://bit.ly/3yLwgOw
Long-term rulings herald a new era in the deterioration of the human rights situation in Saudi Arabia	ALQST for Human Rights	9.09.2022	Arabic	Saudi Arabia	Statement	https://bit.ly/3yIP4y8
Noura Al-Qahtani: A new victim in the long-term series of judgments	ALQST for Human Rights	16.09.2022	Arabic	Saudi Arabia	Opinion	https://bit.ly/3yKc3Zm
A leaked message from the judiciary: Mahsa Amini's head was hit with a water canal.	RASANAH International Institute for Iranian Studies	29.09.2022	Arabic	Saudi Arabia	News	https://bit.ly/3Tttg1q
The conclusion of the professional safety course for journalists during conflicts and wars in Aden	"Yemeni Journalists Syndicate	5.09.2022	Arabic	Yemen	Training	https://bit.ly/3CB4ful
Q&A: Israeli Supreme Court allows government to strip citizenship for 'breach of loyalty'	Adalah/ The Legal centre for Arab Minority Rights in Israel	14.09.2022	English	Palestine	Opinion	https://bit.ly/3D0KU7g

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Human Rights Groups: States Should Act to Protect Human Rights in Palestine, and Dismantle Israel's Apartheid	Al-Haq Defending Human Rights	28.09.2022	English	Palestine	Conference	https://bit.ly/3yLpx7k
Palestinian Civil Society Calls on the UNGA to Take Immediate and Effective Action to End Israel's Apartheid Against Palestinians	Al-Haq Defending Human Rights	21.09.2022	English	Palestine	Statement	https://bit.ly/3EHQ0qe
The Israeli Government's New Restrictions of Entry for Foreigners into the West Bank	The Applied Research Institute – Jerusalem (ARIJ) / Society	28.09.2022	English	Palestine	Article	https://bit.ly/3Ttl29g
A Role for International Law in Containing COVID-19: The Right to Health	Policy Center for the New South	16.09.2022	English	Morocco	Policy Report	https://bit.ly/3yH2KcT
Three Businessmen Missing Since 27 August In Oman Following Low-Key Sit-In To Demand Reforms	The Omani Centre for Human Rights	9.09.2022	English	Oman	Opinion	https://bit.ly/3TtrvRC
OIC Secretary-General Urges the International Community to Support the Rights of Palestinian Refugees	Organization of Islamic Cooperation	22.09.2022	English	Saudi Arabia	Conference	https://bit.ly/3TweDdH

INTERNATIONAL POLITICS

Title of Activities	Institution	Date	Language	Country	Type	Link
Military Coalition Experience in the Middle East	Bahrain Centre for Strategic International and Energy Studies	19.09.2022	English	Bahrain	Opinion	https://bit.ly/3T0i4Jv
NATO Confronts Cyber Threats	Bahrain Centre for Strategic International and Energy Studies	12.09.2022	English	Bahrain	Analysis	https://bit.ly/3fVWcjV
ISESCO and the Federation of the Universities of the Islamic World launch the first edition of the My Thesis Award in 1000 Words	League of Islamic Universities	1.09.2022	Arabic	Egypt	News	https://bit.ly/3VrPSkA
ISESCO's participation in the United Nations Summit for Education Transformation in New York	League of Islamic Universities	19.09.2022	Arabic	Egypt	Meeting	https://bit.ly/3TgIAhu
Agreement to enhance cooperation between ISESCO and Pakistan in the field of education	League of Islamic Universities	21.09.2022	Arabic	Egypt	Meeting	https://bit.ly/3ELcjez
Researching prospects for cooperation between ISESCO and Ewha Women's University in South Korea	League of Islamic Universities	22.09.2022	Arabic	Egypt	Analysis	https://bit.ly/3evNtoh
The Arab Uprisings and The Path to National Peace and Sustainable Development	Economic Research Forum	20.09.2022	Arabic	Egypt	Report	https://bit.ly/3CW3Wz
A New Social Contract for Post-Conflict Middle East and North Africa	Economic Research Forum	15.09.2022	Arabic	Egypt	Report	https://bit.ly/3EHaCyU

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

Over 70 organizations welcome and advocate for the recommendations of the META Content Management Policies Examination for Palestine and Israel	Cairo Institute for Human Rights Studies	27.09.2022	English	Egypt	Statement	https://bit.ly/3S90DU5
CIHRS 26th Regional Forum: The Responsibility of the Human Rights Movement in the Arab Region Amid a Shifting International Context	Cairo Institute for Human Rights Studies	27.09.2022	English	Egypt	Forum	https://bit.ly/3T47Nfs
Determining The Nature of Threats in ISIS Sectors Inside Iraq Between the Years (2021-2022)	al-Bayan Center for Planning and Studies	19.09.2022	English	Iraq	Report	https://bit.ly/3S6lojT
The Intra-Shiite Battle of Wills at Its Peak: Ways forward	The Middle East Research Institute (MERI)	9.01.2022	English	Iraq	Analysis	https://bit.ly/3CvG7V
STO and CSTO Can New Security Standards in Central Asia	Institute of World Economics and Politics	15.09.2022	English	Kazakhstan	Analysis	https://bit.ly/3VpbHKK
Kassym-Jomart Tokayev And Xi Jinping Had A Positive Meeting, Says Expert	Institute of World Economics and Politics	13.09.2022	English	Kazakhstan	Analysis	https://bit.ly/3MLs0JP
On the possible impact of the entry of Russian citizens into Kazakhstan on the economic situation	Kazakhstan Institute For Strategic Studies Under the President of The Republic of Kazakhstan	23.09.2022	English	Kazakhstan	Opinion	https://bit.ly/3VrQk2g
ISRS Director: "Samarkand has become a venue for making historical decisions, signing important agreements"	Institute for Strategic and Regional Studies	20.09.2022	English	Kazakhstan	Analysis	https://bit.ly/3Mvuk2e
Jordan Moves to Mobilize Israeli Arab Voters, Hopes to Derail Netanyahu	Emirates Policy Center	29.09.2022	English	UAE	Analysis	https://bit.ly/3S30fIL
The Sadrist 'Uprising' Between Institutional Reform and Street Politics	Emirates Policy Center	21.09.2022	English	UAE	Analysis	https://bit.ly/3CYVWtN
US Interest Rate Hikes: More Pain on the Way with Gulf Implications?	Emirates Policy Center	27.09.2022	English	UAE	Analysis	https://bit.ly/3g2mVeN
Tunisia's Political Landscape After the New Election Law	Emirates Policy Center	29.09.2022	English	UAE	Analysis	https://bit.ly/3T4vgNy
BIRN Kosovo Holds Workshop on Reintegrating Returnees from War Zones	Balkan Investigative Reporting Network	30.09.2022	English	Serbia	Workshop	https://bit.ly/3s1rkBf
America, Russia and Ukraine Crisis: Turning Point or Stationary Point	Institute for Political and International Studies	Eylül, 2022	English	Iran	Analysis	https://bit.ly/3yD1IEg
The natural resource conflict: is it an alternative war?	Arab Thought Foundation	29.09.2022	Arabic	Lebanon	Congress	https://bit.ly/3EGL0XH
Multi-Stakeholder Workshop on UNCAC and its Review Mechanisms kickstarted in Kumbor, Montenegro	Regional Anti-Corruption Initiative	27.09.2022	English	Bosnia Herzegovina	Workshop	https://bit.ly/3exfmfC
RAI at Western Balkans Ministerial Conference in Skopje Organized by ReSPA and Supported by OECD/SIGMA	Regional Anti-Corruption Initiative	19.09.2022	English	Bosnia Herzegovina	Conference	https://bit.ly/3CXx71f

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Imperium Inggris Bertahan hingga Kini, Mengapa?	Nahdlatul Ulama	30.09.2022	Indonesian	Bosnia Herzegovina	Analysis	https://bit.ly/3CUaFpl
Public Forum "Identifying Priority Issues for ASEAN in 2023"	Center for Strategic and International Relations (CSIS)	29.09.2022	English	Indonesia	Forum	https://bit.ly/3RZF5ej
Onlineinar on Deepening Cooperation to Achieve a Free and Open Indo-Pacific with ASEAN	Center for Strategic and International Relations (CSIS)	27.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3VrrNub
Dissemination Workshop "Hate Speech and Incitement in the Asia Pacific"	Center for Strategic and International Relations (CSIS)	7.09.2022	English	Indonesia	Workshop	https://bit.ly/3TnCewS
Parallel Session The Future of Digital Trade Policy and Governance: Driving Digital Trade & Economic Growth	Center for Strategic and International Relations (CSIS)	5.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3TqyA5D
The Ford Foundation Parallel Session at the Think-20 Summit "Green and Digital Technology Adoption in the Context of Global Value Chains"	Center for Strategic and International Relations (CSIS)	5.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3g2ne9r
Public Workshop: "Utopias of Global Cooperation"	Center for Strategic and International Relations (CSIS)	4.09.2022	English	Indonesia	Workshop	https://bit.ly/3yFRSMc
Myanmar: What Can Indonesia Do As ASEAN Chair to Help End Overshadowed Conflict?	The Conversation / Indonesia	15.09.2022	English	Indonesia	Analysis	https://bit.ly/3eClbY5
Indonesia's Stance on China-Taiwan Conflict More About Dependency on Beijing than Being Neutral	The Conversation / Indonesia	24.09.2022	English	Indonesia	Analysis	https://bit.ly/3VDNkjj
A Balancing Power: Indonesia Needs to Focus First on Ensuring the G20 Runs Smoothly Amid Great Power Rivalry	The Conversation / Indonesia	11.09.2022	English	Indonesia	Analysis	https://bit.ly/3Vtjyxx
Taiwan Adapts to 'New Normal' While World Looks on Warily	Institute of Strategic and International Studies (ISIS) Malaysian	15.09.2022	English	Malaysia	Analysis	https://bit.ly/3rVdkZT
Chinese Troops Drive Away Fishing Vessels From Disputed Waters	Institute of Strategic and International Studies (ISIS) Malaysian	13.09.2022	English	Malaysia	Analysis	https://bit.ly/3rXyFIE
Making trade, investment work for Malaysian	Institute of Strategic and International Studies (ISIS) Malaysian	10.09.2022	English	Malaysia	Analysis	https://bit.ly/3EHeYgg
6th Islamic Finance, Banking&Business Ethics Global Conference& 14th International Conference on Islamic Economics&Finance	International Centre for Education Islamic Finance	05-06.09.2022	English	Malaysia	Conference	https://www.inceif.org/IFBBE/
From Exodus to Marvel: A brief History of Hollywood's Justification of Israeli War Crimes	International Movement For A Just World	27.09.2022	English	Malaysia	Analysis	https://bit.ly/3CZKXj0
Queen Elizabeth II & 70 Years of UK Colonialism, Neo-Colonialism, Wars, Mass Mortality & Genocide	International Movement For A Just World	20.09.2022	English	Malaysia	Analysis	https://bit.ly/3EHj00F
'Asia's Future Takes Shape in Vladivostok, the Russian Pacific	International Movement For A Just World	20.09.2022	English	Malaysia	Analysis	https://bit.ly/3T2131T

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'Dear Friends' Xi and Putin: Project Unity	International Movement For A Just World	20.09.2022	English	Malaysia	Analysis	https://bit.ly/3g2nlwh
Europe, More Than Putin, Must Shoulder the Blame for the Energy Crisis	International Movement For A Just World	20.09.2022	English	Malaysia	Analysis	https://bit.ly/3VrVGKU
UN Special Rapporteur Calls for the End of All Unilateral Sanctions against Iran	International Movement For A Just World	20.09.2022	English	Malaysia	Analysis	https://bit.ly/3S30ulf
Is It Time to Stop Bullying Iran? Washington Should Restore the Nuclear Program Agreement with Iran Now	International Movement For A Just World	9.09.2022	English	Malaysia	Analysis	https://bit.ly/3CY1Lb
Pakistan's Generals Want To Muzzle Imran Khan. It May Backfire	International Movement For A Just World	4.09.2022	English	Malaysia	Analysis	https://bit.ly/3TnLbXi
Imran Khan's Arrest Will Derail Pakistan's Democracy	International Movement For A Just World	4.09.2022	English	Malaysia	Analysis	https://bit.ly/3MLynRH
Competitive Elections in a Hybrid Case	The centre for Middle Eastern Studies Harvard University	22.09.2022	English	USA	Seminar	https://bit.ly/3rSPMF0
Democratic Backsliding in Tunisia	The centre for Middle Eastern Studies Harvard University	8.09.2022	English	USA	Seminar	https://bit.ly/3EFcp7u
Hamas in Cyberspace: Social Media and New Forms of Political Expression	The centre for Middle Eastern Studies Harvard University	7.09.2022	English	USA	Seminar	https://bit.ly/3EPzu7o
Developments in Iraq's Political Scene	Aljezeera Center for Studies	11.09.2022	English	Qatar	Online Seminar	https://bit.ly/3yBgPZI
The Role of Higher Education Institutions in Diplomatic Interventions	Hamad Bin Khalifa University	8.09.2022	English	Qatar	Seminar	https://bit.ly/3yBgYfl
Russian Foreign Policy Towards the Middle East	Georgetown University Qatar (GU-Q)	21.09.2022	English	Qatar	Conference	https://bit.ly/3CvG00x
The Rise of Global Islamophobia in the War on Terror	Cordoba Foundation	28.09.2022	English	United Kingdom	Conference	https://bit.ly/3RZx6Q
European Islamophobia Report 2022: The Latest Findings	Cordoba Foundation	22.09.2022	English	United Kingdom	Conference	https://bit.ly/3Tp3qeD
OIC Participates in the VII Congress of World and Traditional Religions' Leaders in Nur-Sultan	Organization of Islamic Cooperation	14.09.2022	English	Saudi Arabia	Congress	https://bit.ly/3rThYrl
Meeting of Experts to Discuss OIC Anti-Corruption Convention Kicks-off	Organization of Islamic Cooperation	12.09.2022	English	Saudi Arabia	Meeting	https://bit.ly/3EC6wbg
OIC and the UNHCR Renew Joint Humanitarian Action Plan for the Years 2022-2025	Organization of Islamic Cooperation	13.09.2022	English	Saudi Arabia	Meeting	https://bit.ly/3CxaqKo
Saudi Arabia Hosts 5th Session of ICYSM under the Theme "Development of Youth and Sports for a Solidarity-based Ummah"	Organization of Islamic Cooperation	7-9.09.2022	English	Saudi Arabia	Meeting	https://bit.ly/3D74qPD
Amb. Mussinov: NMRAs is a Useful Tool for OIC Member States to Exchange Ideas and Experiences	Organization of Islamic Cooperation	5.09.2022	English	Saudi Arabia	Meeting	https://bit.ly/3MtlyAZ

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OIC High-level Delegation Participates in the 3rd Meeting of Transition Support Group on Mali	Organization of Islamic Cooperation	6.09.2022	English	Saudi Arabia	Meeting	https://bit.ly/3TnBCHC
Global Crude Oil Storage Index: A New Benchmark for Energy Policy	King USAullah Petroleum Studies and Research Center (KAPSARC)	13.09.2022	English	Saudi Arabia	Article	https://bit.ly/3CvPeK5
Saudi-German Cooperation is Essential for Middle East Security	Gulf Research Center	22.09.2022	English	Saudi Arabia	Opinion	https://bit.ly/3g5d1ZS
4th Tafahum Annual Conference Enhancing Multi-Track Dialogue and Cooperation in West Asia and the Arabian Peninsula	Gulf Research Center	7-8.09.2022	English	Saudi Arabia	Conference	https://bit.ly/3ey8P4D
The Iranian situation report for the month of August 2022 is issued	RASANAH International Institute for Iranian Studies	14.09.2022	Arabic	Saudi Arabia	Report	https://bit.ly/3S5EBne
Identification of Cyber Security Risks - Lecture at the Islamic Alliance	Islamic Military Counter Terrorism Coalition	28.09.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/3EOjcvl
Voices Absent from the Peace Process: Challenges, Solutions, and Implementation Mechanisms	The Sana'a Center for Strategic Studies	20.09.2022	English	Yemen	Workshop	https://bit.ly/3TmNppE
Showdown in Shabwa Shakes Government – The Yemen Review, August 2022	The Sana'a Center for Strategic Studies	8.09.2022	English	Yemen	Analysis	https://bit.ly/3g2pFZw
Weak and Divided, the General People's Congress ss Turns 40	The Sana'a Center for Strategic Studies	20.09.2022	English	Yemen	Analysis	https://bit.ly/3ScoSm5
The Future of the Hashemites in Yemen	Abaad Studies & Research Center	7.09.2022	English	Yemen	Report	https://bit.ly/3EMZTCQ
The Allies War in Shabwa between the Dream of Secession and the Lust for Gas	Abaad Studies & Research Center	5.09.2022	English	Yemen	Analysis	https://bit.ly/3VC19Pd
Significance of BIMSTEC during turbulent times	Center for Policy Dialogue	25.09.2022	English	Bangladesh	Opinion	https://bit.ly/3g85jy9
Youth Conference 2022: To be Drivers of Change, We Need Policy Support	Citizen's Platform for SDGs, Bangladesh	1.09.2022	English	Bangladesh	Conference	https://bit.ly/3T659FX
The Changing Contours of Terrorism – A Threat Assessment	Bangladesh Institute of Peace and Security Studies	22.09.2022	English	Bangladesh	Round Table Meeting	https://bit.ly/3T9I0nd
UN Human Rights warns of Afghanistan's descent into authoritarianism	Afghanistan Analysts Network	10.09.2022	English	Afghanistan	Analysis	https://bit.ly/3CEto7t
Why Do People in Afghanistan Object to Taliban Rule?	Afghan Institute for Strategic Studies (AISS)	27.09.2022	English	Afghanistan	Opinion	https://bit.ly/3CCqH67
Dismantlement of the Taliban Regime is the Only Way Forward for Afghanistan	Afghan Institute for Strategic Studies (AISS)	9.09.2022	English	Afghanistan	Opinion	https://bit.ly/3CFzlvC
CDI at the Young Bled Strategic Forum 2022	Cooperation and Development Institute	6.09.2022	English	Albania	Forum	https://bit.ly/3CDEB8e
The 8th Tirana Connectivity Forum on 26-28th of September in Durrës and Tirana	Cooperation and Development Institute	26-28.09.2022	English	Albania	Forum	https://bit.ly/3s4936B

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The Albanian government's responsive cyber-risk management level: Good, bad, inexistent?	"Institute for Democracy and Mediation	1.09.2022	English	Albania	Opinion	https://bit.ly/3s1vUzv
Social Democracy - Best Practices	Friedrich-Ebert-Stiftung Jordan	16-17.09.2022	Arabic	Jordan	Workshop	https://bit.ly/3ghTw00
Modern energy technologies and their application in Jordan	Friedrich-Ebert-Stiftung Jordan	17-18.09.2022	Arabic	Jordan	Round Table Meeting	https://bit.ly/3gftVv
An enabling environment for promoting public freedoms and the rule of law	Friedrich-Ebert-Stiftung Jordan	16.09.2022	Arabic	Jordan	Conference	https://bit.ly/3TmNxWa
The Status Quo of the Muslim and Christian Holy Places in Jerusalem, Especially Al-Haram Ash-Sharif	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	26.09.2022	English	Palestine	Workshop	https://bit.ly/3MDcjzp
The Current Situation of the Palestinian Cause and the Role of Christians in Palestine	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	22.09.2022	English	Palestine	Round Table Meeting	https://bit.ly/3g2KhAU
Recent Developments in the Region	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	14.09.2022	English	Palestine	Round Table Meeting	https://bit.ly/3TorLBq
What changed in Agadir after a year of measure?	Justice and Development Party	22.09.2022	Arabic	Morocco	Opinion	https://bit.ly/3TddF6f
The global energy market and the new geostrategic balances	Justice and Development Party	2.09.2022	Arabic	Morocco	Opinion	https://bit.ly/3VA5imM
Thoughts in the hands of the September 8th election anniversary	Justice and Development Party	8.09.2022	Arabic	Morocco	Opinion	https://bit.ly/3CHoaHM
The 2063 Academy	Atlas For Development	27.09.2022	English	Morocco	Forum	https://bit.ly/3TorTRq
" Making Mountains Green Again"	Atlas For Development	5.09.2022	English-Arabic	Morocco	Workshop	https://bit.ly/3TqA5AD
Russia's all-out quest for power: "Near Abroad", Middle East and Africa	Policy Center for the New South	30.09.2022	French	Morocco	Policy Report	https://bit.ly/3Trw8f7
Africa Economic Annual Report	Policy Center for the New South	29.09.2022	French	Morocco	Report	https://bit.ly/3yNZRXH
New paradigm of electrification in sub-Saharan Africa. How are decentralized hybrid systems changing the game?	Policy Center for the New South	26.09.2022	French	Morocco	Policy Report	https://bit.ly/3CAYcpD
Foreign trade policy: performance and institutional dysfunctions	Policy Center for the New South	26.09.2022	French	Morocco	Book	https://bit.ly/3MDGjLp
South Korea and the Maghreb	Policy Center for the New South	12.09.2022	French	Morocco	Policy Report	https://bit.ly/3rYrB8a
The fear of political violence	Policy Center for the New South	22.09.2022	English	Morocco	Opinion	https://bit.ly/3D5rWMR
Morocco's gas prospects: where is the "Anchois" project?	Policy Center for the New South	9.09.2022	French	Morocco	Opinion	https://bit.ly/3rYo3D1
Escalation is rewarded, restrained is criticized	Policy Center for the New South	14.09.2022	English	Morocco	Opinion	https://bit.ly/3MzWxoS

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Africafé: Evolving economic trends and the impact on African economies	Policy Center for the New South	29.09.2022	English	Morocco	Interview	https://bit.ly/3D0Ah4k
Morocco-Korea: An Afro-Asian Partnership Under Construction	Policy Center for the New South	23.09.2022	English	Morocco	Conference	https://bit.ly/3TJDkn9
Dates issue: Who is responsible?	Movement of Society of Peace	10.09.2022	Arabic	Algeria	Opinion	https://bit.ly/3D3c90x
Attending the opening of the activities of the First International Conference on Libyan Religious Identity	Al Asmarya Islamic University	10-12.09.2022	Arabic	Libya	Conference	https://bit.ly/3EMUYIC

SOCIAL WELFARE

Title of of Activities	Institution	Date	Language	Country	Type	Link
Together with HASENE, we distribute food to the flood victims in Pakistan.	Islamische Gemeinschaft	9.08.2022	Turkish	Germany	News	https://bit.ly/3rVLOf
Civil society should not be ignored in the aid package	Islamische Gemeinschaft	9.06.2022	Turkish	Germany	Statement	https://bit.ly/3rWbHLs
Research and Development's Ties to Economic Advancement and Growth	Bahrain Centre for Strategic International and Energy Studies	20.09.2022	English	Bahrain	Report	https://bit.ly/3TkAmVH
Digitalisation: what's needed in business responses to Covid-19 in MENA	Economic Research Forum	25.09.2022	English	Egypt	Analysis	https://bit.ly/3T8YZFq
Water Sustainability in Egypt (4/4)	The Egyptian Center for Economic Studies(ECES)	19.09.2022	English	Egypt	Report	https://bit.ly/3CUPPXi
In Bosnia's Prijedor, Party in Power Spawns Right-Wing War Crimes Deniers	Balkan Insight	26.09.2022	English	Serbia	Analysis	https://bit.ly/3EDNIE
VIDEO Sounding the Alarm: The Impact of Multiple Crises on Lebanese Youth	The Lebanese Center for Policy Studies	8.09.2022	Arabic	Lebanon	Infographic	https://bit.ly/3MDjt6l
An Entire Nation's Childhood Held Hostage	The Lebanese Center for Policy Studies	20.09.2022	English	Lebanon	Analysis	https://bit.ly/3g6RK26
The Critical State of Youth in Lebanon: Past Breaking Point and Organizing for Change	The Lebanese Center for Policy Studies	1.09.2022	English	Lebanon	Report	https://bit.ly/3yC9GI8
AFED at EDAMA Panel Discussion on COP 27 Expectations	Arab Forum For Environment and Development	22.09.2022	English	Lebanon	Congress	https://bit.ly/3CYQZ4b
Tirana: Designing and Implementing Anti-Corruption Public Campaigns	Regional Anti-Corruption Initiative	28.09.2022	English	Bosnia Herzegovina	Seminar	https://bit.ly/3T3Bihp
Podgorica: RAI, Vatandaşları Yolsuzlukla Mücadelede Motive Ediyor	Regional Anti-Corruption Initiative	26.09.2022	English	Bosnia Herzegovina	Seminar	https://bit.ly/3CXqE6j
Environmental Manifesto presented in Sarajevo and Banja Luka: Goals for a better and healthier environment	Center for Environment	27.09.2022	Bosnian	Bosnia Herzegovina	Report	https://bit.ly/3yFVduf

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Management plan adopted: "Silence" protected area a success story	Center for Environment	12.09.2022	Bosnian	Bosnia Herzegovina	Proje	https://bit.ly/3TkCMUH
Darko Rundek: Giving up on river protection should not be an option	Center for Environment	6.09.2022	Bosnian	Bosnia Herzegovina	Interview	https://bit.ly/3TllpBL
Mokaf, Value-Added Food Alternative Breakthrough	Muhammadiyah Movement	30.09.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3MxZrKx
Supporting Food Sovereignty, MPM Inaugurates Mocaf Flour Production House	Muhammadiyah Movement	29.09.2022	Indonesian	Indonesia	Inauguration	https://bit.ly/3CwHUOj
Anticipating Climate Change	Nahdlatul Ulama	30.09.2022	Indonesian	Indonesia	Activity	https://bit.ly/3CSk8Nd
Young Voters and the 2024 Election: Post-pandemic Dynamics and Socio-Political Preferences"	Center for Strategic and International Relations (CSIS)	26.09.2022	Indonesian	Indonesia	Seminar	https://bit.ly/3ex5KS4
Indonesia's Energy Subsidy Languageemma: How Can the Government Better Protect the Poor?	The Conversation / Indonesia	1.09.2022	English	Indonesia	Analysis	https://bit.ly/3CyvPbv
Health or Economy? Making the Best Impossible Decision In the Face of COVID-19	The Conversation / Indonesia	1.09.2022	English	Indonesia	Analysis	https://bit.ly/3ewuwSs
Technology and Knowledge Transfers to Dairy Farms: Private Sector Contribution to Improve Milk Production	The Conversation / Indonesia	92.022	English	Indonesia	Report	https://bit.ly/3s1j2cB
IPM Strategies for Fall Armyworm (Spodoptera Frugiperda Smith) Management	Center for International Forestry Research (CGIAR)	21-23.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3MymFJP
FAO-GLF Digital Forum Transforming Agrifood Systems with Forests	Center for International Forestry Research (CGIAR)	29.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3g9TJCv
Tropentag 2022: Can Agroecological Farming Feed the World? Farmers' and Academia's Views	Center for International Forestry Research (CGIAR)	14-16.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3ElvZzM
GLF Africa 2022 Digital Conference	Center for International Forestry Research (CGIAR)	15.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3rVZmHq
Agroecology TPP's Community of Practice Activation Workshop	Center for International Forestry Research (CGIAR)	13.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3S0ZW0s
RCMRD International Conference 2022: Earth Observation Services for Resilient Social Systems	Center for International Forestry Research (CGIAR)	06-08.09.2022	English	Indonesia	Online Seminar	https://bit.ly/3etAgfl
4th World Teak Conference – Global Teak Market: Challenges and Opportunities for Emerging Markets and Developing Countries	Center for International Forestry Research (CGIAR)	05-08.09.2022	English	Indonesia	Conference	https://bit.ly/3etzdwr
Unlocking Large-Scale Land Restoration Practices, Approaches, and Benefits in Sub-Saharan Africa: Regreening Africa Roundtable	Center for International Forestry Research (CGIAR)	6.09.2022	English	Indonesia	Round Table Meeting	https://www.cifor.org/event/unlocking-large-scale-land-restoration-practices-approaches-and-benefits-in-sub-saharan-africa/

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CIFOR-ICRAF at World Water Week 2022: Seeing the Unseen: The Value of water	Center for International Forestry Research (CGIAR)	23.08.2022-01.09.2022	English	Indonesia	Conference	https://bit.ly/3T1Rv73
Forests, Water and Land Health are The Natural Capital of African Montane Forest Ecosystems	Center for International Forestry Research (CGIAR)	92.022	English	Indonesia	Article	https://bit.ly/3TcmUDo
Framework Landscape Approach in Displacement Settings Review and Concept	Center for International Forestry Research (CGIAR)	14.09.2022	English	Indonesia	Report	https://bit.ly/3S3IWWY
Tun Hussein Onn Chair in International Studies public lecture: "The politics of biodiversity loss: International responses & Malaysian" with Prof Emeritus Tan Sri Dr Zakri USAul Hamid	Institute of Strategic and International Studies (ISIS) Malaysian	8.09.2022	English	Malaysia	Conference	https://bit.ly/3CxXJ7x
BFM podcast: Will TVET help address Malaysian's need for skilled talents?	Institute of Strategic and International Studies (ISIS) Malaysian	2.09.2022	English	Malaysia	Podcast	https://bit.ly/3Vu4Aay
Demystifying Carbon Markets: Is There Space for Shariah Compliance?	International Institute of Advanced Islamic	27.09.2022	English	Malaysia	Online Seminar	https://bit.ly/3T2Onru
Rising Household Food Insecurity Endangers Public Health	Institute of Islamic Understanding Malaysian	28.09.2022	English	Malaysia	Analysis	https://bit.ly/3CvvVAJ
Pembangunan Ilmu Berteraskan Identiti Tempatan	Institute of Islamic Understanding Malaysian	21.09.2022	Malaysian	Malaysia	Analysis	https://bit.ly/3SgDocV
Let's End Water Pollution	Institute of Islamic Understanding Malaysian	21.09.2022	English	Malaysia	Analysis	https://bit.ly/3S0FwVV
Take Seriously the Issue of Environmental Degradation	Institute of Islamic Understanding Malaysian	21.09.2022	English	Malaysia	Analysis	https://bit.ly/3Tnsa76
Book N Author Series - "Shariah Investment Agreement: The Legal Tool for Risk-Sharing in Islamic Finance"	International Centre for Education Islamic Finance	27.09.2022	English	Malaysia	Interview	https://bit.ly/3Th3fIE
Number of Ultrarich Hits All-Time High as Someone Dies From Hunger Every 4 Seconds	International Movement For A Just World	24.09.2022	English	Malaysia	Analysis	https://bit.ly/3etB18y
59th Annual ISNA Convention	ISNA Green Initiative	02-05.09.2022	English	USA	Congress	https://bit.ly/3T5Sm6K
Marketing, Public Relations and Advertising - An Overview on Theory and Applications	Hamad Bin Khalifa University	25-26.09.2022	English	Qatar	Seminar	https://bit.ly/3CXoS5j
Interrogating Expertise: Policy Experts, Policy Knowledge and the Emergence of Non-Traditional Knowledge Systems	Hamad Bin Khalifa University	05-06.09.2022	English	Qatar	Seminar	https://bit.ly/3yFpzxF
Rebuilding the state in Sudan, the challenges of the colonial legacy and the conflict of resources is a topic for the Arab Center Seminar	Arab Center for Research and Policy Studies	7.09.2022	Arabic	Qatar	Conference	https://bit.ly/3Cv7K5v
Regional workshop on the changing role of official statistics in the State of Qatar: Data culture is important	Doha International Family Institute (DIFI)	21.09.2022	English	Qatar	Workshop	https://bit.ly/3S1hKsS
Future Opportunities and Challenges of the Family in the Gulf	Doha International Family Institute (DIFI)	14.09.2022	English	Qatar	Seminar	https://bit.ly/3S6u0ly

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Megatrends and Families: Focus on Digital Technologies, Migration and Urbanization	Doha International Family Institute (DIFI)	07-08.09.2022	English	Qatar	Seminar	https://bit.ly/3CXpDLH
The Plan of Action of Family and SDGs in the Arab Region: Pathways of Post-Pandemic	Doha International Family Institute (DIFI)	5.09.2022	English	Qatar	Forum	https://bit.ly/3CZmYBg
Closing Conference of the Project "Building Resilience: Strengthening Kosovar Trial and Correctional Capacities in the Post-Release Phase of Violent Extremists	Kosovo Center for Security Studies	23.09.2022	English	Kosovo	Conference	https://bit.ly/3ElgVSL
Meeting in Municipality of Drenas against domestic violence	Kosovo Center for Security Studies	16.09.2022	English	Kosovo	Meeting	https://bit.ly/3Th4bGG
Energy Crisis in the Western Balkans: Measures undertaken amid energy price shocks	Balkan Green Foundation	92.022	English	Kosovo	Report	https://bit.ly/3MASIFU
Cost, footprint, and reliability implications of deploying hydrogen in off-grid electric vehicle charging stations: A GIS-assisted study for Riyadh, Saudi Arabia	King USAullah Petroleum Studies and Research Center (KAPSARC)	5.09.2022	English	Saudi Arabia	Article	https://bit.ly/3eyWjld
Cost, emission, and macroeconomic implications of diesel displacement in the Saudi agricultural sector: Options and policy insights	King USAullah Petroleum Studies and Research Center (KAPSARC)	09.2022	English	Saudi Arabia	Article	https://bit.ly/3T0gnvD
Economic measurement using time series	Al Asmarya Islamic University	14.09.2022	Arabic	Libya	Training	https://bit.ly/3yFtWbU
Success is the product of constant perseverance, patience and giving.	Al Asmarya Islamic University	20.09.2022	Arabic	Libya	Presentation	https://bit.ly/3rWP8GI
Autistic child and intellectual disabilities between difficulties and challenges	Al Asmarya Islamic University	17.09.2022	Arabic	Libya	Symposium	https://bit.ly/3rWPux2
University faculty members participate in a series of workshops with the Global Academic Center in the United Kingdom	The Islamic University of Asaied Mohamed Bin Ali Al Sanussi	25.09.2022	Arabic	Libya	Workshop	https://bit.ly/3CWrslx
The carob tree and its environmental and economic importance and how to preserve it	The Islamic University of Asaied Mohamed Bin Ali Al Sanussi	19.09.2022	Arabic	Libya	Symposium	https://bit.ly/3EHhFHC
A practical seminar on demonstrating the effects of sustainable social responsibility for enterprises	Libyan Authority for Scientific Research	28.09.2022	Arabic	Libya	Seminar	https://bit.ly/3ElyFxx
Meeting of the International Arab Foundation for the Development of Education	Libyan Authority for Scientific Research	26.09.2022	Arabic	Libya	Meeting	https://bit.ly/3S2YhYT
reconstruction and development requirements of Benghazi	Libyan Authority for Scientific Research	25.09.2022	Arabic	Libya	Conference	https://bit.ly/3MAhAHJ
Libyan International Conference for Applied and Engineering Sciences	Libyan Authority for Scientific Research	28.09.2022	Arabic	Libya	Conference	https://bit.ly/3CyHrLN
The second forum for spatial development of tourism	Libyan Authority for Scientific Research	27.09.2022	Arabic	Libya	Forum	https://bit.ly/3CBa7U7

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Diversity of motor oils in the Libyan market and its economic and environmental impact	Libyan Authority for Scientific Research	3.09.2022	Arabic	Libya	Workshop	https://bit.ly/3CBCa5Q
Social Protection Intervention: Evaluation Research Design	BRAC Institute of Governance and Development	14.09.2022	English	Bangladesh	Article	https://bit.ly/3yFY2Mh
A talk by Michael Carter, Distinguished Professor, Agricultural and Resource Economics, University of California, Davis	BRAC Institute of Governance and Development	6.09.2022	English	Bangladesh	Seminar	https://bit.ly/3exfKuM
Workshop on Young People and Work in South Asia	BRAC Institute of Governance and Development	3.09.2022	English	Bangladesh	Workshop	https://bit.ly/3rVKTek
New AAN Special Report: "Taxing the Afghan Nation: What the Taliban's pursuit of domestic revenues means for citizens, the economy and the state"	Afghanistan Analysts Network	28.09.2022	English	Afghanistan	Report	https://bit.ly/3rVWB8U
Launch of Research: Rethinking humanitarian aid for refugees as investment in urban WASH	The West Asia-North Africa Institute (WANA)	14.09.2022	English	Jordan	Launch	https://bit.ly/3S26j3W
Palestinian Education in Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	6.09.2022	English	Palestine	Workshop	https://bit.ly/3yHFkUB
Agriculture Hackathon	The Applied Research Institute – Jerusalem (ARIJ) / Society	22.09.2022	English	Palestine	Training	https://bit.ly/3EPskjw
The workmanship of education and the ornament of the teacher	The Association of Muhammadiyah Scholars	09.2022	Arabic	Morocco	Opinion	https://bit.ly/3yGjElD
Moroccan working people..between the compulsions of tax fraud and the achievement of profits by some companies	Justice and Development Party	29.09.2022	Arabic	Morocco	Opinion	https://bit.ly/3S3oCps
Generalization of family allowances and impact on monetary poverty and vulnerability of children in the post-Covid period in Morocco	Policy Center for the New South	20.09.2022	French	Morocco	Policy Report	https://bit.ly/3TmXZgw
Social dialogue: a renovation in perspective?	Policy Center for the New South	15.09.2022	French	Morocco	Opinion	https://bit.ly/3SUxxuN
Challenges and Prospects for the Legalization of Cannabis in Morocco	Policy Center for the New South	27.09.2022	Arabic	Morocco	Opinion	https://bit.ly/3g1DY01

CULTURAL ACTIVITIES

Title of Activities	Institution	Date	Language	Country	Type	Link
Balkan Youth Meeting Concluded	Forumi Rinor Islam - Islamic Youth Forum	9.12.2022	Albanian	North Macedonia	Conference	https://bit.ly/3CQK1hn
32 years of Madrasas – The day the lights were turned on	The Islamic Community in Serbia (Islamska zajednica u Srbiji)	9/16/2022	English	Sirbistan	Conference	https://bit.ly/3Vtfbmb
Ofoq	Arab Thought Foundation	92.022	Arabic	Lebanon	Bulletin	https://arabthought.org/
Labors of Love, Trials of Friendship Challenges OF the Modern Social Relation	Orient-Institut Beirut	29.09.2022	English	Lebanon	Congress	https://bit.ly/3T1r0Dm

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Social Media Can Be Used as a Field of Good Jihad	Nahdlatul Ulama	27.09.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3RX7260
Interesting Angles of the Film 'Steal Raden Saleh'	Nahdlatul Ulama	24.09.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3fX0QfL
HBKU Participation at Doha Healthcare Week	Hamad Bin Khalifa University	30.09.2022	English	Qatar	Reading Activity	https://bit.ly/3Mtfcmd
European Day of Languages 2022	Hamad Bin Khalifa University	29.09.2022	English	Qatar	Activity	https://bit.ly/3g6NLCG
Effective Self-positioning and Personal Branding in the Workplace	Hamad Bin Khalifa University	27-28.09.2022	English	Qatar	Seminar	https://bit.ly/3g0EXxT
Islamic Psychology: Past, Present, and Future	Hamad Bin Khalifa University	25.09.2022	English	Qatar	Seminar	https://bit.ly/3T2loUG
Professional Translation Basics	Hamad Bin Khalifa University	25-28.09.2022	English	Qatar	Seminar	https://bit.ly/3CXxE3b
How Traditional Games at a QF School Help Build National Identity	Qatar Foundation	29.09.2022	English	Qatar	Analysis	https://bit.ly/3rVV2rG
The Arabic of Ecclesiastical Heritage	Arab Center for Research and Policy Studies	14.09.2022	Arabic	Qatar	Seminar	https://bit.ly/3eu9YKf
How to Win Qatar Foundation's Stars of Science	Qatar Foundation	12.09.2022	English	Qatar	Interview	https://bit.ly/3TnpuGy
Mozart's Piano Concerto No. 20	Qatar Foundation	23.09.2022	English	Qatar	Concert	https://bit.ly/3g8ozeJ
Reflections on Self and Spirit	Qatar Foundation	14.09.2022	Arabic	Qatar	Seminar	https://bit.ly/3MuuAyC
Film Music Concert	Qatar Foundation	9.09.2022	English	Qatar	Concert	https://bit.ly/3g1wW5B
Chess Club	Qatar Foundation	08-29.09.2022	English	Qatar	Activity	https://bit.ly/3yFb7ph
Scientific Trip to Brussels for Students of the Executive Master in Diplomatic Studies and International Cooperation	Doha Institute	20.09.2022	English	Qatar	Trip	https://bit.ly/3erkNNn
World Cup '22 Logistics and Security Challenges	Georgetown University Qatar (GU-Q)	28.09.2022	English	Qatar	Panel	https://bit.ly/3rXIMli
Training For Field Researchers: Training for Field Researchers: Western Balkans Security Barometer	Kosovo Center for Security Studies	23.09.2022	English	Kosovo	Seminar	https://bit.ly/3MLlpu1
Balkan Green Ideas	Balkan Green Foundation	29.09.2022	English	Kosovo	Competition	https://bit.ly/3S10CSI
International Day of Tourism	Balkan Green Foundation	28.09.2022	English	Kosovo	Expo	https://bit.ly/3CyBYof
Impact and potential of a funding instrument – EUKI's role towards the green transition	Balkan Green Foundation	24.09.2022	English	Kosovo	Panel	https://bit.ly/3ToPVvt
Author Evening with Mahdi T. Yazdi: Quranic Infographics	Islamic Human Rights Commission	28.09.2022	English	United Kingdom	Online Seminar	https://bit.ly/3T2mP5z
Water from Stone	The Center for Middle Eastern Studies Harvard University	16.09.2022	English	United Kingdom	Podcast	https://bit.ly/3gaPk2x
Visit My Mosque Returns to ELM with a Special Qur'an Exhibition	East London Mosque	4.09.2022	English	United Kingdom	Exhibition	https://bit.ly/3VpHoud

Institutions Featured in the Bulletin

Accounting and Auditing Organization for Islamic Financial Institutions

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

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

Afghanistan Analysts Network

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

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

Afghanistan Economic and Legal Studies Organization (AELSO)

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

<https://aelso.org/>

Al-Ahram Centre for Political and Strategic Studies

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

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

Al-Bayan Centre for Planning and Studies

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

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

Al-Haq Defending Human Rights

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

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

Aljazeera Centre for Studies

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

<https://studies.aljazeera.net>

Al-Tahreer Association for Development

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

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

Arab Centre for Research and Policy Studies

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

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

Arab Thought Forum

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

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

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

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

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

Bahrain Center for Strategic International and Energy Studies

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

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

Balkan Investigative Reporting Network

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

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

Balkan Studies Centre

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

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

Bangladesh Enterprise Institute

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

<https://bei-bd.org>

Bangladesh Institute of Peace and Security Studies

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

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

BRAC Institute of Governance and Development

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

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

Bibliotheca Alexandrina

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

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

Brookings Doha Centre

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

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

Cairo Institute for Human Rights Studies

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

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

Centre for Arab Unity Studies

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

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

Center for Lebanese Studies

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

<https://lebanesestudies.com/>

Center for Indonesian Policy Studies

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

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

Centre for Policy Dialogue

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

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

Centre for Research & Security Studies

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

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

Centre for Research in Social and Cultural Anthropology (CRASC)

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

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

Centre for Strategic and International Relations (CSIS)

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

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

Citizen's Platform for SDGs, Bangladesh

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

<https://bdplatform4sdgs.net/>

Cooperation and Development Institute

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

<https://cdinstitute.eu/>

Council on America Islamic Relations (CAIR)

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

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

Defender Centre for Human Rights

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

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

East London Mosque

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

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

Economic Research Forum

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

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

Emirates Policy Centre

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

<https://epc.ae/en/home>

Emirates Center for Strategic Studies and Research

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

<https://www.ecssr.ae>

Eurasian Research Institute

The Institute, in partnership with Türkiye and 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.iiu.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

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

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

Justice and Development Party

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

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

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

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

<https://kisi.kz/>

Karmojibi Nari/ Working Woma

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

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

Khadijah Bint Khuwailed Center

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

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

Khazanah Research Institute

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

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

King Abdullah Petroleum Studies and Research Center (KAPSARC)

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

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

Kosova Democratic Institute

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

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

League of Islamic Universities

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

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

Leibniz Zentrum Moderner Orient

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

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

LEGIS

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

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

Movement of Society of Peace

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

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

Movement for Rights and Freedoms

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

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

Muhammadiyah Movement

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

<https://muhammadiyah.or.id>

Muslim Youth Movement Malaysia (ABIM)

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

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

Nahdlatul Ulama

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

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

NGO AKTIV

NGO AKTIV was established in 2009 in Mitrovica. It works as a partner with regional and international organizations works for the development of democracy and human rights in Kosovo. <http://ngoaktiv.org>

<http://ngoaktiv.org/>

OSCE Academy

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

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

Organization of Islamic Cooperation

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

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

Orient-Institut Beirut

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

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

Policy Centre for the New South

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

<https://www.policyCentre.ma>

Qatar Foundation

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

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

RASANAH International Institute for Iranian Studies

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

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

Regional Anti-Corruption Initiative

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

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

Research Centre in Applied Economics for Development

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

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

Shropshire Islamic Foundation

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

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

Social Policy and Development Centre

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

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

Sustainable Development Policy Institute

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

<https://sdpi.org/>

Tabah Foundation

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

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

The Association of Muhammadiyah Scholars

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

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

The Conversation / Indonesia

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

<https://theconversation.com/id>

The International Institute of Islamic Thought (IIIT)

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

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

The Centre for Middle Eastern Studies Harvard University

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

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

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

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

www.icfuae.org.uk

The Islamic Community of Croatia

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

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

The Islamic Community in Serbia

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

<https://mesihat.org/>

The Lebanese Centre for Policy Studies

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

<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 Arap Spring.

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

UK Islamic Mission

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

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

University of Nizwa

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

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

United Nations Iraq

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

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

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

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

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

United Nations Support Mission in Libya

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

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

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<https://wim.no/>

Yemeni Journalists Syndicate

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

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

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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



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