

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

DECEMBER
2023

24

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



How are American Muslim Philanthropists
Engaging Refugees?



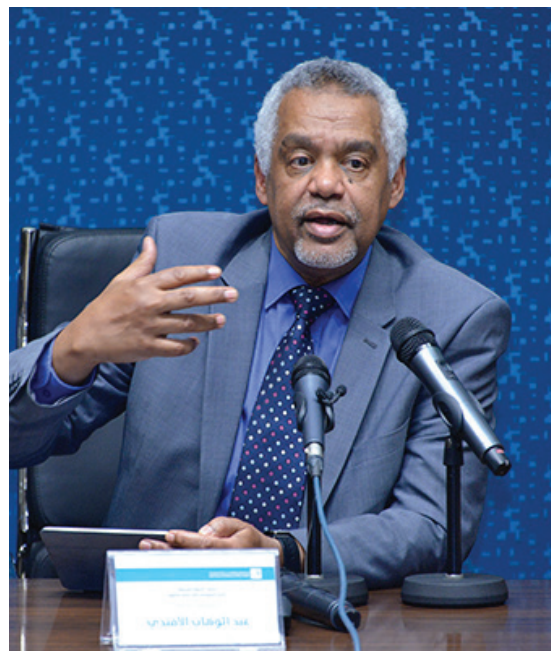
Russian Muslims and Their Identity
Challenge



The Beginning of a New Era in Malaysia:
Anwar Ibrahim as Prime Minister



The Central Role of Media in Global Conflicts



A Contemporary Contribution to Islamic
Political Theory: Abdulwahhab al-Afandi

INTELLECTUAL STREAMS IN THE MUSLIM WORLD

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

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



Research Center for Social Thought and Policy (TODAM), is aimed at creating a fair, righteous, and prosperous society. With a critical look on the intellectual growth and movements around the world, TODAM carries out researches in the field of social change and generates data sets and creates analysis models.

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The 24th Issue of the Intellectual Streams in the Muslim World



43 COUNTRIES

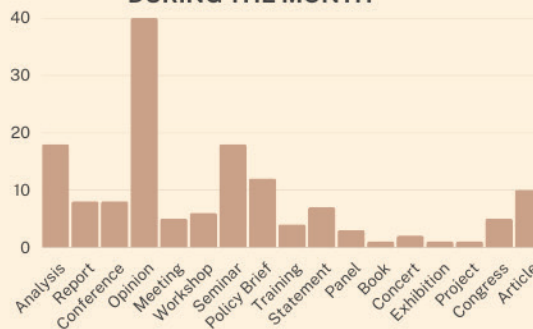
In December, activities of 245 civil society organizations, research centres and think tanks from the Muslim world were scanned.

In addition to the regions where the Muslim population is in majority, such as North Africa, the Middle East, and South Asian countries; activities of organizations in the Western Europe, USA, Balkans and Central Asian countries were also evaluated.

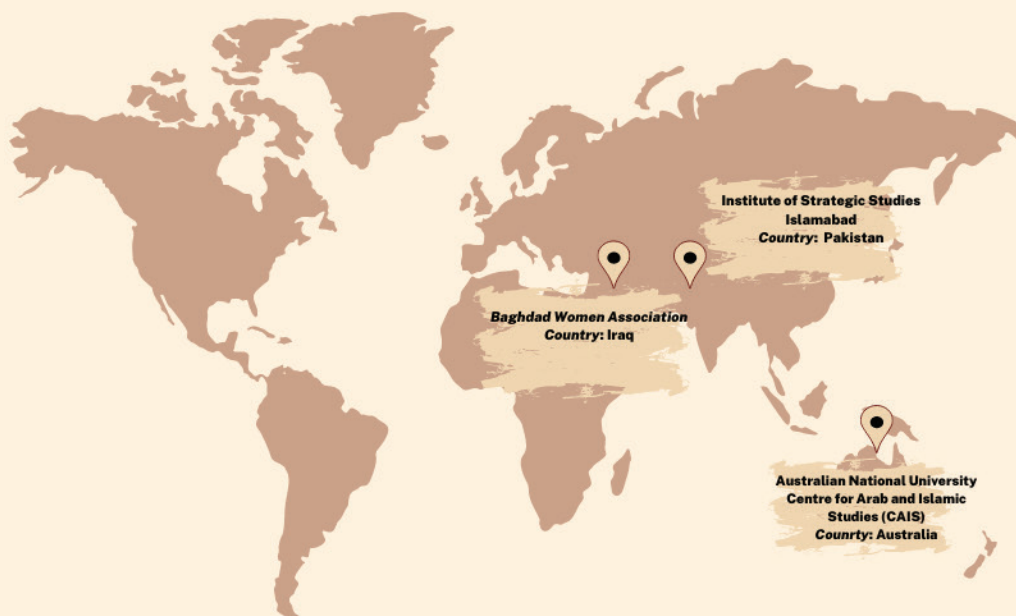
The Publication Process of the 24th Issue of Intellectual Streams in the Muslim World



AN OUTLOOK OF ACTIVITIES DURING THE MONTH



FEATURED INSTITUTIONS IN DECEMBER



İLKE Foundation for Science Culture and Education, together with its research centres and affiliated associations, has been identifying the problems facing Türkiye 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 Türkiye, including their nature, interconnectivity, and suggest concrete solutions to these problems by combining the experiences from the Turkish society and the Muslim world. With its diverse range of research and publication studies TODAM aims to address the leading problems of Türkiye 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 Türkiye 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

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. Readers can now follow the issues that are essential for Muslim societies and are on the current agenda of the Muslim world. It is 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 24th issue of the Bulletin Intellectual Streams in the Muslim World, Afshan Paarlberg, a researcher at Indiana University's Lilly Family School of Philanthropy, evaluates the support and assistance provided by American Muslim philanthropists to refugees. In the November 2022 elections in Malaysia, Anwar Ibrahim became the prime minister. Metin Zengin analyses the current developments and changes in Malaysian politics starting with Anwar Ibrahim in the analysis titled "The Beginning of a New Era in Malaysia: Anwar Ibrahim in the Prime Minister's Office". Many problems and issues that Muslims struggle with in Russia are analysed by Muhammed Akhiyadov in his article titled "Russian Muslims and Their Identity Challenge". Metin Mutanoğlu analyses several issues related to the media that has attained a central role in today's world like global conflicts and compares the co-

verage of these issues in the US, European and Arab media industry. In the portrait-analysis section of this issue, Selvanur Demircan discusses the ideas and thought of Sudanese political scientist Abdulwahhap al-Afandi, a leading name in the Contemporary Islamic Political Thought.

Prof. Dr. Lutfi Sunar

Chairman of the Board of Directors, ILKE Foundation

Featured Themes



FEBRUARY ENERGY CRISIS AND CLIMATE CHANGE

With the outbreak of the Russia-Ukraine crisis on 24 February following the increase in energy prices after the pandemic, it was discussed how the crisis would affect the energy market. In addition, energy dependence and the effects of climate change were discussed.



APRIL ISRAEL'S DISCRIMINATORY POLICY AGAINST PALESTINE

In April, reports were published on Israel's arrests and discriminatory policy against Palestinians. Al-Haq Human Rights Defence organisation stated that 2140 Palestinians have been arrested since January.



JUNE BIDEN'S VISIT TO MIDDLE EAST

NGOs in the Middle East evaluated Biden's visits to the Middle East. It was stated that Biden's adoption of this policy is aimed at controlling China and weakening Russia. It was stated that Iran nuclear negotiations and the Ibrahim Accords were among the issues on Biden's agenda.

1



JANUARY COVID-19

In January, most of the discussion centred on both the social and economic impacts of COVID-19. Studies on the relationship of the pandemic with issues such as employment, vaccine safety and ethical aspects were presented. The focus was on the increasing impoverishment and insecurities that emerged as a result of the pandemic.

2



MARCH RUSSIA-UKRAINE CRISIS

NGOs discussed the regional impacts and dimensions of the war, human rights and migration. It was pointed out that this crisis and rising commodity prices affect the Middle East and North Africa in terms of food security.

3

4

5



MAY THE GLOBAL FOOD CRISIS

Russia-Ukraine Crisis and weather events affected wheat production. Due to these two situations, countries have turned towards protectionism. Kazakhstan and India imposed grain export bans, while Indonesia banned the export of palm oil.

6

In 2022



AUGUST RETHINKING TALIBAN RULE

Several activities have been conducted on the Taliban's diplomacy with other states. The Institute for Strategic Studies in Islamabad organised a seminar on this subject, which assessed the regional role of the Taliban and recommended the establishment of an international dialogue with the Taliban.



OCTOBER COP27 FOR LEAST DEVELOPED AND DEVELOPING COUNTRIES

Underdeveloped and developing countries have been preparing for COP27 for a long time. These countries aimed to compensate for damages caused by natural disasters and to realise technological transfer. The relationship between climate change and development was discussed at a seminar organised by the Economic Research Forum. The Islamic Development Bank evaluated the 2021 Joint Report of Multilateral Development Banks on Climate Finance.



DECEMBER TOWARDS A NEW ADMINISTRATION IN SUDAN

On 25 October 2021, the army seized power in Sudan following the outbreak of social protests on 19 December 2018. On 5 December 2022, the military and civilian forces signed a "framework agreement" to end the political crisis. In this context, Sudan's social mobility and vulnerability were assessed.

7



JULY INTERNATIONAL SCIENCE DIPLOMACY

ICESCO, in partnership with the University of Rabat and the Federation of Islamic World Universities, organised the first international forum on capacity building in science and technology. The importance of science diplomacy as one of the tools of modern soft power to strengthen cooperation between universities and research centres in the Islamic world was underlined.

8



SEPTEMBER HUMAN RIGHTS IN THE MENA REGION

Cairo Institute for Human Rights Studies (CIHRS) organised the 26th Regional Forum of the Human Rights Movement. The forum was attended by 50 human rights defenders and academics from the Middle East and North Africa, the USA and Europe. On the other hand, the International Federation for Human Rights and Al-Haq came together on the Israeli-Palestinian issue.

9

10



NOVEMBER QATAR WORLD CUP

After the World Cup was held in Qatar, the history of football in Africa and its relationship with artificial intelligence were discussed. Hamad bin Khalifa University in Qatar organised a panel titled "Football on the World Stage: What about Africa?" The Peace and Society Movement in Algeria evaluated Qatar's political relationship with football from the perspective of "civilisation".

11

12

U.S. Muslim Philanthropic Responses to Recent Refugee Crises

Afshan Paarlberg | Assistant Research Scholar at the Indiana University Lilly Family School of Philanthropy

In 2022, the global number of forcibly displaced persons increased to over 100 million, a number which continues to rise and has more than doubled since 1991 (UNHCR, 2022). Forcibly displaced persons include asylum seekers, refugees, internally displaced persons, and climate change migrants—people who leave their homes due to persecution and unlivable conditions. Refugees and asylum seekers are protected when they meet the legal definition of past persecution, or a well-founded fear of future persecution based on protected grounds. While refugees undergo extensive screening, vetting, and approval processes prior to arriving to the United States, asylum seekers must prove their case at or within the border at which they seek to resettle permanently. The other categories of forced migrants do not readily have pathways to legal status. In response to these persistent trends, scholars, policymakers, practitioners, and civil societies engage in discussions and debates over whether and how to offer protection and support for the needs of forcibly displaced persons.

The United States is one site in which these conversations are taking place. While the number of resettled refugees

waned under the past presidential administration, the United States overall resettles a relatively high number of government-sponsored refugees. In 2022, over 25,000 refugees were admitted, and about 470,000 asylum applications were pending (American Immigration Council, 2022; Migration Policy Institute, 2022). Among them are many Muslims who were forced to flee their homeland in search of safety (Krogstad, 2019). In addition to government efforts, about 3,707 immigrant and refugee-serving organizations engage in various integration and support services (Garkisch et al., 2017; Refugee and Immigrant Services, 2021). Within this broader context, U.S. Muslims are engaging in multiple ways.

In this commentary, I examine U.S. Muslim philanthropic trends, including their support of forcibly displaced persons. I also provide an overview of how U.S. Muslims engage in legal and policy spaces on issues related to forced migration before turning to opportunities for future research and inquiry.

U.S. Muslim Philanthropy

U.S. Muslims—a racially and ethnically diverse group—account for about 1.1%

of the total U.S. population, and they are predicted to be the second-largest U.S. faith-based group by 2040 (Hill et al., 2015; Mohamed, 2018). U.S. Muslims are part of America's longstanding history, their presence dating back to before the establishment of the nation-state (Diouf, 1999).

In general, philanthropic behaviors are motivated by a range of egoism and altruism, where actions are likely motivated by a combination of these ends rather than pure selflessness or selfishness (Burlingame, 1993). While this reasoning likely extends to U.S. Muslims, one's duty to God is also often a central consideration in Muslim giving (Mittermaier, 2019). The two most frequently stated motivations for U.S. Muslims to give include compassion toward people in need and a moral imperative to help those less fortunate (Siddiqui & Wasif, 2021). Overall, U.S. Muslims conceptualize philanthropy as generous acts that include non-monetary actions such as smiling, helping extended family, and informal acts of kindness (Siddiqui et al., 2022).

Respectively in 2020 and 2021, U.S. Muslims gave an estimated 4.3 billion U.S. dollars to philanthropic causes and an estimated 1.8 billion U.S. dollars in zakat, with zakat being first perceived as a charity, then philanthropy, and then a tax (Siddiqui et al., 2022; Siddiqui & Wasif, 2021). On average, compared to the general population, U.S. Muslims give a higher percentage of their contributions domestically, including to civil rights causes (Siddiqui & Wasif, 2021). Compared to the general population, they also gave more to international relief causes, with Muslims between 18-29

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years of age giving less to international relief than older age groups (Siddiqui & Wasif, 2021). While this research does not dive into refugee-specific causes, it does provide an overall framework for understanding giving behaviors.

U.S. Muslims Respond to Refugee Crises

Across the United States, there are nine national refugee resettlement agencies and about 3,707 refugee and immigrant-serving organizations (Refugee & Immigrant Services, 2021). While the majority of the national refugee resettlement agencies are faith-based, none are affiliated with Islam. Among the 3,707 immigrant-serving organizations, however, there appears to be at least a handful that identifies as Muslim NGOs—organizations inspired by faith-based, Islamic values (Refugee & Immigrant Services, 2021).

While there is not yet research to acknowledge the exact size and scope of U.S. Muslim responses to refugee crises, it is ap-

parent that U.S. Muslims are among those who welcome and offer protection for forced migrants. Overall, U.S. Muslims appear embedded in various social networks, building relationships between their faith-based communities and the larger society, and partaking in responses to refugee crises. For example, the Latina Muslim Foundation—a female-led group—recognized unmet housing and faith-based needs at the U.S.-Mexico border (Solis, 2019). They responded by raising funds to build a shelter for women and children of all faiths while providing faith-based accommodations for dietary needs and prayer spaces for Muslims (Solis, 2019).

During the unprecedented 2021 crisis in which the Afghan government collapsed, over 120,000 Afghans were evacuated by the U.S. military and onto military bases in the United States. While many Afghan

families and friends were separated during the evacuation, U.S. Muslims were integral to the welcome and transition response through government positions, interpretation services, and broader civil society responses (National Immigration Forum, 2022).

Many U.S. Muslim responders were previously Afghan refugees, seemingly able to make connections and build trust based on shared, lived experiences. For example, the Department of Homeland Security established a national task force led by former Afghan refugee Mr. Tarin. Task-force outreach efforts included regular engagement with faith-based communities, including Muslim NGOs and individuals keen on supporting efforts and ensuring human dignity, protection, and faith-based sensitivity.



Photo 1. The Latina Muslim Foundation

Across states and localities, responses were also robust. For example, multiple universities sought professional opportunities to welcome Afghan scholars (National Immigration Forum, 2022). In states as far as Alaska, a former Afghan interpreter was in position for reception and placement of new arrivals. In my home state of Indiana, the Muslim Alliance of Indiana took a leading role in coordinating masjids and various actors across the state, updating messaging through social media posts about the most up-to-date in-kind needs, and coordinating the delivery of donations to the U.S. military base in Indiana. Indiana Muslims and interfaith partners also gathered prayer rugs to donate to the military base at Camp Atterbury (Jaipurian, 2021). At the same time, a high school student of former Afghan refugee parents helped raise over \$11,000 to buy shoes and socks for Afghan evacuees (McQuaid, 2021). At least several U.S. Muslim physicians took the lead in providing culturally-mindful and evidence-based obstetric and pediatric care for many high-risk patients. As the crisis peak has waned, resettlement agencies and community partners continue to help Afghan evacuees rebuild their lives through job training and placement, legal status and protection, mental health support, and housing needs.

Legal and Policy Initiatives

Alongside humanitarian efforts, legal protection and policy considerations are crucial to promoting the human dignity of forced migrants. As a handful of U.S. Muslims are becoming elected officials and

For example, after Donald Trump assumed the U.S. presidency, he issued executive orders to ban Muslims and refugees from entering the United States. U.S. Muslim lawyers were among legal counsel and plaintiffs to challenge multiple renditions of these exclusionary, racially-charged policies (Panduranga et al., 2017). Similarly, U.S. lawyers of Muslim and Afghan backgrounds joined and led national efforts to navigate legal pathways forward during the Afghan evacuation.

working towards building a more inclusive government and society, they are also leveraging relationships and becoming part of conversations in which solutions are being developed.

For example, after Donald Trump assumed the U.S. presidency, he issued executive orders to ban Muslims and refugees from entering the United States. U.S. Muslim lawyers were among legal counsel and plaintiffs to challenge multiple renditions of these exclusionary, racially-charged policies (Panduranga et al., 2017). Similarly, U.S. lawyers of Muslim and Afghan backgrounds joined and led national efforts to

navigate legal pathways forward during the Afghan evacuation. For example, Ms. Khanbabai co-chairs the American Immigration Lawyers Association Afghan Response Task Force, a pro bono effort among the legal community to find resources and offer legal protection. Meanwhile, Ms. Aziz serves as co-director of the Berkeley Law Afghanistan Project to provide pro bono legal support to Afghan individuals seeking safety from persecution. Similarly, U.S. Muslim lawyers and policy-oriented nonprofits zealously advocated for the Afghan Adjustment Act, a bipartisan bill to move forward a permanent pathway for the legal status of Afghan refugees and avoid the lengthy and time-consuming asylum process. These examples demonstrate the role of institutional relationships in building robust responses to crises.

Conclusion

Research-driven humanitarian and policy solutions are critical as forced migration trends increase. In the United States, faith-based responses seemingly play a prominent role. U.S. Muslims are one faith-based group demonstrating a proclivity to humanitarian and policy responses to refugee crises. Still, they are not significantly represented in the research for their philanthropic activity. Thus, understanding their responses could help with moving forward solutions.

Researchers can move forward in a variety of directions. Participatory and ethnographic research can help illuminate why and how individuals and communities re-

spond. Mixed-methods research can help understand the influence of U.S. Muslim responses on various outcomes among forced migrants. In the humanitarian setting, it can help support more carefully tailored programs and effectively maximize limited resources. In policy spaces, understanding the impacts of philanthropic support, nonprofit organizations, and legal representation might also provide potential empirical justification for moral claims for legal representation and protection in the legal and policy environments. Ultimately, understanding, learning from, and improving the practices of engaged communities such as U.S. Muslims can support the broader goal of fostering human dignity and protection for forced migrants.

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Featured Events



Muslim American Zakat Report 2022

D: 14.04.2022 L: English C: USA T: Report

The report, published by the Lilly Family School of Philanthropy at Indiana University, analysed findings on zakat as part of Muslim philanthropy. According to the report, Muslim Americans gave \$1-8 billion in zakat funds locally and internationally in 2021.

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



Journal of Muslim Philanthropy & Civil Society, African American Muslim Contributions through Philanthropy, Special Issue

D: 2022 L: English C: USA T: Journal

Journal of Muslim Philanthropy & Civil Society (JMPCS) is a biannual, online peer-reviewed journal published by the Center on Muslim Philanthropy at Indiana University. The journal contributes to academic research on Muslim philanthropy and civil society. This issue of the journal focuses on the contributions of African American Muslims to philanthropy.

<https://bit.ly/3HwH3RI>

Russian Muslims and Their Identity Challenge

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For the last 20 years, one of the most frequently used concepts when it comes to Islam in Russia is the concept of “traditional Islam”. At a first glance, it can be said that this concept, which is frequently mentioned by various experts, journalists and bureaucrats, is generally used without any prior understanding. However, when we dig a little deeper, we understand that the term “traditional Islam” is not as plain as it may appear and emerges from a hidden agenda.

What kind of Islam does “traditional Islam” refer to? Abdul Hakim Sultigov, the head of National Policy and Religious Institutions of the United Russia Party, stated in an interview that “Russian Islam is self-sufficient and that Russian Muslims come in contact with other Muslims in the world only on the days of pilgrimage”. It is clear from this that the Russian government sees the Muslims in its country as a separate community from the rest of the Islamic world, or at least tries to portray them as such.

Although it may seem as a negligible issue, this approach has become one of the critical policies of Russia towards its Muslim population. Significant expenditures are made for this purpose, and at the same

time, harsh pressure is exerted through the law enforcement agencies and judiciary when necessary on the elements that do not comply with this definition.

Despite all kinds of discussions about what “traditional Islam” is, relatively few or no written sources are available on the topic. This issue has not been sufficiently addressed by political, social, and academic circles. Hence, there is no clear answer as to what exactly should be understood by this concept.

What is meant by “traditional Islam”? What is the reason for describing Islam in Russia not only as Islam but also as “traditional Islam”? What makes it distinct from mainstream Islamic concepts? Islam in Russia is traditional, does non-traditional Islam also exist? Which tradition is represented by this traditional Islam? To which historical period in the development of Russia, whose political regime changed three times in the 20th century alone (Tsarist, Soviet and Russian Federation), does it correspond? Although there have been many discussions on these topics, there are still no concrete answers.

If by traditionalism one means a particular sect such as Hanafi or Shafī'i or a particular

Traditional Islam in Russia and moderate Islam in the West are twin concepts. The only difference is that with the concept of traditional Islam, Russia is not trying to conform Muslims to liberal values but make them loyal to the traditional Russian state order.

Sufi movement, this is not an acceptable answer for the reason that these sects and movements are much more grounded and traditional in many other countries. If “traditional Islam” is meant as the religious administration of Muslims, there are similar institutions in many Muslim countries. If this concept refers to the friendly neighbourly relations with the non-Muslims, this is also not unique to Russia. In fact, good relations with believers of other religions, especially with Christians and Jews, has been the norm of the Islamic world throughout history. Moreover, Islam cannot be divided along national or regional lines. Indeed, living style of Muslims may differ from country to country, society to society, city to city and even person to person. However, this does not mean that there are different Islam(s) in each country that are disconnected from each other. Islam is an inclusive religion that embraces all social diversity. Otherwise, Muslim societies cannot develop without a constant flow of information and ideas and mutual

dialogue. Therefore, it is impossible to talk about a separate Islam in any country from the rest of the Muslim world.

The experience of the Soviet Union is a relevant case here. The complete isolation of the Muslim community in the USSR from the Islamic world has led to tragic consequences. As a matter of fact, this isolation translated into waves of radicalisation in some of the countries that emerged as a result of disintegration of the USSR.

On the other hand, it should be noted that like the *traditional Islam*, the concept of *moderate Islam* has been emerged from the Western societies. Instead of “traditional Islam”, concepts such as “moderate Islam”, “liberal Islam” and “European Islam” are used there. The common denominator of all of them is that they express the need to “adapt” Islam to modern Western liberal values and discard everything that contradicts them. In other words, the attempt is made to justify how one can be a Muslim with Western interpretation of Islam.

Traditional Islam in Russia and moderate Islam in the West are twin concepts. The only difference is that with the concept of traditional Islam, Russia is not trying to conform Muslims to liberal values but make them loyal to the traditional Russian state order. As a matter of fact, Roman Silantyev, known as an expert on Islam in Russia, explains what traditional Islam means as follows: According to traditional Islam, Muslims should be loyal to the Russian state and, if necessary, fight for it, even against other Muslims around the world. At the same time, they must

respect the Orthodox majority of the Russian population.

Based on the above definition, we can say that two points stand out in the *traditional Islam* that the Russian state is trying to spread. Firstly, Muslims in Russia, who have a multinational population structure, must accept that Russians are superior to others. In other words, they must recognise Russian sovereignty. Secondly, they must acknowledge that Orthodox Christianity is the state religion. In the continuation of this understanding, it is not difficult to predict that anyone who opposes this will be defined as an enemy of the state. Indeed, those who oppose it are labelled as “extremists” or “terrorists”.

The greatest responsibility here undoubtedly falls upon the official religious authorities of Muslims in Russia. In addition

to issuing fatwas, these institutions should actively participate in the process of shaping the identity of Muslims in the country, as well as create real and effective mechanisms for the proper development of religion-state (Islam-Russia) relations. It is impossible to solve the problems of Muslims in Russia without these institutions becoming truly Islamic institutions.

Structure of Religious Administrations

The oldest of the religious administrations of Muslims in Russia is the Central Religious Administration of Muslims of Russia, the successor of the Orenburg Court of Sharia, established by the decree of Catherine II. Under the USSR, this organisation functioned under the name of the Religious Administration of Muslims of Euro-



Photo 1. Putin and Muslim Religious Leaders

This problem is exacerbated by the division among the clergy. As mentioned above, Muslims in Russia today have several centralised religious administrations and dozens of regional muftiates. Therefore, these religious administrations must be consolidated and “modernised” for Muslims of Russia to have a unified structure.

pean Russia and Siberia (ARSMDI), and had influence over the regions where the overwhelming majority of Muslims were Tatars and Bashkirs. Since 1980, Talgat Tajaddin has been the head of the organisation.

With the dissolution of the USSR in the early 1990s and the emergence of the Russian Federation, the Muslims of Russia, who gained the freedom to practice their beliefs after living under the oppression of the communist regime for 74 years, started to organise. However, in the early 1990s, the process of disintegration of ARSMDI began and various regional muftiates emerged. For example, in 1992 the muftiates of Bashkortostan, Tatarstan, Saratov and Volgograd were opened. In many ways, this mobilisation was motivated by the desire to overcome the “imperialist influence on Islam” and to revitalise “normal” Islamic life. The head of the administration,

Talgat Tajaddin, is recognised as a man of the Soviet past and a “man of the state”. For a short period in the 1990s he was even removed from the leadership of ARSMDI, only to be reinstated a few months later as head of the organisation, which was later renamed as “Central Religious Administration of Muslims of Russia”.

In an interview, Tajaddin said: “Muslims, who have lived in Russia for centuries alongside Christians, have developed an open, tolerant and unique religious culture. The Muslims of Russia are the bearers of modern civilisational values such as freedom and democracy”. Such ideas arouse the reaction of the Muslims of Russia and arouse suspicion against the religious leadership.

Suspicion against the “Central Religious Administration of the Muslims of Russia” for political and ideological reasons, the loyalty of the chief mufti to the state and his shady relations with various commercial institutions led to the emergence of new religious administrations independent from the centre. The most important of these alternative institutions is the Russian Council of Muftis (RMK). Founded in 1996, the Council was headed by Ravil Gaynuddin. The Council continues its activities separately from Tajaddin’s religious administration. It brings together mainly Muslim Tatars, but also non-Tatar Muslim communities outside the North Caucasus.

Founded in 1998, the Coordination Centre for the Muslims of the North Caucasus is the umbrella organisation of the mufti offices in the North Caucasus. The main ob-

jectives of the Centre are to revive Islam by coordinating the activities of Muslim organisations, to counter radical organisations, to open Islamic educational institutions in the North Caucasus and to revive the spiritual, cultural, moral, and national traditions of the North Caucasus that do not contradict with Islamic norms. The centre brings together the religious authorities of Dagestan, Ingushetia, Chechnya, North Ossetia, Kabardino-Balkaria, Adygea, Karachay-Cherkessia and Stavropol. However, it cannot be said that the clergymen in charge of these Muslim religious administrations have established effective and efficient relations with the people in their region. One of the main reasons for this situation is that the modus operandi of these institutes seems to be outdated for modern times. As a result, a significant part of the active religious youth does not trust the Muslim clergy, sees them as defenders of the current Russian government, corrupt officials and even hypocrites, and therefore seeks new religious authorities in an informal environment. This is gradually opening a gap between generations and at the same time young

people are under the influence of different religious doctrine.

This problem is exacerbated by the division among the clergy. As mentioned above, Muslims in Russia today have several centralised religious administrations and dozens of regional muftiates. Therefore, these religious administrations must be consolidated and “modernised” for Muslims of Russia to have a unified structure. Without doing so, Muslims can neither be successful in solving their own social problems nor in resisting the attacks from outside.

It should also be noted that Russian Muslims do not agree on the powers of these religious administrations. In other words, a part of the society does not consider religious administrations as the sole representative of Muslims and advocates a more democratic structure. On the other hand, it should be noted that there are no authorities other than these religious administrations that can unite the Muslims of Russia today. Therefore, instead of abolishing them completely, reforming them and making them serve the society will bring positive results.

The Beginning of a New Era in Malaysia: Anwar Ibrahim as Prime Minister

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On 19 November 2022, the Pakatan Harapan (Alliance of Hope-PH) coalition led by Anwar Ibrahim, which received the majority of votes in the early election held on 19 November 2022, won the election and Anwar Ibrahim took office as the new prime minister of Malaysia. After the 2018 general elections, the political instability in Malaysia, which changed three prime ministers, ended with Anwar Ibrahim's vote of confidence from the parliament.

Malaysia was unable to establish political stability after the general elections held in 2018. As a matter of fact, while it was certain that the United Malaysian Party (UMNO) led by Najib Rezak would win the elections, Pakatan Harapan led by Mahathir Mohamad unexpectedly triumphed in the elections. In the 2018 general elections, Mahathir Mohamad's election victory was an important turning point in Malaysia's political history. Firstly, for the first time, a party other than UMNO had won the elections. Moreover, the candidate of this party was Mahathir Mohamad, who had spent his entire political life in UMNO and had been prime minister for twenty-two years (1981-2003). Mahathir Mohamad had announced his retirement from politics in 2003. However, the corruption during Najib Rezak's term as prime min-

ister between 2008 and 2018 and the involvement of Najib Rezak and his wife in these corruption scandals constituted the biggest reason for Mahathir Mohamad's return to politics.

After winning the 2018 elections, PH formed a government led by Mahathir Mohamad. However, this government did not last long. A few months after the elections, some parties in the PH left the coalition. After the dissolution of the coalition, Mahathir Mohamad, the prime ministerial candidate of PH, who lost the majority in the parliament, resigned. Mahathir's resignation caused long-lasting debates within the country. After Mahathir, Muhyiddin Yasin, who received the support of UMNO, took the prime minister's seat with the approval of the Sultan. However, Muhyiddin Yasin declared a state of emergency in the country within the scope of Covid-19 measures and indefinitely suspended the parliament. Muhyiddin Yasin's decision to suspend the parliament was due to his fear of not being able to obtain a vote of confidence. As a matter of fact, due to increasing criticism, Muhyiddin Yasin resigned on 16 August 2021 and Ismail Sabri, UMNO's candidate, took over as prime minister. The support of Sultan Abdullah, rather than the parliament, was effective

in Ismail Sabri becoming prime minister. Sultan also stated that a vote of confidence was not mandatory for the country during the troubled period it was going through. This situation caused further political instability. In addition, the failure to manage the Covid-19 process well led to a serious economic bottleneck in the country and millions of people lost their jobs. Economic problems on the one hand and political instability on the other were the main reasons for Malaysia to go to early elections. The general elections, which were planned to be held in September 2023, were held earlier after Prime Minister Ismail Sabri dissolved the parliament. The elections held on 19 November were won by the coalition namely PH led by Anwar Ibrahim, ushering in a new era for Malaysia.

Anwar Ibrahim and His Political Struggle

Malaysia has become one of the most important countries in Southeast Asia and among the Muslim countries. This political and economic progress of Malaysia is undoubtedly owed to the talented politicians. Among them, Dr Muhammad Mahathir, who served as prime minister for twenty-two years without interruption, and Anwar Ibrahim, who continued his struggle in the political life of Malaysia for half a century, have an important place.

Anwar Ibrahim is one of the important statesmen of Malaysia and has been involved in political activities since his youth. He came to the forefront with the

Politicians like Anwar Ibrahim and Mahathir Mohamad, on the other hand, argue that Chinese and Indians, who constitute the backbone of the country's economy, should have similar opportunities that Malay Muslims have and that the country can only develop in this way. For this reason, the majority of those who do not support Anwar Ibrahim and criticise his policies are Islamists or conservative nationalists. From this point of view, Anwar Ibrahim cannot be termed as a conservative or Islamist leader.

Islamic Youth Organisation of Malaysia (ABIM), which he founded and headed in the early 1970s, while joined UMNO later in 1981. Anwar joined UMNO on the advice of Mahathir Mohamad. Anwar Ibrahim, who held important positions such as the ministries of culture, agriculture, education and finance during his time in UMNO, became one of Mahathir Mohamad's close colleagues during his prime ministership. He had a father-son relationship with Mahathir during this period, and also served as deputy prime minister and party chairman. Anwar Ibrahim served as deputy prime minister, minister of education, economy, culture, agriculture, youth and sports from 1982 to 1998. In 1997, during the "Asian Economic Crisis", he followed a

successful policy as deputy prime minister and economy minister and was named economy minister of the year by Asia money. However, in 1999, Anwar Ibrahim was arrested on charges of harassment and corruption and sentenced to nine years in prison. Anwar Ibrahim's imprisonment has been one of the most controversial issues in Malaysia's domestic politics for many years. However, this event was mostly perceived as a political move by Mahathir Mohamad for the reason that Anwar Ibrahim's influence was gradually increasing both within the party and among the public.

Released from prison in 2004, Anwar Ibrahim became the most important figure in Malaysian politics after Mahathir Mohamad withdrew from the office in 2003. From 2008 until 2015, Anwar Ibrahim continued his political struggle as the head of the main opposition party, but in 2015 he was arrested again on a harassment charge and sentenced to five years in pris-

on. While in prison, Anwar joined the PH Coalition led by Mahathir Mohamad and competed in the 2018 elections as part of this coalition. While Anwar Ibrahim was in prison, his wife Dr. Wan Azizah and daughter Nurul Izzah continued his political struggle. As a matter of fact, his wife Dr. Wan Azizah assumed the post of deputy prime minister after the 2018 elections.

In the 2018 election campaign, one of the promises of Mahathir Mohamad, the prime ministerial candidate of the PH Coalition, was to release Anwar Ibrahim from prison and hand over the premiership to him after two years. Indeed, Mahathir fulfilled his promise and ended Anwar Ibrahim's imprisonment a few months after the elections. However, two years after the election, the withdrawal of support by some parties in the PH Coalition and the subsequent resignation interrupted Anwar Ibrahim's dreams of becoming prime minister. After Mahathir's resignation,



Photo 1. Malaysian Prime Minister Anwar Ibrahim

Anwar Ibrahim made some attempts for the prime ministership, but could not get enough support.

Anwar Ibrahim is one of the most important Islamist politicians in the world. As a matter of fact, Anwar Ibrahim has made significant contributions to the Islamisation policies implemented in Malaysia, from education to law, from economy to halal food, that have been implemented in different countries today. However, Anwar stands on a liberal democratic line rather than a conservative one in domestic politics. More importantly, Anwar Ibrahim has significant disagreements with the PAS Islamic Party and the conservative nationalist Unity (BERSATU) Party, which are the critical conservative political movements in Malaysia. The basis of this disagreement is the status of non-Muslims in Malaysia. The Islamic PAS Islam Party and the conservative nationalist BERSATU Party are not supportive of an equal access of opportunities to the non-Muslim Chinese and Indians, who make up 30 per cent of the country's population with the local Malay Muslims. According to conservative nationalists, Malay Muslims are the original owners of Malaysia, and the Chinese and Indians were brought to Malaysia during the British colonial period hence pose a threat to Malay culture and Islam. Politicians like Anwar Ibrahim and Mahathir Mohamad, on the other hand, argue that Chinese and Indians, who constitute the backbone of the country's economy, should have similar opportunities that Malay Muslims have and that the country can only develop in this way. For this reason,

the majority of those who do not support Anwar Ibrahim and criticise his policies are Islamists or conservative nationalists. From this point of view, Anwar Ibrahim cannot be termed as a conservative or Islamist leader.

How to Read the Elections?

In the elections held on 19 November, the PH Coalition received 37% of the votes, while the Perikatan Nasional (National Unity-PN) Coalition formed by the PAS Islamic Party and the nationalist conservative BERSATU Party came second with 30% of the votes. In addition, PAS Islamic Party received the highest number of votes on a party basis. This situation is important in terms of showing that especially the conservative Malays supported the PN Coalition against Anwar Ibrahim.

In the election held on 19 November 2022, Anwar Ibrahim, who contested as the premiership candidate from the PH Coalition and won, received the biggest criticism from Malay Muslims. As a matter of fact, the Democratic Action Party (DAP) within the PH Coalition is one of the important parties founded and supported by the Chinese. The Chinese support for Anwar Ibrahim is criticised by the conservative Malays.

The Barisan Nasional Coalition (National Front-BN) led by UMNO, which follows a Liberal Democrat line, had the lowest vote share in its history. The loss of votes in UMNO was caused by corruption within the party. In particular, the smuggling of 1 billion dollars abroad belonging to the

public during the prime ministership of Najib Rezak caused great controversy. Najib Rezak, who was accused of corruption, was arrested, and sentenced to twelve years in prison. The decline in public confidence in UMNO favoured the PH Coalition led by Anwar Ibrahim.

The fact that Anwar Ibrahim received a vote of confidence from the parliament

and was supported by UMNO in the parliament are vital developments in terms of establishing political stability in Malaysia. The election of Anwar Ibrahim is promising, especially in terms of repairing Malaysia's shaken economy during the Covid-19 pandemic. As a result, Anwar Ibrahim, who took the prime minister's seat at the age of 74 after fifty years of political struggle, has a lot to do for Malaysia.

Featured Activities



Can Malaysia's Anwar Fix Corruption, Inequality, and Inflation?

D: 25.11.2022

L: English

C: Malaysia

T: Analysis

Harris Zainul assesses how Malaysia's newly elected Prime Minister Anwar Ibrahim will deal with the economic challenges facing post-Salgon Malaysia.

<https://www.isis.org.my/2022/11/25/can-malysias-anwar-fix-corruption-inequality-and-inflation/>



Grassroots Empowerment Key to National Unity

D: 07.12.2022

L: English

C: Malaysia

T: Analysis

In his analysis, Denison Jayasoori assesses the construction of a new Malaysia after the 15th general election. He evaluates the political environment in Malaysia after the elections, which is seen as a major change in Malaysian politics.

<https://www.isis.org.my/2022/12/07/grassroots-empowerment-key-to-national-unity/>

The Central Role of Media in Global Conflicts

Metin Mutanoglu

Former TRT Arabi Editor -in-Chief

With the development of technology, traditional media has been replaced with new media tools in the Western countries. In the less developed countries, however, the traditional media is still very powerful and influential in society and politics. In this analysis, the societal role of United States (US), European and Arab media will be analysed comparatively.

When we look at the Western media, we see that its language no longer presents the news only, but analyses, makes sense of, and digs into facts. This style, which is an important tradition of the American media from past to present, has also adapted itself to the digitalised media. Although the American media's biased stance against President Trump that rooted from the ruling style of the former president was shocking for US citizens and casted a shadow on the American liberal dream, yet its coverage of other news was not affected and did not show any specific bias.

US Media

The US press, which has managed to survive against the new media, has transformed traditional journalism into digital. The New York Times, one of the most re-

spected newspapers in the country, was the first media organisation to take a serious step in this regard. The 172-year-old newspaper started digital publishing in 2014 with around 700,000 subscribers, and today has 5.6 million online subscribers. The monthly subscription fee of USD 2 brings the newspaper a total of USD 11.2 million every month. *The Wall Street Journal*, the second best-selling newspaper in the country, also prioritises mobile phones and tablet versions over print publishing. The newspaper has 3.2 million subscribers and its monthly online revenue averages \$3.2 million. *The Washington Post*, the third largest newspaper in the American media, has also increased its number of subscribers to over 3 million after entering digital publishing. The average monthly subscription fee of one dollar brings the newspaper a minimum of 3 million dollars in revenue each month.¹

While this situation is certainly changing the newspaper reading culture of the American public, it also encourages media organisations in the country to rapidly digitalise. What is important is where newspapers stand politically. The Trump era, which was different from usual presi-

dents and discourses, led to serious shifts and changes in the fabric of the American media. In particular, the country's major newspapers and most influential television channels lost their impartiality and intensely broadcast opposition to overthrow Trump. Trump's defining CNN as "fake news" became the symbolic side of this war. CNN and other newspapers constantly reported against Trump and had an impact on the voting patterns in the elections. *The New York Times*, which traditionally supports the Democrats, justified the rhetoric in this period and openly opposed Trump. In 2017, Trump targeted the media, directly targeting *The New York Times*, CNN and CNBC in a post on Twitter, saying, "These and many more fake media are the enemies of the American people, not me".¹ On 17 December 2021, in a podcast by Israeli journalist Barak Ravid, Trump said that evangelical Christians love Israel more than Jews living in the US, and then stated the following: "The New York Times hates Israel, hates them. And they're Jewish people that run The New York Times — I mean, the Sulzberger family."²

European Media

When the European media is examined, it can be said that the European media entered the digitalisation process later than the US. *The Sun*, the best-selling newspa-

European channels have a significant influence on the Arab world. The BBC, France24 and DW Arabic try to direct both the political and social mobilisations in the Arab world.

per in the UK has been losing its print customers in recent years and is turning towards digital publishing. The newspaper, which sold an average of 7 million copies 7 years ago, now sells 1.2 million printed copies only.³ Among the European Union (EU) countries, Germany is the country that sells 12.3 million newspapers daily. It is seen that the German people have not immediately abandoned the newspaper reading culture. On the other hand, a shift to digital publication has also been noticed in the media.

In France, 12 million newspapers are printed every day. When we look at the content of the newspapers, it is seen that local content and internal issues of the European Union are covered in detail. At the beginning of 2020, although Covid 19 news were frequently covered, it is seen that *Le Monde*, the main newspaper, prioritised internal and foreign affairs of Libya, Russia, and Türkiye. When we analyse the Euro-

1 <https://money.cnn.com/2017/02/24/media/trump-media-cpac/>

2 <https://www.businessinsider.com/trump-jewish-people-no-longer-love-israel-and-run-new-york-times-2021-12>

3 <https://www.statista.com/statistics/290086/newspapers-ranked-by-penetration-in-the-united-kingdom/>

The Arab media has embraced the Aljezera channel as a model. The channel, which suddenly neutralised the monophonic state televisions of countries ruled by dictators for 20-30 years and infiltrated into homes via satellites, has undoubtedly been the locomotive force behind the Arab revolution.

pean press, the BBC (British Broadcasting Corporation) appears as the most significant media organisation. The BBC is one of the oldest broadcasting organisations in the world, financed directly with the royal patronage and taxes on television licences. Its chairman is appointed by the royal family and is accountable to the British parliament. The BBC has begun to incorporate elements of new media into its traditional television broadcasting in the shadow of the British Crown (England and Northern Ireland). The organisation's channels and radio stations are not targeted exclusively at the British and Irish audiences, with a greater emphasis on overseas broadcasts. It broadcasts in over thirty languages. As with other European channels, the BBC also makes a great effort to popularise LGBTI+ through the propaganda of individual freedoms. While this propaganda is continued in all broadcast languages,

a few stories are consciously released every month. This is also seen intensely in the BBC's Turkish broadcasts.⁴ In addition, publications targeting the conservatism of the society are frequently broadcasted.

European channels have a significant influence on the Arab world. The BBC, France24 and DW Arabic try to direct both the political and social mobilisations in the Arab world. It was observed that the BBC clearly participated in the anti-Ikhwan (Muslim Brotherhood) media activities launched in Egypt during the presidency of Mohamed Morsi. On 5 July 2012, BBC's news report "Will the Muslim Brotherhood impose harsh rules on tourists?" was an example of such telecast.⁵ The BBC Arabic channel, which has 8.4 million Twitter followers, although not as blunt as other channels, broadcasts programmes that trigger social change. France24 and DW Arabic channels also use a language that encourages and normalises homosexuality and considers opposition to it as abnormal. On the other hand, *Russia Today Arabic* television news channel, which is owned by Russians to be influential in the Arab world, broadcasts with the aim of increasing sympathy for the Moscow administration and gaining political power. The channel frequently covers Putin's speeches, the strength of the Russian economy and special programmes on the effectiveness of the Russian military industry. *Al-Hurra* television, which was established in Atlanta during

4 <https://www.bbc.com/turkce/topics/cxnykv9r95rt>

5 <https://www.bbc.com/news/av/world-middle-east-18724194>



Photo 1. Aljazeera during the Iraq War

the days of the American invasion of Iraq, has also changed its broadcasting from the initial legitimisation of the invasion of Iraq to the global influence of the White House administration.

Arab Media

The Arab media has embraced the Aljazeera channel as a model. The channel, which suddenly neutralised the monophonic state televisions of countries ruled by dictators for 20-30 years and infiltrated into homes via satellites, has undoubtedly been the locomotive force behind the Arab revolution. Every dictator about to be overthrown openly made statements targeting Aljazeera. Following the coup d'état in Egypt on 3 July 2013, Aljazeera reporters

were arrested and imprisoned for months. The Aljazeera office in Tahrir Square was raided and burnt by the coup supporters. Eleven years after the Arab Spring, new TV channels and newspapers have been established in many countries. When we analyse these, we see the following:

1. The media that emerged after the Arab Spring, although technically professional in appearance, has turned into an effective political element for the protection of regimes.
2. The monophonic broadcasting, which used to be carried out by state TV channels, now propagandises the regimes under the guise of polyphony. Egyptian media can be a striking ex-

ample. In 2012, the direction of the street movements against Mohamed Morsi, the first democratically elected President of Egypt, was determined by the media, which appeared to be independent but was influenced by the Egyptian elites and the deep state structure. In November 2012, all newspapers except Al-Ahram and Al-Jumhuriya, which were owned by the state, stopped their publications for a day and came out the next day with the headline "Red card for Morsi" to increase the tension in the country and to target Morsi. Televisions broadcast intensely against Morsi. Today, the same TV channels and newspapers are working with all their might to ensure the survival of the current regimes. Their main topics include propaganda against Ikhwan and the construction of a secular society.

3. Considering its strong influence in the Arab world, the Dubai-based Al-Arabiya channel is also an important media organisation. In contrast to Aljazeera, Al-Arabiya channel broadcasts on issues that are not supported by

the people of the region, such as the preservation of the status quo, the continuation of the Sisi government in Egypt, and the steps towards normalisation with Israel. While Aljazeera defends freedoms, Al Arabiya provides serious media support to oppressive regimes. Here, it can be said that these two channels, which are most watched by the Arabs, focus two different groups of people. While the average Arab citizen watching Aljazeera has great sympathy for Turkiye, those who receive information from Al-Arabiya's broadcasts have negative feelings towards it.

As a result, in recent years, it has been observed that the heavy attacks against the Turkish axis, especially in the Gulf media such as Al Arabiya and SKY Arabic channels, are aimed at influencing their local public. After Trump, it is seen that the cards have been reshuffled in the region and a more moderate period will begin instead of clashing axes. On the other hand, traditional media, and especially newspapers, will still be influential in the Arab region.

A Contemporary Contribution to Islamic Political Theory: Abdulwahhab al-Afandi

Selvanur Demircan |

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The Sudanese political scientist Abdulwahhab al-Afandi is a scholar whose works are published extensively in various fields of political science, including Islam, democracy, modernity, Islam in the West, and Sudanese and Middle Eastern politics. He holds a bachelor's degree from the University of Khartoum, a master's degree from the University of Wales and a PhD from the University of Reading and is currently the head of the Doha Institute for Graduate Studies. Previously, he was the dean of the same institute and the founding coordinator of the Democracy and Islam Programme at Westminster University. He has also held academic positions at universities and institutes in Norway, Chicago, Oxford, Cambridge etc. He is the author of numerous books and articles, including *Rethinking Modernity and Islam*, *Revolution and Political Reform in Sudan*, and *What Kind of State?*

Al-Afandi has made a significant contribution to contemporary Islamic political thought by presenting an original perspective on the debates of Islamic state. By developing his own ideas and theories about the structure of an Islamic political society, he has produced a discourse that differs from mainstream Islamists. Al-Afandi, who stands very close to the tradition

of liberal thought, has also developed arguments about the compatibility of Islam and democracy in his works.

Classical and Contemporary Debates on the Islamic State

According to al-Afandi, the modern state was built apart from sets of norms; it created its own norms. The modern state is a system that does not recognise any principles other than the norms it has established. Making a comparative reading between modern state theorists such as Hobbes, Locke, Hegel and Ibn Khaldun, Al-Afandi thinks that the views of virtuous man and virtuous society have been shaken in state theories after Ibn Khaldun. According to al-Afandi, Ibn Khaldun, who has a "Machiavellian" view in his thought, rejects the thesis of Muslim theologians and philosophers who consider the social order as the basis of the state. Ibn Khaldun emphasises that the power brought by *asabiyyah* is critical in the establishment of a strong state, not religion and morality (al-Afandi, 2009, pp.23-32).

Despite its immoral and "godless" basis, the modern Western state has been the most successful system so far. Al-Afandi believes that modern Muslims have se-



Photo 1. Abdulwahhapp al-Afandi

rious problems in accepting the modern state and have not been able to establish an Islamically idealised political system. In the classical Islamic political thought, Muslim thinkers set “rashid (high) standards” in defining the characteristics of the caliph, which made it very difficult for the caliph to fulfil these characteristics. One of the main problems of classical theory, according to al-Afandi, is the development of this “rashid standard”. Since the caliph was seen as the “representative of the prophet”, his duties and qualifications were constructed on an ideal basis. Since many ideal qualities such as piety, courage, knowledge, and virtue were sought together in the caliph, which was very rare, it actually created a situation that led to the practical collapse of the ummah in theory. Another

weakness of the classical theory is the idea that the regime is considered legitimate, and obedience is necessary as long as the ruler promises to obey the Shari’ah. This idea became more evident exclusively in thinkers such as al-Māwardī and al-Ghazali. Al-Afandi stated that this would lead to authoritarianism as it made it difficult to dismiss the ruler. Al-Afandi described the classical theory as both too idealistic and too pessimistic; he criticised it for not showing the way to fight tyranny while proposing to overcome the impossible by showing the highest standards (al-Afandi, 2009, pp.67-71).

He associates the birth of the contemporary Islamist movements with the atmosphere that emerged with the abolition of the caliphate in 1924 and recognises

the Muslim Brotherhood as the pioneer of the Islamist movements. Al-Afandi argues that Islamist movements generally see themselves as virtuous communities and hence assumes the role of the guardian of Islamic morality within the state. According to Ghannouchi, on the other hand, the Islamist movement is an element of the liberal state as one of the political parties presenting its programme to the people. The task of the Islamist movement is merely preaching and persuasion (al-Afandi, 2009, pp.95-96).

According to al-Afandi, the main problem with the contemporary Islamist movements' view of the state is that it confines the state into narrow boundaries by accepting the modern concept of the state as a principle. The contemporary Islamist movements also reintroduced the classical theory in all its ambiguity and desired the expectance of *a Mahdi*, which, according to al-Afandi, favoured the existing despotic regimes rather than the establishment of the Islamic order (al-Afandi, 2009, pp.101-102). Al-Afandi has identified aspects in which Islamist thinkers and leaders, such as Mawdudi, Sayyid Qutb and Khomeini, have paradoxed their understanding of the state and their approach to democracy and in which they do not reconcile democracy with Islam (Al-Afandi, 2003). El-Afandi criticised the "authentic" alternative Islamic models put forward by anti-democracy Islamists for their tendency towards authoritarianism and their contradiction with Islamic principles.

According to al-Afandi, to understand the predicament in which Muslims find them-

Al-Afandi finds the debate on whether Islam is compatible with the nation-state meaningless; according to him, Islam conflicts with the essence and values of the system, not its form (al-Afandi, 2009, p.113).

selves today, it is necessary to understand the ideals of the *rashid caliph* and the mistakes made by Muslim theorists in understanding these ideals. Both the search for very high ideal qualities in the caliph and the fact that Muslim theorists considered it impossible to have leaders such as Caliph Abu Bakr and Caliph Umar put them in a contradictory situation. While the caliphate was idealised in theory, it was rendered impossible in practice. With the complete collapse of the caliphate system at the beginning of the twentieth century Islamist movements assumed the mission of being the voice of the ummah. Al-Afandi criticised the tendency of modern Islamists towards authoritarianism and their cooperation with oppressive forces. Al-Afandi argued that Tunisian Islamists offered the best solution to the weakness of Muslims in the contemporary period. Tunisian Islamists defined the basis of politics and political institutions as democracy and freedom (al-Afandi, 2009, p.147)

Al-Afandi sees Islam as a "perfect international system" that has emerged as a religion with a mission of equality for all people. It conflicts with the existing interna-

Al-Afandi's theory presents a model of political society rather than a centralised state in the modern sense. In this model of political society, societies come together freely, based on mutual co-operation. This society should not be founded on a constitution but on a contract.

tional system because of injustice, racism, and the persecution of Muslims. Islam does not recognise the existence of any other system where it exists and is therefore a rival to the existing international system. Although Muslims are weak, Islam is always very strong and at the ideological level no alternative system is as comprehensive and wholesome as Islam. Moreover, al-Afandi finds the debate on whether Islam is compatible with the nation-state meaningless; according to him, Islam conflicts with the essence and values of the system, not its form (al-Afandi, 2009, p.113).

Al-Afandi's "Political Society" Model

In his 1994 book *Who Needs an Islamic State?* he put forward an original theory on how a political society/state should be established. Al-Afandi's approach and arguments are quite different from the mainstream Islamists.

Al-Afandi's theory presents a model of political society rather than a centralised state in the modern sense. In this model

of political society, societies come together freely, based on mutual co-operation. This society should not be founded on a constitution but on a contract. Al-Afandi gave the example that the first Islamic political society was established with a contract such as "Medinet al-Wasika" and emphasised that the parties to this contract included Jews and various tribes, and that the rights and responsibilities related to the continuity and preservation of the state were determined in the contract (Al-Afandi, 2009, p.163). Stating that individuals are in complete freedom in this society, Al-Afandi notes that Sharia cannot be imposed by force; individuals will live according to their own preferences with their own free will (Al-Afandi, 2009, p.148). Individuals in complete freedom will adopt a lifestyle in accordance with Islam based entirely on their own will. Thus, a "prophetic society" will be established (Al-Afandi, 2009, p.148).

According to al-Afandi, contrary to the thought of Ibn Khaldun and modern state theorists such as Hobbes and Machiavelli, relying on the principle of *unlimited ability of the human will to find perfection* should be taken as a basis. For al-Afandi, who thinks that people can only challenge social laws with their own will and change them when necessary, "human will" is the most important part of social reality and can find perfection (al-Afandi, 2009, p.132).

Emphasising that the responsibility and active role of the individual in Islamic society should be taken as a basis, al-Afandi believes that the individual will choose what is good for him/herself. Al-Afandi also

criticised concepts and institutions in classical Islamic thought, such as “fard al-kifaye” and “ahl al-qadd”, which he thought restricted or even ignored the role of the individual. For example, al-Afandi, who thinks that each individual is responsible for social morality, criticises the passivation of the responsibility of individuals with the concept of “fard al-kifaye” and proposes the concept of “fard al-jama’i” (al-Afandi, 2009, p.1444).

In the model proposed by al-Afandi, the Islamic state, whose core value is freedom, must also be a strictly democratic state (al-Afandi, 2009, p.150). Al-Afandi defines democracy as a stable system of governance that seeks to guarantee the widest possible political participation on equal terms and on the basis of a consensus acceptable to the political community and normatively defensible. The democratic consensus is a reconciliation of values and interests so that no one feels victimised. According to Al-Afandi, the principles of democracy and Islam are not in opposition. Equality that is the main principle of democracy is not contrary to Islam. On the contrary, the Qur’an and hadiths also emphasise that all human beings are equal regardless of their colour, ancestry, or level of wealth. The most criticised principle of democracy by Muslims is the centrality of freedom. Those who criticise argue that the Muslim community would not allow unlimited freedom. However, democracy is not incompatible with the rule of law and “obedience to those in authority”. Compliance with Islamic law does not restrict the freedom of Muslims, nor does

the free will of Muslim societies to adhere to Islamic law contradict democracy. Islamic law cannot exist without freedom and self-government (al-Afandi, 2006, p. 628). However, conflicts are inevitable in an Islamic society. Democracy means being able to reach a consensus on these disputes in an equal and fair manner. Therefore, democracy is obligatory.

According to Al Afandi, his model is an alternative to the nation-state, which has reached the point of stagnation today. In this model, where societies come together voluntarily, as opposed to the nation-state model, which is divided into strict territorial borders, societies come together not as subjects of a sovereign state, but as members of a society united by their own consent, each in complete freedom and following their own way. Stating that he does not mean an oppressive and centralised state in the modern sense, Al-Afandi emphasises that it is a model in which various societies are together in which members move freely.

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Geopolitics of the Muslim World in a Transition Time

Mohammad Mohtar al Shinqiti addresses a seminar at ILKE.

ILKE Foundation organised a conference titled “Geopolitics of the Muslim World in a Transition Time” with the participation of political scientist Mohammad Mohtar Al Shinqiti as a speaker as part of ILKE Conferences series. In the conference, Al Shinqiti analysed the dominant geopolitical theories in the international relations literature and evaluated the geopolitical position of the Islamic world. Al Shinqiti included the basic views of classical and critical geopolitical theorists and present-

ed the approaches of important theorists of geopolitics such as Rudolf Kjellén, Mackinder, Mahan.

Underlining that geopolitics has returned to international politics, Al Shinqiti stated that Jamal Hamdan’s theory is useful for a geopolitical analysis of the Muslim world. Hamdan made a geopolitical analysis of the Islamic world around the metaphor of an eagle stating that the Muslim world is in the shape of a crescent and the Indian Ocean is a star of this crescent. Underlining



Photo 1. ILKE Foundation Conferences, “Geopolitics of the Islamic World in Transition”

that the eagle's head is in Anatolia, its heart is in the Middle East and its wings extend to North Africa and South Asia, Al Shinqiti pointed out that the regions that are vital for the Muslim world are Anatolia and the Middle East based on this metaphor. However, Al Shinqiti criticised Hamdan's eagle metaphor for excluding Southeast Asian countries from the Islamic world.

Making references to Ahmet Davutoğlu's book "Strategic Depth" in this conference, Al Shinqiti underlined the strategic importance of the Middle East region. Al Shinqiti emphasised that after the collapse of the Ottoman Empire, which dominated this geography, the Islamic world lost its central state, but there are still potential central states. Emphasizing that Indonesia, Egypt, Iran, Pakistan, Saudi Arabia, and Turkiye are states that possess the potential of being central states. Al Shinqiti mentioned the prospects of these countries be-

coming the central state and the possible impediments they face in becoming so. Underlining the negative reasons such as Indonesia being far from the centre of Islam, Egypt being economically dependent and controlled by international powers, Iran having a Shiite population, Al Shinqiti also mentioned Pakistan's weak economy and Saudi Arabia's small population. Al Shinqiti stated that Turkiye has a great potential to become a centre state and emphasised that Turkish geopolitics does not have to be squeezed between Atlanticists and Eurasianists but has the opportunity to overcome them. He argued that if Turkiye can transform its perspective, it has the potential to become a central country in Islamic geopolitics based on its military power, institutional and organisational competence, and human and economic resources.

An Outlook of Activities During the Month

FUNDAMENTAL RIGHTS AND FREEDOM

Name of the Activity	Institutions	Date	Language	Country	Type	Link
Women, Gender, and the Iraqi Uprising: Inequality, Space, and Feminist Prospects	Economic Research Forum	1.12.2022	Arabic	Egypt	Article	https://bit.ly/3ZK3ny4
On International Human Rights Day, Yemen is a Critical Test of Global Commitment to Human Rights	Cairo Institute for Human Rights Studies	10.12.2022	English	Egypt	Statement	https://bit.ly/3J3n91A
Women's Media: Challenges and ways to cope	Al-Bayan Center for Planning and Studies	28.12.2022	English-Arabic	Iraq	Article	https://bit.ly/3j127WN
Iraqi Minorities: Representation problem	Al-Bayan Center for Planning and Studies	27.12.2022	English-Arabic	Iraq	Analysis	https://bit.ly/3D0RoCM
UNAMI Human Rights Office celebrates the 30th Anniversary of the adoption of the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities	United Nations Iraq	19.12.2022	English	Iraq	Round Table Meeting	https://bit.ly/3Wme336
Advocacy sessions for women and girls	Baghdad Women Association	16.12.2022	Arabic	Iraq	Training	https://bit.ly/3XNdrVj
Awareness of human rights	Baghdad Women Association	16.12.2022	Arabic	Iraq	Training	https://bit.ly/3J5u2Qi
National Seminar to Commemorate Human Rights Day Held at IIUI	International Islamic University	10.12.2022	English	Pakistan	Seminar	https://bit.ly/3kqW5Pz
No place for demonisation, hatred in post-GE15 Malaysia	Institute of Strategic and International Studies (ISIS) Malaysia	22.12.2022	English	Malaysia	Analysis	https://bit.ly/3j133dZ
Sağlık Hizmetlerini İyileştirmek için Beslenmeyi İyileştirin	Khazanah Research Institute	28.12.2022	English	Malaysia	Analysis	https://bit.ly/3wpa1wt
Fresh Graduate Adversities: A Decade's Insight on the Graduate Tracer Study	Khazanah Research Institute	23.12.2022	English	Malaysia	Infographic	https://bit.ly/3JdREC9
Residential Settlements and Spatial Inequality: A Study of Greater Kuala Lumpur Neighbourhoods	Khazanah Research Institute	23.12.2022	English	Malaysia	Report	https://bit.ly/3jaUZ XU
Let Women Work! Ban of Women Working in NGOs Endangers Afghan Women and Girls	Sisters in Islam	29.12.2022	English	Malaysia	Press Release	https://bit.ly/4022q4n
Restore University Education Rights to Afghan Women	Sisters in Islam	27.12.2022	English	Malaysia	Press Release	https://bit.ly/3H3SiiZ
Amendments to the Terengganu Syariah Enactment 2022 Violates Rights	Sisters in Islam	3.12.2022	English	Malaysia	Press Release	https://bit.ly/3H81wuq
Opening of the activities of the 16 days campaign to combat violence against women – 2022	Arab Women Organization of Jordan	10.12.2022	Arabic	Jordan	Campaign	https://bit.ly/3XzUw0c
Launching the media campaign on zero tolerance for violence against women and girls	Arab Women Organization of Jordan	14.12.2022	Arabic	Jordan	Campaign	https://awo.org.jo/
A Soft Touch? Human Rights and the UK-Saudi Relationship	ALQST for Human Rights	01.12.2022	English	Saudi Arabia	Report	https://bit.ly/3Wwh8hf

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WANA holds a roundtable discussion on public policies for innovation in Jordan	The West Asia-North Africa Institute	13.12.2022	English	Jordan	Report	https://bit.ly/4002bGW
The mental health impact of multiple deprivations under protracted conflict: A multi-level study in the occupied Palestinian territory	Institute of Community and Public Health	7.12.2022	English	Palestine	Article	https://bit.ly/3j4Drgg
Feeling Forgotten: Yemeni Refugees, Host Countries, and the UNHCR	The Sana'a Center for Strategic Studies	5.12.2022	Arabic	Yemen	Article	https://bit.ly/3Hu3C9n
Strangers in Our Own Country: How Afghan women cope with life under the Islamic Emirate	Afghanistan Analysts Network	28.12.2022	English	Afghanistan	Report	https://bit.ly/3wtR005
Conflict Management or Retribution? How the Taleban deal with land disputes between Kuchis and local communities	Afghanistan Analysts Network	22.12.2022	English	Afghanistan	Report	https://bit.ly/3DbGpWU
What Went Wrong: The 2021 collapse of Afghan National Security Forces	Afghanistan Analysts Network	15.12.2022	English	Afghanistan	Report	https://bit.ly/3ZZx66n
The Daily Hustle: Going to the bank	Afghanistan Analysts Network	2.12.2022	English	Afghanistan	Report	https://bit.ly/3kHEza7
Nilofar Yousefi — A brave & talented young entrepreneur	Afghanistan Economic and Legal Studies Organization	26.12.2022	English	Afghanistan	Article	https://aelso.org/jump-nilofar-yousefi/
Women's Leadership Academy	Afghanistan Economic and Legal Studies Organization	19.12.2022	English	Afghanistan	Activity	https://aelso.org/wla-event/
The National Press Council presents the file of the offensive site of Abu Khalal to the Committee on Ethics and Disciplinary Issues	Justice and Development Party	26.12.2022	Arabic	Morocco	News	https://bit.ly/3J8CMVI
National Security toll for 2022	Justice and Development Party	24.12.2022	Arabic	Morocco	News	https://bit.ly/3Jf8zo2
Regional Observatory for the Assessment of Territorial Policies	Justice and Development Party	23.12.2022	Arabic	Morocco	News	https://bit.ly/3R4SyCU
10 December — Human Rights Day: "Dignity, Freedom, And Justice For All"	"The Omani Centre for Human Rights"	10.12.2022	English	Oman	Activity	https://bit.ly/3JcNL0a
Lebanon's Crisis of Child Poverty	The Lebanese Center for Policy Studies	13.12.2022	English	Lebanon	Policy Brief	https://bit.ly/3Jf8Ffo
Prison Reform in the MENA Region	"Umam Documentation & Research"	08.12.2022	English	Lebanon	Seminar	https://www.umam-dr.org/event_detail/1126/
"The Cost of Violence against Women: Challenges and Coping Mechanisms" in a BA Expert Meeting	Bibliotheca Alexandrina	13.12.2022	English	Egypt	Meeting	https://bit.ly/3CTzpxU

INTERNATIONAL POLITICS

Name of the Activity	Institutions	Date	Language	Country	Type	Link
The conclusion of the International Conference on Women and University Leadership at ISESCO headquarters	The Federation of the Universities of the Islamic World	3.12.2022	Arabic	Egypt	Conference	https://bit.ly/3XxZnyS
As it enters its fourth month, where are the Iranian protests headed?	Al-Ahram Center for Political and Strategic Studies	14.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3kpw0An
The role of middle and regional powers in light of the transformations of the international system	Al-Ahram Center for Political and Strategic Studies	28.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3XyvKNV

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American vision of Chinese nuclear capabilities	Al-Ahram Center for Political and Strategic Studies	17.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3WfhxV1
Are Afghan-Pakistani relations undergoing remarkable transformations?	Al-Ahram Center for Political and Strategic Studies	27.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3QJ6FNW
What is happening in Germany....a coup attempt or other threats?	Al-Ahram Center for Political and Strategic Studies	8.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3w7xh1J
Why did ISIS re-emerge in Lebanon?	Al-Ahram Center for Political and Strategic Studies	24.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3XvYQxk
Targeting ISIS leaders: indications and repercussions	Al-Ahram Center for Political and Strategic Studies	13.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3w9FiDy
How did ISIS deal with the 2022 Qatar World Cup?	Al-Ahram Center for Political and Strategic Studies	1.12.2022	Arabic	Egypt	Analysis	https://bit.ly/3XE6zU
Conference on: What Do We Learn from the 2019 Social Movements in Iraq, Sudan, Algeria, and Lebanon?	Economic Research Forum	15.12.2022	English	Egypt	Conference	https://bit.ly/3CSZ5um
Seminar on: MENA's Unexpectedly Low Inflation: At What Cost?	Economic Research Forum	13.12.2022	English	Egypt	Seminar	https://bit.ly/3QRYLIG
Joint AUC-ERF-IMF Webinar: Public Finances under Volatile Commodity Prices: Risks and Challenges Ahead in MENA	Economic Research Forum	7.12.2022	English	Egypt	Seminar	https://bit.ly/3Wgw5Uq
From Fragility to Resilience: Avoiding the Failed State Trap and the Road Ahead for Sudan	Economic Research Forum	3-4.12.2022	English	Egypt	Seminar	https://bit.ly/3ITJZJ3
"Policy Dialogue on the Impact of the Russia-Ukraine Crisis on Children and Vulnerable Households in Egypt"	Economic Research Forum	5-6.12.2022	English	Egypt	Workshop	https://bit.ly/3Xj6iw3
"On Decomposing the Changes in Wage Inequality in Palestine Over Time"	Economic Research Forum	1.12.2022	English	Egypt	Article	https://bit.ly/3wamG6k
Supporting Sudan for Change: New Principles for the Health System in Sudan in Line with the Sudanese Revolution of 2019 Calling for Freedom, Peace, and Justice	Economic Research Forum	1.12.2022	Arabic	Egypt	Policy Brief	https://bit.ly/3kmAWGq
The Climate Crisis, Macroeconomic Sensitivity and the Response of Remittances in Africa of Remittances in North Africa A Panel VAR Modeling.	Economic Research Forum	1.12.2022	French	Egypt	Policy Brief	https://bit.ly/3CWj0xl
"The COVID-19 Pandemic Impact on the Saudi Arabia Tourism Sector: An Accountancy Approach"	Economic Research Forum	30.01.2234	English	Egypt	Article	https://bit.ly/3HangXS
Investigating the Effects of Environmental and Energy Policies in Turkey Using an Energy Disaggregated CGE Model	Economic Research Forum	122.022	English	Egypt	Policy Brief	https://bit.ly/3wc8vxE
Decentralization, Transparency of Public Procurement, and Corruption in MENA Countries	Economic Research Forum	1.12.2022	English	Egypt	Article	https://bit.ly/3wsxEUZ
"The Role of the Financial Sector and Governance in Promoting Formal Entrepreneurship in the MENA Region"	Economic Research Forum	1.12.2022	English	Egypt	Policy Brief	https://bit.ly/3lUnVxP

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Switching Monetary-Fiscal Regimes in Egypt: Is the Fiscal Stimulus Necessarily Good in Bad Times?	Economic Research Forum	1.12.2022	English	Egypt	Article	https://bit.ly/3lQzox
Shinzo Abe's Legacy: "Bahrain Complex" is the strategy of the defenseless samurai	Al-Bayan Center for Planning and Studies	18.12.2022	English-Arabic	Iraq	Opinion	https://bit.ly/3HlmXtr
Central Asian youth join forces in water and climate action at RCOY Central Asia	EKOIS-Bishkek	1-3.12.2022	Russian	Kyrgyzstan	Conference	https://bit.ly/3XLwsr7
Gulf Security and the Call to Renounce 'Transactional Relationships'	Emirates Policy Center	30.12.2022	English	UAE	Analysis	https://bit.ly/3HI3etX
Turbulent 2022, Major Power Discord, and Challenges for the Middle East	Emirates Policy Center	30.12.2022	English	UAE	Analysis	https://bit.ly/3QXozfX
Will the 2nd Baghdad Conference Prepare Ground for Regional Dialogue?	Emirates Policy Center	21.12.2022	English	UAE	Analysis	https://bit.ly/3J5VvBk
"Oman's Pragmatic Diplomacy and Mediation in Syria"	Emirates Policy Center	20.12.2022	English	UAE	Analysis	https://bit.ly/3HOIPsC
Corruption Scandal Rocks Iraq's Political System	Emirates Policy Center	19.12.2022	English	UAE	Analysis	https://bit.ly/3whFpmM
Is Iraq's PMC on its Way to Replicate the IRGC Model?	Emirates Policy Center	14.12.2022	English	UAE	Analysis	https://bit.ly/3wgFyk6
Widening Fault Lines: Why Is the Syrian Regime Increasingly Fearful of the Sweida Movement?	Emirates Policy Center	14.12.2022	English	UAE	Analysis	https://bit.ly/3D3d2WV
"Sunak's Pragmatism and the UK-China Relations"	Emirates Policy Center	12.12.2022	English	UAE	Analysis	https://bit.ly/3QSDatj
Non-Polar Partnerships: Geopolitical Implications of Chinese President's Visit to Saudi Arabia	Emirates Policy Center	8.12.2022	English	UAE	Analysis	https://bit.ly/3wDdjfL
IMF's UAE Assessment Report 2022 Underlines Positive Changes	Emirates Policy Center	5.12.2022	English	UAE	Analysis	https://bit.ly/3QYV1io
IRD HOLDS INTERNATIONAL CONFERENCE ON NATION BUILDING IN PAKISTAN PROSPECTS AND CHALLENGES	International Islamic University	21.12.2022	English	Pakistan	Conference	https://bit.ly/3klQZUL
Issue Brief on "COP27: Loss and Damage Fund"	Institute of Strategic Studies Islamabad	16.12.2022	English	Pakistan	Analysis	https://bit.ly/3GQ7qQl
Issue Brief on "Pakistan at COP27"	Institute of Strategic Studies Islamabad	16.12.2022	English	Pakistan	Analysis	https://bit.ly/3wiwcnR
Issue Brief on "Nuclear Energy in Pakistan: Prospects and Challenges"	Institute of Strategic Studies Islamabad	21.12.2022	English	Pakistan	Analysis	https://bit.ly/3QVDw2g
Issue Brief on "Pakistan's Shahpar-II Drone: A Step Towards Indigenisation"	Institute of Strategic Studies Islamabad	21.12.2022	English	Pakistan	Analysis	https://bit.ly/3D4ucDn
Press Release — Roundtable "Resolution of the Kashmir Dispute: Imperative for a Lasting Peace in South Asia"	Institute of Strategic Studies Islamabad	13.12.2022	English	Pakistan	Round Table Meeting	https://bit.ly/3D17ZX6
Press Release — "Islamabad Conclave 2022" Inaugural Plenary	Institute of Strategic Studies Islamabad	7.12.2022	English	Pakistan	Workshop	https://bit.ly/3XPY6lv
Press Release — GND Roundtable on "Pakistan's Relations with Major Powers"	Institute of Strategic Studies Islamabad	1.12.2022	English	Pakistan	Round Table Meeting	https://bit.ly/3XK0wn9
"Pakistan's Catastrophic 2022 Flood: A Challenge for National Food Security"	IPRI Islamabad Policy Research Institute	14.12.2022	English	Pakistan	Policy Brief	https://bit.ly/3D4wmCZ
National Cohesion and Human Security	IPRI Islamabad Policy Research Institute	2.12.2022	English	Pakistan	Policy Brief	https://bit.ly/3iNsX4U

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'Post COP27 Strategy for Pakistan: Climate Financing and De-carbonization'	Institute of Policy Studies (IPS)	16.12.2022	English	Pakistan	Seminar	https://bit.ly/3XNQCkJ
Interactive Session: Pakistan's Political System and Governance'	Institute of Policy Studies (IPS)	16.12.2022	English	Pakistan	Conference	https://bit.ly/3ZUuX01
'International Peacekeeping: Perspectives from Pakistan' is now available at Amazon and Kindle Stores	Institute of Policy Studies (IPS)	15.12.2022	English	Pakistan	Book	https://bit.ly/3WsxU0z
Balkan-Azerbaijan Friendship is Transforming Europe's Energy Prospects	Balkan Insight	7.12.2022	English	Serbia	Opinion	https://bit.ly/3HnKVUV
West Has Undercut Its Friends and Bolstered its Adversaries in Balkans	Balkan Insight	9.12.2022	English	Serbia	Opinion	https://bit.ly/3QXgk3A
EU Should Call Time on Serbia's East-West Balancing Act	Balkan Insight	14.12.2022	English	Serbia	Opinion	https://bit.ly/3H2zT6h
Britain Must Focus on Root Causes of Migrant Crisis	Balkan Insight	22.12.2022	English	Serbia	Opinion	https://bit.ly/3XBg90c
BIRN Presents 'China in the Balkans' Map to Berlin Conference	Balkan Insight	8.12.2022	English	Serbia	Project	https://bit.ly/3Xto67L
Roundtable to observe key developments and issues in migration policy	International Organization for Migration Kazakhstan	2.12.2022	English	Serbia	Round Table Meeting	https://bit.ly/3WwRZ62
Russian Foreign Policy	Eurasian Research Institute	122.022	English	Kazakhstan	Report	https://bit.ly/3J3kFAt
EFE' 2022 Book of Proceedings	Eurasian Research Institute	122.022	Turkish-Russian	Kazakhstan	Conference Statement	https://bit.ly/3XMn9Hu
Tashkent International Conference on Prospects of Kazakh-Uzbek Cooperation	Foreign Policy Research Institute of the MFA RK	27.12.2022	English	Kazakhstan	Conference	https://bit.ly/3QYeob4
Participation in the "SCO Resident Researchers Program"	Foreign Policy Research Institute of the MFA RK	30.12.2022	English	Kazakhstan	Training	https://bit.ly/3wllVHo
Experts from Kazakhstan and Uzbekistan discussed the plans to further expand cooperation	Kazakhstan Institute For Strategic Studies Under the President of The President of The Republic of Kazakhstan	27.12.2022	English	Kazakhstan	Conference	https://bit.ly/3GUNX1s
Issues of media transformation of Central Asia discussed in Astana	Kazakhstan Institute For Strategic Studies Under the President of The President of The Republic of Kazakhstan	22.12.2022	English	Kazakhstan	Seminar	https://bit.ly/3XxcqkD
Central Asia: the Age of Reforms	Kazakhstan Institute For Strategic Studies Under the President of The President of The Republic of Kazakhstan	8.12.2022	English	Kazakhstan	Conference	https://bit.ly/3XNmpC6
The Middle East and Central Asia: Strategies of Survival in the Time of Global Uncertainty	Australian National University Centre for Arab and Islamic Studies (CAIS)	8-9.12.2022	English	Australia	Conference	https://bit.ly/3Hoh8LG
The 1st Annual Workshop on the Economies of the Middle East and North Africa (MENA)	Australian National University Centre for Arab and Islamic Studies (CAIS)	7.12.2022	English	Australia	Workshop	https://bit.ly/3Jd0Re9
Panel on Sudan at Oxford University on December 1st!	Institute of Islamic Studies McGill University	1.12.2022	English	Canada	Panel	https://bit.ly/3D9rCvX
Diplomasi Tiongkok Gus Dur Membelah Arus Utama Politik Amerika	Nahdlatul Ulama	17.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3j4DsAM

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Ujung 2 Bulan Lebih Kerusuhan di Iran	Nahdlatul Ulama	13.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3R4oVBw
Pagar Nusa dan Diplomasi Pencak Silat	Nahdlatul Ulama	5.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3ZZqBjT
Responding to the Climate Crisis, PPI Unas Holds "The Last Generation" Book Discussion	"The Center for Islamic Studies Universitas Nasional"	21.12.2022	Indonesian	Indonesia	Webinar	https://bit.ly/3ws802j
"Building closer Malaysia-South Korea ties through 21st century challenges "	Institute of Strategic and International Studies (ISIS) Malaysia	13.12.2022	English	Malaysia	Analysis	https://bit.ly/403hija
ISIS Focus 12/2022 No. 17	Institute of Strategic and International Studies (ISIS) Malaysia	21.12.2022	English	Malaysia	Bulletin	https://bit.ly/3DemJBL
Nation can no longer ignore defence spending reforms	Institute of Strategic and International Studies (ISIS) Malaysia	15.12.2022	English	Malaysia	Analysis	https://bit.ly/3H8BzuJ
The Economic Developments of the Arab – China Summit	Gulf Research Center	25.12.2022	English	Saudi Arabia	Analysis	https://bit.ly/3kC89h7
The Ukraine War and Europe's Energy Crisis: An Opportunity for GCC Energy Producers	Gulf Research Center	25.12.2022	English	Saudi Arabia	Article	https://bit.ly/3YewKav
Strength in Numbers: International Reactions to Criticisms of the Qatar World Cup	Gulf Research Center	25.12.2022	English	Saudi Arabia	Analysis	https://bit.ly/3XDWOvu
President Xi Jinping's Visit to the Kingdom: What does this Entail Moving Forward?	Gulf Research Center	20.12.2022	English	Saudi Arabia	Analysis	https://bit.ly/3iXBAtL
The West Asia-North Africa Institute	The West Asia-North Africa Institute	13.12.2022	English	Jordan	Article	https://bit.ly/3XCaGXj
Joint meeting of IPIS and Romanian institute MEPEI	Institute for Political and International Studies	12.11.2022	English	Iran	Meeting	https://bit.ly/3XZ3unF
The Ineffectiveness Of Setting The Oil Price Ceiling For Russia To Surrender	The Institute for Iran-Euroasia Studies	12.01.2022	English	Iran	Policy Brief	https://bit.ly/3XTFtP1
Strategic Factors Behind China's (US Rival) Tendency Towards The Persian Gulf Region	The Institute for Iran-Euroasia Studies	12.24.2022	English	Iran	Policy Brief	https://bit.ly/3kMqjQ0
OGAS & The Fate Of The Soviet Internet; A Great Story Of Communication History During The Cold War (Part I)	The Institute for Iran-Euroasia Studies	12.19.2022	English	Iran	Policy Brief	https://bit.ly/3H88mjH
Strategic Consequences Of Attempting Unacceptable Border Changes In The South Caucasus	The Institute for Iran-Euroasia Studies	12.05.2022	English	Iran	Policy Brief	https://bit.ly/3R8Ur1C
Motives And Consequences Of Gas Agreement Between Russia And The Republic Of Azerbaijan	The Institute for Iran-Euroasia Studies	12.05.2022	English	Iran	Policy Brief	https://bit.ly/3XVkgEh
Meeting the Climate Challenge: A Call for Responsible Land Governance in the Arab Region	The Lebanese Center for Policy Studies	12.13.2022	Arabic	Lebanon	Analysis	https://bit.ly/3kvj2RJ
What is Public e-Procurement and Are Municipalities Ready for It?	The Lebanese Center for Policy Studies	12.05.2022	English	Lebanon	Article	https://bit.ly/3kvj1gD
Transforming the Renewables Sector in the Gulf: The Evolving Strategies of Qatar, Saudi Arabia and the UAE (1)	Aljezeera Center for Studies	25.12.2022	English	Qatar	Analysis	https://bit.ly/3XT80cp
Issuance of the 57th issue of the "Arabic Siyasat" periodical	Arab Center for Research and Policy Studies	21.12.2022	Arabic	Qatar	Journal	https://bit.ly/3WEVmHT
The publication of the fifth issue of the "Hakama" periodical	Arab Center for Research and Policy Studies	19.12.2022	Arabic	Qatar	Journal	https://bit.ly/3ZRjvkh

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The publication of the eleventh issue of the periodical "Al-Muntaqa"	Arab Center for Research and Policy Studies	8.12.2022	Arabic	Qatar	Journal	https://bit.ly/3XUUIUk
"The Rebellious Game: A Political History of Football in the Middle East and North Africa, Between the Global and the Local"	Arab Center for Research and Policy Studies	25.12.2022	Arabic	Qatar	Opinion	https://bit.ly/3j8YhuK
Xi Jinping's visit to Saudi Arabia and prospects for relations with China	Arab Center for Research and Policy Studies	12.12.2022	Arabic	Qatar	Analysis	https://bit.ly/3JaQUUq
"Trump's political future in light of the results of the US midterm elections"	Arab Center for Research and Policy Studies	14.12.2022	Arabic	Qatar	Analysis	https://bit.ly/3X0oKMq
Tunisian Parliament Elections: Exacerbate the Crisis or Solve It?	Arab Center for Research and Policy Studies	20.12.2022	Arabic	Qatar	Analysis	https://bit.ly/3JdhB4W
"Ukraine's economy: Today's challenges, tomorrow's needs, and lessons from past reconstruction efforts"	Brookings Doha Centre	15.12.2022	English	Qatar	Seminar	https://brook.gs/3j260Qg
A debate: Should crypto be regulated by the federal government?	Brookings Doha Centre	20.12.2022	English	Qatar	Seminar	https://brook.gs/3HtPzRh
Fixing the climate: Strategies for an uncertain world	Brookings Doha Centre	14.12.2022	English	Qatar	Panel	https://brook.gs/3kEs0MC
Why Africa matters to the United States: Top 5 reasons	Brookings Doha Centre	8.12.2022	English	Qatar	Panel	https://brook.gs/3HueV1q
South Korean foreign policy in the Indo-Pacific	Brookings Doha Centre	7.12.2022	English	Qatar	Seminar	https://brook.gs/3j1aYYy
The arc of insecurity in the Horn of Africa and new breakthroughs	Brookings Doha Centre	5.12.2022	English	Qatar	Seminar	https://brook.gs/3ZZbkzC
Nonstate armed actors in Iraq, Libya, Yemen, and Syria	Brookings Doha Centre	5.12.2022	English	Qatar	Seminar	https://brook.gs/3HjtjVE
Results of the Survey on Political Public Opinion in Montenegro	Center for Democracy and Human Rights	21.12.2022	English	Montenegro	Public Opinion Poll	https://bit.ly/3ka0L5X
Brief Highlights on Current Issues of South Asia	Bangladesh Enterprise Institute	12.01.2022	English	Bangladesh	Report	https://bit.ly/3kL2x4o
Current Political Developments in the Light of the New Israeli Government; Domestic Political Matters	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	12.13.2022	Arabic	Palestine	Conference	http://www.passia.org/meetings/54

SOCIAL WELFARE

Name of the Activity	Institutions	Date	Language	Country	Type	Link
"Resource Allocation in Power-Sharing Arrangements: Evidence from Lebanon"	Economic Research Forum	01.12.2022	English	Egypt	Article	https://bit.ly/3XEfbQu
Firm-Level Impact of Public Credit Guarantees	Economic Research Forum	01.12.2022	English	Egypt	Article	https://bit.ly/3wazQ3e
"The Future Belongs to Africa: Creating New Frontiers for Education" in an International Forum at the BA	Bibliotheca Alexandrina	14.12.2022	English	Egypt	Forum	https://bit.ly/3XxtlDa
The BA Celebrates the International Day of Persons with Disabilities	Bibliotheca Alexandrina	13.12.2022	English	Egypt	Theatre	https://bit.ly/3QKxn8W

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The Conclusion of The International Workshop "Iraq's Immediate Priorities"	Al-Bayan Center for Planning and Studies	8.12.2022	English	Iraq	Workshop	https://bit.ly/3D4JFUh
Social support sessions for men and boys	Baghdad Women Association	16.12.2022	Arabic	Iraq	Psychological Training	https://bit.ly/3ZTAKs8
Vocational Training Course (Sewing)	Baghdad Women Association	16.12.2022	Arabic	Iraq	Training	https://bit.ly/3GZbSwQ
Jendouba Province: Between the richness of natural resources and environmental marginalization	The Tunisian Forum for Economic and Social Rights	25.12.2022	Arabic	Tunisia	Report	https://bit.ly/3H0h1ET
What is the status of the cash economy?	Friedrich-Ebert-Stiftung / Tunisie	14.12.2022	French	Tunisia	Discussion	https://bit.ly/3XtJVEc
Students improve their CV Writing and Interview Skills	OSCE Academy	19-21.12.2022	English	Kyrgyzstan	Training	https://bit.ly/3QUtjye
Second Working Group Meeting within the "Enhancing Youth Crime and Drug use Prevention" Project	OSCE Academy	12.12.2022	English	Kyrgyzstan	Meeting	https://bit.ly/3D3UfL5
How our flats are losing energy (and how to change the situation)	EKOIS-Bishkek	22.12.2022	Russian	Kyrgyzstan	Meeting	https://bit.ly/3ZJLS0S
Resource and energy efficiency - the path to sustainable tourism	EKOIS-Bishkek	22.12.2022	Russian	Kyrgyzstan	Opinion	https://bit.ly/3ZTTKge
Green Alliance Kyrgyzstan's address on the smog problem	EKOIS-Bishkek	15.12.2022	Russian	Kyrgyzstan	Statement	https://bit.ly/3Y4fB3d
Round table for the judiciary	Aarhus Centers of Kyrgyzstan	2.12.2022	English	Kyrgyzstan	Round Table Meeting	https://bit.ly/3D3S6io
The Impact of the Iqra Textbook Intervention on Neural Responses to Print in First Grade Children	The Sheikh Saud bin Saqr Al Qasimi Foundation for Policy Research	30.12.2022	English	UAE	Article	https://bit.ly/3X0kxc4
Taba Cultural Salon: Bubble Society.. A way of life	Tabah Foundation	27.12.2022	Arabic	UAE	Interview	https://bit.ly/3J5wXlz
Our Children and Gender Identity	Tabah Foundation	29.12.2022	Arabic	UAE	Round Table Meeting	https://bit.ly/3XtV5ZFF
Webinar titled "Mentoring and Women's Academic Leadership: What Needs to be Done" held at IIUI Female Campus	International Islamic University	19.12.2022	English	Pakistan	Seminar	https://bit.ly/3D41CIC
Alumni Offices organizes seminar on Digital Entrepreneurship	International Islamic University	17.12.2022	English	Pakistan	Seminar	https://bit.ly/3D7XukD
Department of Biological Sciences organizes seminar on Bioethics&Biosafety	International Islamic University	5.12.2022	English	Pakistan	Seminar	https://bit.ly/3wmPDMu
Fundamental Right to be Forgotten: A Critical Examination of Pakistan`s Legal System and Lessons from Foreign Jurisprudence	IPRI Islamabad Policy Research Institute	23.12.2022	English	Pakistan	Policy Brief	https://bit.ly/3kzcxhV
Assessment of Traffic Congestion and Management Issues in Islamabad Capital Territory: Management with Holistic Interventions	IPRI Islamabad Policy Research Institute	2.12.2022	English	Pakistan	Policy Brief	https://bit.ly/3Y4y6EH
Sanctity of usury and practical measures	Jamaat-e Islami	26.12.2022	Urdu	Pakistan	Seminar	https://bit.ly/3ZRsrMR
Acquire digital skills	Jamaat-e Islami	14.12.2022	Urdu	Pakistan	Training	https://bit.ly/3Xve5Ho

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Bunaab Mega Project	Jamaat-e Islami	4.12.2022	Urdu	Pakistan	Training	https://bit.ly/3XLkHkw
"Climate Financing for WASH" Pakistan Scoping Brief	Sustainable Development Policy Institute	22.12.2022	English	Pakistan	Seminar	https://bit.ly/407238X
"Managing the risks from an increasingly likely overshoot of the 1.5oC goal – The role (if any) of solar radiation modification	Sustainable Development Policy Institute	15.12.2022	English	Pakistan	Seminar	https://bit.ly/3QWwV7A
SDPI's Twenty-fifth Sustainable Development Conference (SDC) & Sixth South and South-West Asia (SSWA) Forum on the Sustainable Development Goals "Sustainable Development in Unusual Times: Building Forward Better"	Sustainable Development Policy Institute	5.12.2022	English	Pakistan	Seminar	https://bit.ly/3wkitNd
Annual State of Renewable Energy Report Pakistan	Sustainable Development Policy Institute	7.12.2022	English	Pakistan	Report	https://bit.ly/3WtTh1B
Balochistan's Development: Analysis and Recommendations	Institute of Policy Studies (IPS)	1.12.2022	English	Pakistan	Policy Brief	https://bit.ly/3GY4Po0
BIRN Kosovo publishes report on justice system's handling of corruption cases in 2022	Balkan Investigative Reporting Network	29.12.2022	English-Albanian	Serbia	Report	https://bit.ly/3ZM5HVk
Economic and Social Developments in Uzbekistan during the Mirziyoyev Administration	Eurasian Research Institute	9.12.2022	English	Kazakhstan	Conference	https://bit.ly/3HIV7xc
Regional Cooperation on Water Quality	The Regional Environmental Centre for Central Asia (CAREC)	13.12.2022	Russian	Kazakhstan	Round Table Meeting	https://bit.ly/3Jc2qJ4
Implementation of Youth Projects Continues	Forumi Rinor Islam - Islamic Youth Forum	24.12.2022	Albanian	North Macedonia	Training	https://bit.ly/3wmUP2N
Migrations through Law, Bureaucracy and Kin: Navigating Citizenship in Relations	Leibniz Zentrum Moderner Orient	12.12.2022	English	Germany	Seminar	https://bit.ly/3wn6SNv
The 12th Islamic Youth Conference Held in Zagreb	The Islamic Community of Croatia	12.12.2022	Croatian	Croatia	Conference	https://bit.ly/3Ww4bDS
Kaleidoscope 2022: Polemics over the Sisdiknas Bill, from Madrasahs to Teacher Allowance Elimination	Nahdlatul Ulama	30.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3DdB7dQ
Year-end Holiday, Unusia Psychologist: Choose Destinations According to Children's Age	Nahdlatul Ulama	30.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/402CWUI
From Export Ban to Export Acceleration: Why Cooking Oil Price Interventions Were Ineffective	Center for Indonesian Policy Studies	01.12.2022	English	Indonesia	Policy Brief	https://bit.ly/3HutIs0
Brief of Addressing the Employability of SMK Students through Improved English Curriculum	Center for Indonesian Policy Studies	01.12.2022	English	Indonesia	Policy Brief	https://bit.ly/3ZTofD8
Launching and Review of the Book "LAST GENERATION" Arabic and English Editions	"The Center for Islamic Studies Universitas Nasional"	20.12.2022	English	Indonesia	Lansman	https://bit.ly/3Hwr5XM
Investing in sustainability for a better future	Institute of Strategic and International Studies (ISIS) Malaysia	22.12.2022	English	Malaysia	Analysis	https://bit.ly/3R2tHQ9
USING TECHNOLOGY TO BYPASS GAZA'S YOUTH UNEMPLOYMENT CRISIS	United Nations Relief and Works Agency for Palestine Refugees in the Near East	16.12.2022	English	Jordan	Analysis	https://bit.ly/3iWuWE4

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Algeria's Regional Integration in Africa: State of Play and Perspectives	Research Center in Applied Economics for Development	29.12.2022	French	Algeria	Workshop	https://bit.ly/3WB8iP6
The future of mobility in future cities	Research Center in Applied Economics for Development	26.12.2022	French	Algeria	Online Seminar	https://bit.ly/3klQeFo
New jobs in the era of digital transition	Research Center in Applied Economics for Development	20.12.2022	French	Algeria	Workshop	https://bit.ly/3WvCqLS
Industrial Enterprises in Algeria: Barriers, Risks and Challenges	Research Center in Applied Economics for Development	4.12.2022	French	Algeria	Workshop	https://bit.ly/3j6URZK
Fostering Net-Zero Transition Pathways: The Role of Clean Hydrogen	King USAullah Petroleum Studies and Research Center (KAPSARC)	8.12.2022	English	Saudi Arabia	Article	https://bit.ly/3XzWC0d
Status of Global Concentrated Solar Power Installations	King USAullah Petroleum Studies and Research Center (KAPSARC)	7.12.2022	English	Saudi Arabia	Report	https://bit.ly/3XUnfgf
Insights from India's Journey to Over 100 Gigawatts of Renewable Energy	King USAullah Petroleum Studies and Research Center (KAPSARC)	7.12.2022	English	Saudi Arabia	Article	https://bit.ly/3XSvCce
Saudis in the Private Sector: Women Leading the Way	King USAullah Petroleum Studies and Research Center (KAPSARC)	7.12.2022	English	Saudi Arabia	Article	https://bit.ly/3Xzt8jp
Workshop on Digitalization of Services for Investment Promotion in OIC Member Countries	Islamic Development Bank	19.12.2022	English	Saudi Arabia	Workshop	https://bit.ly/3XzPukx
The role of the Kingdom of Saudi Arabia in combating terrorism and its financing	Islamic Military Counter Terrorism Coalition	26.12.2022	Arabic	Saudi Arabia	Conference	https://bit.ly/3R2RWxJ
Overview of the Challenges Facing the Realisation of Accessibility for Persons with Disabilities in Jordan	The West Asia-North Africa Institute	13.12.2022	English	Jordan	Opinion	https://bit.ly/3R2RYpl
The Case for Increased Collaboration Between Academia and Industry in the Food Sector in Jordan	The West Asia-North Africa Institute	13.12.2022	English	Jordan	Article	https://bit.ly/3XzWPR3
Civic Technology to Enhance Citizens' Engagement in Jordan's Public Policy	The West Asia-North Africa Institute	13.12.2022	English	Jordan	Article	https://bit.ly/3XF5fa0
Labour Contractual Problems in the Construction Sector in Jordan: Can Innovation Provide Practical Solutions?	The West Asia-North Africa Institute	13.12.2022	English	Jordan	Article	https://bit.ly/3ZZ4QAS
Public Policies for Innovation in Jordan: Realities and Ambitions	The West Asia-North Africa Institute	8.12.2022	English	Jordan	Article	https://bit.ly/400g0W0
Green Energy Transition in Bangladesh Examining Support Measures and Estimating Investment Requirements	Center for Policy Dialogue	26.12.2022	English	Bangladesh	Report	https://bit.ly/3XSvFEW
Debate on Recent Export Growth and Decent Employment in RMG Industry: A UNGPs Perspective	Center for Policy Dialogue	13.12.2022	English	Bangladesh	Report	https://bit.ly/3XBjcky
Freedom & Economics Seminar Herat	Afghanistan Economic and Legal Studies Organization	12.06.2022	English	Afghanistan	Seminar	https://aelso.org/fes-herat/
From Enlargement Fatigue to an Invigorating Cohesion: EU and South-East Europe 6 in 2022	Cooperation and Development Institute	30.12.2022	English	Albania	Policy Brief	https://bit.ly/3jaEDP3

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The national economy slowed down by 1.6 percent during the third quarter of 2022	Justice and Development Party	30.12.2022	Arabic	Morocco	Analysis	https://bit.ly/3H44pwl
Planning Commission: High rate of inflation amid the continuing rise in prices of basic materials	Justice and Development Party	22.12.2022	Arabic	Morocco	Analysis	https://bit.ly/3H90vkf
Bank Al-Maghrib expects growth of 1.1 percent and inflation of 6.6 percent	Justice and Development Party	201.2.2022	Arabic	Morocco	Report	https://bit.ly/3XCNXdG
Report: Akhannouch ignored the taxation of hydrocarbon companies and approved tax gifts for major companies	Justice and Development Party	16.12.2022	Arabic	Morocco	Report	https://bit.ly/3WDxrJ9
The budget deficit worsens to 48.1 billion dirhams by the end of 2022	Justice and Development Party	17.12.2022	Arabic	Morocco	Report	https://bit.ly/3XYw4pc
Difficulties in supplying raw materials face 53 percent of manufacturing enterprises in Morocco	Justice and Development Party	8.12.2022	Arabic	Morocco	Report	https://bit.ly/3R6Sm6j
Planning Commission: Moroccan families live under the pressure of bank debts	Justice and Development Party	14.12.2022	Arabic	Morocco	Report	https://bit.ly/3XWSjvT
The trade deficit worsens to 56.4 percent in 2022	Justice and Development Party	13.12.2022	Arabic	Morocco	Report	https://bit.ly/405gjPw
Buali: We are in a chaotic linguistic reality that does not give the Arabic language its legal place	Justice and Development Party	30.12.2022	Arabic	Morocco	Blog Post	https://bit.ly/3XHEUcQ
An average of 80 annually.. 1,668 journalists have been killed in the last 20 years, according to Reporters Without Borders	Justice and Development Party	30.12.2022	Arabic	Morocco	Blog Post	https://bit.ly/3Y0lkqJ
A Paris mosque files a complaint of "incitement to hatred of Muslims" against a French novelist	Justice and Development Party	30.12.2022	Arabic	Morocco	Blog Post	https://bit.ly/3ZV5rUd
Al-Wadghiri: The Arabic language is in conflict with a dominant, authoritarian and overwhelming foreign language	Justice and Development Party	30.12.2022	Arabic	Morocco	Blog Post	https://bit.ly/3ZYNUdD
A specialist reveals to pjd.ma the reasons for the absence of some medicines from the national pharmacies	Justice and Development Party	28.12.2022	Arabic	Morocco	Analysis	https://bit.ly/3j40pnG
Establishing the "Supreme Council for the Arabic Language in Africa" and electing "Buali" as its vice president	Justice and Development Party	27.12.2022	Arabic	Morocco	Analysis	https://bit.ly/3DB497p
Al-Zahraa Forum calls for approving economic and social projects to reduce the vulnerability of women and families in villages	Justice and Development Party	26.12.2022	Arabic	Morocco	Statement	https://bit.ly/404gWJ5
Jamāi: The Arabic language has reformulated the Moroccan-Amazigh character, given its association with religion	Justice and Development Party	26.12.2022	Arabic	Morocco	Analysis	https://bit.ly/3R2T5W3
In numbers, a study highlighting the strong ties of "Moroccans of the world" to their country	Justice and Development Party	22.12.2022	Arabic	Morocco	Analysis	https://bit.ly/3R3Mieu
Inflation targeting and public debt reduction for emerging countries: a treatment effect approach	Policy Center for the New South	30.12.2022	French	Morocco	Article	https://bit.ly/3DdHQo0
Reinvestment of FDI in Morocco: a potential to be exploited Oumayma Bourhriba	Policy Center for the New South	30.12.2022	French	Morocco	Policy Brief	https://bit.ly/3R3oSpC

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The Way Forward for the Knowledge Economy and the Educational Sector in Lebanon	The Lebanese Center for Policy Studies	23.12.2022	English	Lebanon	Podcast	https://bit.ly/3wMtMhL
What is Public e-Procurement and Are Municipalities Ready for It?	The Lebanese Center for Policy Studies	12.05.2022	English	Lebanon	Article	https://bit.ly/3JvRdU7
Meeting the Climate Challenge: A Call for Responsible Land Governance in the Arab Region	The Lebanese Center for Policy Studies	13.12.2022	English	Lebanon	Policy Brief	https://bit.ly/3JelrJW
Bosnia and Herzegovina on the untrodden path to candidate status	Balkan Studies Center	12.12.2022	English	Bosnia Herzegovina	Policy Brief	https://bit.ly/3ww3i3U
How to protect yourself from the dangerous chemicals in products of daily use	SEENET	14.12.2022	English	Bosnia Herzegovina	Analysis	https://bit.ly/3DdJLZv
(Un)sustainable development: Banja Luka-Prijedor highway	SEENET	28.12.2022	English	Bosnia Herzegovina	Opinion	https://bit.ly/3DdidDw
Doha Debates – Town Hall Discussion	Qatar Foundation	15.12.2022	English	Qatar	Interview	https://bit.ly/3kB9qFc
De/reconstructing education as a space for transformative belonging and agency	Brookings Doha Centre	5.12.2022	English	Qatar	Symposium	https://brook.gs/3R2yyRc
Draft Budget 2023 Analysis of Budget Revenues and Expenditures	GAP Institute for Advanced Studies	8.12.2022	English	Kosovo	Report	https://bit.ly/3j7mqSr
2021 Municipal Budget Transparency Index	GAP Institute for Advanced Studies	16.12.2022	English	Kosovo	Report	https://bit.ly/3Z7f09v
Financial management and transparency in public enterprises	GAP Institute for Advanced Studies	29.12.2022	English	Kosovo	Report Launch	https://bit.ly/3j4uVOi
KCSS Launches the securitybarometer.qkss.org platform	Kosovo Center for Security Studies	21.12.2022	English	Kosovo	Launch	https://bit.ly/3wtGH7Q
KCSS Publishes the "Public perception on Trust, Corruption and Integrity of Public Institutions in Kosovo" Report	Kosovo Center for Security Studies	21.12.2022	English	Kosovo	Report	https://bit.ly/3XBCXgE
Two-day training workshop with Kosovo Probation Service on Radicalisation, Violent Extremism, Rehabilitation and Reintegration (R&R) of returnees	Kosovo Center for Security Studies	20.12.2022	English	Kosovo	Workshop	https://bit.ly/3Day0YE
Citizens' perceptions on interethnic relations: For Albanians and Serbs in Kosovo, key threats to peace and security include unemployment as well as the state of interethnic relations.	Kosovo Center for Security Studies	15.12.2022	English	Kosovo	Meeting	https://bit.ly/3Jh02Rk
Regional Youth Partnership Program – "Regional Peacebuilding Academy" in Podgorica, December 2022	Kosovo Center for Security Studies	12.12.2022	English	Kosovo	Training	https://bit.ly/3XCc0t2
Baseline Report on Gender-Based Violence in Kosovo: Community and Stakeholder Perceptions	Kosovo Center for Security Studies	30.12.2022	English	Kosovo	Report	https://bit.ly/3KehqFA
Time for Smart Integration at Community Level: Challenges and opportunities for improved interethnic relations in Kosovo from local and international perspectives	Kosovo Center for Security Studies	30.12.2022	English	Kosovo	Report	https://bit.ly/3XSrYyV
Over £50k raised to support justice for Uyghur Muslims	Cordoba Foundation	12.08.2022	English	United Kingdom	Humanitarian Relief	https://bit.ly/3XWmklv

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BIRN Albania Holds Five Regional Roundtables on Environment	Balkan Investigative Reporting Network	22.12.2022	English	Serbia	Round Table Meeting	https://bit.ly/3Xz4106
How has the job market changed in the post-pandemic economy?	Bahrain Centre for Strategic International and Energy Studies	5.12.2022	English-Arabic	Bahrain	Analysis	https://bit.ly/3XmCf6L
Stakeholders' Perspectives on Key Challenges of the Power Sector	Center for Policy Dialogue	28.12.2022	English	Bangladesh	Analysis	https://bit.ly/3JaGxzb

CULTURAL ACTIVITIES

Name of the Activity	Institutions	Date	Language	Country	Type	Link
The Opening of "Culture and Intellectuals... New Horizons" Conference at the BA	Bibliotheca Alexandrina	27.12.2022	English	Egypt	Article	https://bit.ly/3CSy6zj
The BA and Alamein University Host the Global Conference on Artificial Intelligence	Bibliotheca Alexandrina	21.12.2022	English	Egypt	Conference	https://bit.ly/3R0cBTb
The BA Inaugurates "Back to Egypt: A Brazilian Collection of Photographs" Exhibition	Bibliotheca Alexandrina	18.12.2022	English	Egypt	Exhibition	https://bit.ly/3XCDzIH
The BA Launches the "Bibliography of Arabic and Islamic Inscriptions" Website	Bibliotheca Alexandrina	15.12.2022	English	Egypt	News	https://bit.ly/3iKIZxm
"Teaching Arabic to Arabic Native Speakers" in a Seminar at the BA	Bibliotheca Alexandrina	12.12.2022	English	Egypt	Seminar	https://bit.ly/3XyZytN
"Ottoman Scientific Heritage" Seminar and Book Launch at the BA	Bibliotheca Alexandrina	6.12.2022	English	Egypt	Book Launch	https://bit.ly/3ZEAH9M
"Afandina's Days" in a Lecture at the BA	Bibliotheca Alexandrina	8.12.2022	English	Egypt	Conference	https://bit.ly/3ZEBwiS
A Conference in Rome on Transnational Radio Broadcasting in the Middle East and the Mediterranean, between Production and Reception, 1920-1970	The Academic Research Institute in Iraq (TARII)	1.12.2022	English	Iraq	Conference	https://bit.ly/3D5Qtkh
Guest film discussion	Tabah Foundation	20.12.2022	Arabic	UAE	Movie	https://bit.ly/3iQbzFQ
Department of English organizes a two-day Pakistan workshop on Muslim women popular genre	International Islamic University	19.12.2022	English	Pakistan	Workshop	https://bit.ly/3GUuA8F
Arabic literary festival held at female campus, IIUI	International Islamic University	14.12.2022	English	Pakistan	Festival	https://bit.ly/3CZxMij
IIUI Extravaganza 2022 Kicks Off	International Islamic University	6.12.2022	English	Pakistan	Festival	https://bit.ly/3HkPnUf
Civilization and Politics: Islam's Engagement with the West	Institute of Policy Studies (IPS)	4.12.2022	English	Pakistan	Conference	https://bit.ly/3XRhwro
Ahmet Baitursynuly's panel on the occasion of the 150th anniversary	Eurasian Research Institute	15.12.2022	Russian	Kazakhstan	Panel	https://bit.ly/3QVLQIB
Iconic Figures: Intersecting Religious and Political Narratives of the Past	Leibniz Zentrum Moderner Orient	7-9.12.2022	English	Almanya	Conference	https://bit.ly/3ZXiLaBU
Learn from World Football	Muhammadiyah Movement	12.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3R2wvNb
History of the Establishment of Nasyiatul Aisyiyah	Muhammadiyah Movement	8.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3wMv5NH

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Meet Salmah Orbayinah, Chairperson of PP 'Aisyiyah 2022-2027	Muhammadiyah Movement	8.12.2022	Indonesian	Indonesia	Biyografi	https://bit.ly/3R3NHBM
End and Start the Year, Look to the Past for the Future	Nahdlatul Ulama	31.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/3wuAN6E
Gus Dur's Thought is an Endless Pool: Notes of a Chinese from Generation Z	Nahdlatul Ulama	28.12.2022	Indonesian	Indonesia	Opinion	https://bit.ly/3XCOj3M
Maroko, Moro, Morisco	Nahdlatul Ulama	23.12.2022	Indonesian	Indonesia	Analysis	https://bit.ly/402tqAD
The Hashemite Custodianship and the Holy Sites in Jerusalem	The Palestinian Academic Society for the Study of International Affairs (PASSIA)	13.12.2022	English	Palestine	Conference	http://www.passia.org/meetings/54
Al-Aqsa Association and the Islamic Movement in Al-Taybeh organize an evening for Jerusalem and Al-Aqsa with the participation of hundreds	Al-Aqsa Association For Protection & Maintenance of Islamic Waqf	23.12.2022	Arabic	Palestine	Activity	https://bit.ly/3WBaZjG
Doctoral seminars on research methodology. Session 4: Building an analytical model (Theoretical framework)	Centre d'Etudes Maghrebines en Algerie	13.12.2022	Fransizca	Algeria	Seminar	https://bit.ly/3WEgePH
The Yemeni Journalists Syndicate stands in solidarity with journalist Ali Salmeen Al-Awbthani	Yemeni Journalists Syndicate	28.12.2022	Arabic	Yemen	Activity	https://bit.ly/3R3Cj42
Two Moroccan critics win the Sharjah Prize for "Criticism of Arabic Poetry"	Justice and Development Party	30.12.2022	Arabic	Morocco	Activity	https://bit.ly/3WBcEWz
Abu Zaid, the Idrisi reciter through the eyes of "Al-Jazeera"	Justice and Development Party	28.12.2022	Arabic	Morocco	Opinion	https://bit.ly/3DdE0vc
Dida: What happened at the El-Ayoun Documentary Film Festival is a "terrible mistake" and "ignorance of history"	Justice and Development Party	30.12.2022	Arabic	Morocco	Opinion	https://bit.ly/3JeNA4D
Crisis Without End: Lebanon's Elusive Recovery	The Lebanese Center for Policy Studies	23.12.2022	English	Lebanon	Podcast	https://bit.ly/3WDh7bk
Philological Encounters Special Issue Edited by Ghayde Ghraoui and Hacı Osman Gündüz	The Centre for Middle Eastern Studies Harvard University	1.12.2022	English	USA	Magazine	https://bit.ly/3Db952e
The publication of the seventeenth issue of the Ostoer periodical for historical studies	Arab Center for Research and Policy Studies	19.12.2022	Arabic	Qatar	Magazine	https://bit.ly/403bLcq
D'reesha Performing Arts Festival	Qatar Foundation	11-17.12.2022	English	Qatar	Festival	https://bit.ly/3wuDwNn
GOALS Exhibition – Storytelling and Poetry with Muna El Kurd	Qatar Foundation	5.12.2022	English	Qatar	Poem Performance	https://bit.ly/3JbFpG4
Book Launch: In conversation with Mallima Zeena Ibraheem	Islamic Human Rights Commission	12.01.2022	English	United Kingdom	Book Launch	https://bit.ly/3j0S7Nk

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 Center 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://acps.ahram.org.eg/>

Al-Bayan Center 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.bayancenter.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/>

Aljezeera Center for Studies

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

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 Centreed on education, artificial intelligence, and technology.

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

Leibniz Zentrum Moderner Orient

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

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

LEGIS

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

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

Movement of Society of Peace

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

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

Movement for Rights and Freedoms

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

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

Muhammadiyah Movement

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

<https://muhammadiyah.or.id>

Muslim Youth Movement Malaysia (ABIM)

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

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

Nahdlatul Ulama

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

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

NGO AKTIV

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

<http://ngoaktiv.org/>

OSCE Academy

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

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

Organization of Islamic Cooperation

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

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

Orient-Institut Beirut

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

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

Policy Centre for the New South

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

<https://www.policyCentre.ma>

Qatar Foundation

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

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

RASANAH International Institute for Iranian Studies

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

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

Regional Anti-Corruption Initiative

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

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

Research Centre in Applied Economics for Development

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

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

Shropshire Islamic Foundation

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

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

Social Policy and Development Centre

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

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

Sustainable Development Policy Institute

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

<https://sdpi.org/>

Tabah Foundation

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

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

The Association of Muhammadiyah Scholars

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

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

The Conversation / Indonesia

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

<https://theconversation.com/id>

The International Institute of Islamic Thought (IIIT)

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

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

The Centre for Middle Eastern Studies Harvard University

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

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

The International Campaign for Freedom in the United Arab Emirates (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>

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/>

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/>

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.

