



# Faith-based Organizations: Humanitarian Mission or Religious Missionary

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# Research Question

## **My question is:**

“Do different social settings shape various humanitarian approach, although of sharing the same religious mission?”

I compare the UK-based Islamic Relief Worldwide (IRW) and The Kuwaiti Direct Aid Society (DAS) to examine the influence of their social settings on their humanitarian experiences.

# Research Argument

I argue that flexible Islamic *Fiqh* (jurisprudence) allows Muslima to set various socially constructed implementations of their religious commitments.

So, Islamic FBOs lay down on a continuum based on their socially constructed models which reflect different interpretations of religious texts and their applications to understanding societal issues as well as various employed strategies of these civil society actors.

# Islamic FBOs: Theoretical, Socioeconomic, and Political Aspects

- **Theoretical aspects—religion in public humanitarian sphere**
  - Western context
  - Non-Western context
- **Socioeconomic aspects—always here and there**
  - A mushrooming expansion of NGOs, including FBOs, in Non-Western societies.

# Islamic FBOs: Theoretical, Socioeconomic, and Political Aspects

- **Political aspects—neoliberalism and terrorism**
- Neoliberalism
  - State withdrawal and FBOs intervention
  - While FBOs have limited potential for changing the economic policies, they enhance the sanctification process of their social context.
- Terrorism
  - Chasing
  - Coopting

# Islamic FBOs—Different contexts, Altered paths

- The Kuwaiti Direct Aid Society (DAS)
- The UK-based Islamic Relief Worldwide (IRW).

# Islamic FBOs—Different contexts, Altered paths

- **Different contexts**

- The Kuwaiti DSA is based on a conservative Muslim community, in which Islam is the dominant religion.
- The IRW was established in Birmingham by a few Muslim immigrant doctors.

# Islamic FBOs—Different contexts, Altered paths

- **Altered paths**

- Provided services
  - Geographical expansion
  - Offered services
- Religious elements in delivered service
- Obligatory participation in specific religious activities



# Conclusion: Islamic FBOs' future—Flourishing or Falling

Each Muslim society has smoothly developed its formula of charitable activities and humanitarian relief. The “socially-constructed model” refers here to any version of Islamic interpretation that adopts a suitable approach, set reasonable goals, and creates friendly mechanisms to its society.

# Conclusion: Islamic FBOs' future—Flourishing or Falling

I predict these organizations' future based on four factors:

- Theoretical
- Socioeconomic
- Political
- Administrative