Political Islam And Democracy In The Muslim World

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uphill struggle as authoritarian regimes oppress opposition and use Islam to justify their undemocratic rule. As people are denied avenues to participate and criticize, as secular ideologies have failed, religion has come to play a central role in politics. The outcome of the struggle between extremists and liberals will determine the future of political Islam. The Routledge Handbook of Political Islam provides a multidisciplinary overview of the phenomenon of political Islam, one of the key political movements of our time. Drawing on the expertise from some of the top scholars in the world it examines the main issues surrounding political Islam across the world, from aspects of Muslim integration in the West to questions of political legitimacy in the Muslim world. Bringing together an international team of renowned and respected experts on the topic, the chapters in the book present a critical account of: Theoretical foundations of political Islam Historical background Geographical spread of Islamist movements Political strategies adopted by Islamist groups Terrorism Attitudes towards democracy Relations between Muslims and the West in the international sphere Challenges of integration Gender relations. Presenting readers with the diversity of views on political Islam in a nuanced and dispassionate manner, this handbook is an essential addition to the existing literature on Islam and politics. It will be of interest across a wide range of disciplines, including political science, Islamic studies, sociology and history. The landscape of the Middle East has changed dramatically since 2011, as have the political arena and the discourse around democracy. In Islam and Democracy after the Arab Spring, John L. Esposito, John Voll, and Tamara Sonn examine the state of democracy in Muslim-majority societies today. Applying a twenty-first century perspective to the question of whether Islam is "compatible" with democracy, they redirect the conversation toward a new politics of democracy that transcends both secular authoritarianism and Political Islam. While the opposition movements of the Arab Spring vary from country to country, each has raised questions regarding equality, economic justice, democratic participation, and the relationship between Islam and democracy in their respective countries. Does democracy require a secular political regime? Are religious movements the most effective opponents of authoritarian secularist regimes? Esposito, Voll, and Sonn examine these questions and shed light on how these opposition movements reflect the new global realities of media communication and sources of influence and power. Positioned for a broad readership of scholars and students, policy-makers, and media experts, Islam and Democracy after the Arab Spring will quickly become a go-to for all who watch the Middle East, inside and outside of academia. The essays of Post-Islamism bring together young and established scholars and activists from different parts of the Muslim World and the West to discuss their research on the changing discourses and practices of Islamist movements and Islamic states largely in the Muslim majority countries. Muslim Democracy explores the relationship between politics and religion in forty-seven Muslim-majority countries, focusing especially on those with democratic experience, such as Indonesia and Turkey, and drawing comparisons with their regional, non-Islamic counterparts. Unlike most studies of political Islam, this is a politically-focused book, more concerned with governing realities than ideology. By changing the terms of the debate from theology to politics, and including the full complement of Islamic countries, Schneier shows that the boundaries between church and state in the Islamic world are more variable and diverse than is commonly assumed. Through case studies and statistical comparisons between Muslim majority countries and their regional counterparts, Muslim Democracy shows that countries with different religions but similar histories are not markedly different in their levels of democratization. What many Islamists and western observers call "Islamic law," moreover, is more a political than a religious construct, with religion more the tool than the engine of politics. "Women who drive in Saudi Arabia," as the author says, "are not warned they will go to hell, but that they will go to jail." With the political salience of religion rising in many countries, this book is essential reading for students of
comparative politics, religion, and democratization interested in exploring the shifting boundaries between faith and politics. Sharia implementation and democratic discourse in Northern Nigeria -- What we talk about when we talk about Islam and democracy -- Envisioning sharia, imagining the past -- Democracy, federalism, and the sharia question -- Sharia in a time of transition -- Framing sharia and democracy -- Muslims talking politics -- All sharia is local: Islamic law and democracy in practice. Political Islam in Tunisia uncovers the secret history of Tunisia's main Islamist movement, al-Nahda, from its origins as a sociocultural movement in the 1960s to the present. Banned until the popular uprisings of 2010-11 and the overthrow of Ben Ali's dictatorship, al-Nahda has until now been impossible to investigate. This is the first in-depth account of the movement, one of Tunisia's most influential political actors and an important source of regional leadership. Based on more than four years of field research, over 400 interviews, and access to private archives, Anne Wolf masterfully unveils the evolution of al-Nahda's ideological and strategic orientations within changing political contexts and, at times, conflicting ambitions amongst its leading cadres. She also explores the challenges to al-Nahda's quest for power from both secularists and Salafis. As the first full history of al-Nahda, this book is a major contribution to the literature on Tunisia, Islamist movements, and political Islam in the Arab world. It will be indispensable reading for anyone seeking to understand the forces driving a key player in the country most hopeful of pursuing a democratic trajectory in the wake of the Arab Spring. Grounded in the Weberian tradition, Islam and Democracy in South Asia: The Case of Bangladesh presents a critical analysis of the complex relationship between Islam and democracy in South Asia and Bangladesh. The book posits that Islam and democracy are not necessarily incompatible, but that the former has a contributory role in the development of the latter. Islam came to Bengal largely by Sufis and missionaries through peaceful means and hence a moderate form of this religion got rooted in the society. Both militant Islam and militant secularism are equal threats to democracy and pluralism. Like democracy, political Islam has many faces. Political Islam adhering to democratic norms and practices, what the authors call "democratic Islamism," unlike "militant Islamism," is not anti-democratic. The book shows that the suppression of democracy and human rights creates avenues for the consolidation of militant Islamism, orthodox Islam, and "Islamic" terrorism, while the "fair play" of democracy results in the decline of anti-democratic form of political Islam. Providing the student with an accessible and comprehensive introduction to the study of political Islam, this reader offers a clear route to the most influential literature in the field. The diverse range of viewpoints presented allows students to obtain a broad, enlightened, and cosmopolitan perspective on the most pressing questions of the post-9/11 era. This book examines the role that political Islam plays in processes of democratization in the Muslim world, detailing the political processes that facilitate the collective learning of democratic ways of solving the practical problems of those polities. Democratization in the Muslim World represents an important contribution to the debate on democratization and political Islam that emphasizes the synergetic effects and global reach of both Islamist and democratic politics. It comes to terms with the problematic relationship between Islam and democracy in the uncertain post-Cold War, post-9/11 world order by highlighting the malleability of Islamic discourses and of its institutional resources, as well as the diversity of the political strategies of incumbent regimes to remain in power. It combines key theoretical issues and country-specific studies of some of the most relevant Muslim polities of the post-Cold War and post-9/11 era. This text was previously published as a special issue of Democratization and will be of interest to students of Middle East politics, governance, democracy, and human rights. For over a decade, Al Jazeera (Arabic) occupied an unprecedented position among Arab audiences and families. Its attractive and daring news coverage has inspired millions of Arabs, and led other news channels to follow suit by changing their reporting narrative and presentational style. However, in the aftermath
of the Arab uprisings in 2011, the close adoption of the Arab uprisings in general, and the Egyptian one in particular, made the channel fall into the eye of the public storm through its extensive 24-hour coverage. This book assesses whether the channel systematically provided a platform for certain ideologies or ignored others, and if and how Al Jazeera’s language had shifted after the 2011 Arab uprisings. It also explores the rationale behind adopting particular editorial principles featured in the analyses, and scrutinises the findings within the framework of media, religion and democratisation. Can Islam and democracy exist side by side? Is Islam compatible with democracy? The text examines one of the most frequently-asked and yet misguided questions. Democratic ethos should not and cannot be deduced from some essence of religions supposedly inscribed in the scriptures. Rather, they are the outcome of political struggles that push Islam toward democratic or authoritarian directions. Asef Bayat offers a new approach to examine Islam and democracy arguing how the social struggles of diverse Muslim populations, those with different interests and orientation, render Islam to embrace democratic ideas or authoritarian disposition. "Islamism" and "post-Islamism" are discussed as representing two contrasting movements which have taken Islam into different, authoritarian and inclusive, political directions. The "twin shocks" of the Egyptian coup and the rise of ISIS have challenged conventional wisdom on political Islam, forcing scholars and Muslim activists to reconsider some of the basic assumptions about Sunni Islamist movements. While ISIS and other jihadist groups garner the most media attention, the vast majority of Islamists are of the mainstream variety, seeking gradual change and participating in parliamentary politics when they’re allowed to. It is these groups that are the focus of this book. They not only represent the future of what we call "political Islam," but they also - in their own struggles adapting to the changes of recent years - provide a fascinating window into a rapidly changing Middle East. The breadth of the book is expansive, covering the experience of Islamist groups in twelve countries: Egypt, Tunisia, Morocco, Syria, Yemen, Libya, Saudi Arabia, Kuwait, Jordan, and Pakistan, as well as Malaysia and Indonesia. In each of these cases, contributors consider how Muslim Brotherhood and Brotherhood-inspired Islamist movements have grappled with fundamental questions, including gradual versus revolutionary approaches to change, the use of tactical or situational violence, attitudes toward the nation-state, and how ideology and political variables interact. The case studies include authoritarian and democratic states and are not solely focused on the Arab world, allowing readers to consider a greater diversity of Islamist experiences. Analysts and pundits from across the American political spectrum describe Islamic fundamentalism as one of the greatest threats to modern, Western-style democracy. Yet very few non-Muslims would be able to venture an accurate definition of political Islam. Mohammed Ayoob’s The Many Faces of Political Islam thoroughly describes the myriad manifestations of this rising ideology and analyzes its impact on global relations. "In this beautifully crafted and utterly compelling book, Mohammed Ayoob accomplishes admirably the difficult task of offering a readily accessible yet nuanced and comprehensive analysis of an issue of enormous political importance. Both students and specialists will learn a great deal from this absolutely first-rate book." ---Peter J. Katzenstein, Walter S. Carpenter, Jr. Professor of International Studies and Stephen H. Weiss Presidential Teaching Fellow, Cornell University "Dr. Ayoob addresses the nuances and complexities of political Islam---be it mainstream, radical, or militant---and offers a road map of the pivotal players and issues that define the movement. There is no one as qualified as Mohammed Ayoob to write a synthesis of various manifestations of political Islam. His complex narrative highlights the changes and shifts that have taken place within the Islamist universe and their implications for internal Muslim politics and relations between the world of Islam and the Christian world." ---Fawaz A. Gerges, Carnegie Scholar, and holds the Christian A. Johnson Chair in International Affairs and Middle Eastern Affairs.
SIMI has been accused of being behind terrorist bombings. This book is the first in-depth examination of India’s Jamaat-e-Islami and SIMI, exploring political Islam’s complex relationship with democracy and providing a rare window into the Islamist trajectory in a Muslim-minority context. Irfan Ahmad conducted extensive ethnographic fieldwork at a school in the town of Aligarh, among student activists at Aligarh Muslim University, at a madrasa in Azamgarh, and during Jamaat’s participation in elections in 2002. He deftly traces Jamaat’s changing position in relation to India’s secular democracy and the group’s gradual ideological shift toward religious pluralism and tolerance. Ahmad demonstrates how the rise of militant Hindu nationalism since the 1980s—evident in the destruction of the Babri mosque and widespread violence against Muslims—led to SIMI’s radicalization, its rejection of pluralism, and its call for jihad. India argues that when secular democracy is responsive to the traditions and aspirations of its Muslim citizens, Muslims in turn embrace pluralism and democracy. But when democracy becomes majoritarian and exclusionary, Muslims turn radical. The Mobilization of Political Islam in Turkey explains why political Islam, which has been part of Turkish politics since the 1970s but on the rise only since the 1990s, has now achieved governing power. Drawing on social movement theory, the book focuses on the dominant form of Islamist activism in Turkey by analyzing the increasing electoral strength of four successive Islamist political parties: the Welfare Party; its successor, the Virtue Party; and the successors of the Virtue Party: the Felicity Party and the Justice and Development Party. This book, which is based on extensive primary and secondary sources as well as in-depth interviews, provides the most comprehensive analysis currently available of the Islamist political mobilization in Turkey. The new and updated edition of Political Islam, World Politics and Europe focusses on the shift within political Islam, in light of 9/11 and the events of the Arab Spring, from a jihadist struggle, to institutional Islamism. Refuting what has often been referred to by commentators as the ‘moderation,’ of Islamism, the second edition of this book introduces the concept of ‘institutional,’ Islamism, a process which Tibi argues was accelerated in the aftermath of the Arab Spring. Both jihadist and institutional Islamism pursue the same goal of an Islamist state, but disagree fundamentally on the strategy for achieving it. Whilst jihadism is committed to the idea of a (violent) Islamic world revolution, institutional Islamism embraces political institutions as a means to an end. Turning to the events of the Arab Spring in Tunisia, Libya and Egypt this book attempts to determine whether an abandonment of violence is enough to underpin a shift to genuine democracy. Analysing the fall of Morsi in particular,
Tibi questions what lessons can be learnt from his presidency, and argues that this event will not change the overall trend of development from jihadism to institutional Islamism. A timely addition to existing literature, this book will be of interest to students and scholars studying Middle Eastern and European Politics, Political Islam and International Relations. The Masyumi Party, which was active in Indonesia from 1945 to 1960, constitutes the boldest attempt to date at reconciling Islam and democracy. Masyumi proposed a vision of society and government which was not bound by a literalist application of Islamic doctrine but rather inspired by the values of Islam. It set out moderate policies which were both favourable to the West and tolerant towards other religious communities in Indonesia. Although the party made significant strides towards the elaboration of a Muslim democracy, its achievements were nonetheless precarious: it was eventually outlawed in 1960 for having resisted Sukarno's slide towards authoritarianism, and the refusal of Suharto's regime to reinstate the party left its leaders disenchanted and marginalised. Many of those leaders subsequently turned to a form of Islam known as integralism, a radical doctrine echoing certain characteristics of 19th-century Catholic integralism, which contributed to the advent of Muslim neo-fundamentalism in Indonesia. This book examines the Masyumi Party from its roots in early 20th-century Muslim reformism to its contemporary legacy, and offers a perspective on political Islam which provides an alternative to the more widely-studied model of Middle-Eastern Islam. The party's experience teaches us much about the fine line separating a moderate form of Islam open to democracy and a certain degree of secularisation from the sort of religious intransigence which can threaten the country's denominational coexistence. The continued prominence of Islam in the struggle for democracy in the Muslim world has confounded Western democracy theorists who largely consider secularism a prerequisite for democratic transitions. Kamran Bokhari and Farid Senzai offer a comprehensive view of the complex nature of contemporary political Islam and its relationship to democracy. This book is concerned with political Islam and in particular the global challenges posed by Islamists and Jihadists. The continued prominence of Islam in the struggle for democracy in the Muslim world has confounded Western democracy theorists who largely consider secularism a prerequisite for democratic transitions. Kamran Bokhari and Farid Senzai offer a comprehensive view of the complex nature of contemporary political Islam and its relationship to democracy. How safe is Turkey's liberal democracy? The rise to power in 2002 of the right-leaning Islamic Justice and Development Party ignited fears in the West that Turkey could no longer be relied upon to provide a buffer against the growth of Islamic fundamentalism in the Middle East. Once hailed by the West as a model of secularism and moderation in the Muslim world, Turkey is now seen to be under the influence of the 'creeping Islamisation' of the JDP (or AKP as it is known in Turkey). Yet to what extent has this affected the lives of Turkish citizens? Evangelia Axiarlis here explores the contribution of the JDP to civil liberties and basic freedoms, long suppressed by secular and statist Kemalist ideology, and how this has remained unexamined despite more than a decade in government. In this - the first detailed study of the policies and ideology of Prime Minister Recep Tayyip Erdoğan's government - the author examines the extent to which the JDP has worked to improve civil life in Turkey and critically addresses whether a government built on Islamic principles can champion political reform. Exploring how Islam and democracy are neither monoliths nor mutually exclusive, this is a timely contribution to the wider understanding of political Islam. Islamist political parties and groups are on the rise throughout the Muslim world, constituting a new political Islam that is global in scope and yet local in action. Emmanuel Karagiannis explains how various Islamists have endorsed human rights, democracy, and justice to gain influence and mobilize supporters. The Islamist Justice and Development Party swept to power in Turkey in 2002. Since then it has shied away from a hard-line ideological stance in favour of a more conservative and democratic approach. This book asks whether it is possible for a
A political party with deeply religious ideology to liberalise and entertain democracy? "A must read on Muslim politics. Professor Kubicek shows that the examination of Islam and democracy should not be restricted to the Middle East."

--Ahmet T. Kuru, San Diego State University

Belying assertions of the incompatibility of Islam and democracy, many Muslim-majority countries are now or have been democratic. Paul Kubicek draws on the experiences of those countries to explore the relationship between political manifestations of Islam and democratic politics.

Kubicek’s comparative analysis allows him to highlight the common features that create conditions amenable to democratic development in Muslim-majority countries and to show how actors in Muslim democracies in fact draw on concepts within Islam to contribute to democratization.

Paul Kubicek is professor of political science at Oakland University. He has published extensively on issues of democratization, and he is also editor of the journal Turkish Studies.

Most scholarly works conducted within the period of post-New Order Indonesia have underlined the fact that Indonesian Islamists reject the notion of democracy; no adequate explanation nonetheless has been attempted thus far as to how and to what extent democracy is being rejected. This book is dedicated to filling the gap by examining the complex reality behind the Islamists' rejection of democracy. It focuses its analysis on two streams of Islamism:

- The two Islamist groups that seek "extra-parliamentary" means to achieve their goals, that is, MMI and HTI, and the PKS Islamists who choose the existing political party system as a means of their power struggle. As this book has demonstrated, there are times when the two streams of Islamism share a common platform of understanding and interpretation as well as an intersection where they are in conflict with one another. The interplay between contested meanings over particular theological matters on normative grounds and power contests among the Islamists proves to be critical in shaping this complexity.

The essays and case studies collected here—featuring some of the best material from Middle East Report over the past decade as well as much original material—challenge the facile generalizations about what Western media and political establishments usually call "Islamic fundamentalism." The authors demonstrate the complexity of these movements and offer complementary and contrasting interpretations of their origins and significance. The material included covers a broad range of themes—including democracy and civil society, gender relations and popular culture—as they have emerged in countries throughout the Middle East and North Africa.

Challenging the view of Islamic extremists and critics of Islam, this book explores the very topical issue of Islam’s compatibility with democracy. It examines:

- principles of Islam’s political theory and the notion of democracy therein the notion of democracy in medieval and modern Muslim thought Islam and human rights the contribution of Islamic legal ideas to European legal philosophy and law. The book addresses the pressing need for a systematic show of an Islamic politics of human rights and democracy grounded in the Qur’an. The West wonders about Islam and human rights, and its own ability to incorporate Muslim minority communities. Many Muslims also seek to find within Islam support source for democratic governance and human rights. Arguing for a review of democratic theory to incorporate religion in the development of liberal democracy, the author challenges the widely held belief among social scientists that religious politics are structurally incompatible with the advancement of liberal democracy in Muslim societies. This book examines Islam’s relationship to democratization in the Indian Ocean nation of the Maldives. It explores how and why an electoral democracy based in a constitution that has many liberal features but also Islam-based limitations, especially lack of religious freedom, emerged in the country by 2009. In doing so, the book interrogates a major approach to Muslim politics that assumes reformist interpretations of Islam are a positive, and even a necessary, force for liberalization and democratization in Muslim-majority contexts. This book shows reformist Islam did play certain positive roles in...
democratization in the Maldives. However, the book suggests reformist Islam may not be an invariably uncontroversial force in the space of politics. It argues that modern nation building in the Maldives shaped by political actors with reformist Islamic orientations, since around the 1930s, has also completely transformed Islam as a modern institutional and discursive political religion. These transformations of Islam as a modern political religion have existed as path-dependent constraints on the depth of democratization, ensuring religion-based limitations and intensifying controversy over religion vis-à-vis the state and individual rights. An original empirical contribution towards a better understanding of Islam and politics in the Maldives, this book will be of interest to academics and students working on democracy, and Islam in particular, and in the fields of political science and area studies, especially South Asian politics. As the topic of political Islam gains increased visibility in international politics and current affairs, it has become more difficult to navigate the vast literature that is devoted to explaining this phenomenon. This reader provides the student with an accessible and comprehensive introduction to the study of political Islam. Offering a clear route to the most influential literature in the field, the diverse range of viewpoints presented allows students to obtain a detailed, authoritative and critical perspective on the most pressing questions of the post-9/11 era. With detailed introductory chapters and clear presentation of existing literature, thematically-arranged sections cover: modern understandings and explanations of Islamism the emergence and development of Islamist groups political responses to the phenomenon democracy and democratization multiculturalism political violence and terrorism globalization the future of political Islam. This overview of political Islam will help students at all levels to appreciate its many manifestations and dimensions. A relevant text to introductory courses on history, international affairs, government and sociology, this reader is an essential tool for students of the Middle East, Muslim politics, religion in politics and Islamism. Are Islam and democracy on a collision course? Do Islamic movements seek to "hijack democracy?" How have governments in the Muslim world responded to the many challenges of Islam and democracy today? A global religious resurgence and calls for greater political participation have been major forces in the post-Cold War period. Across the Muslim world, governments and Islamic movements grapple with issues of democratization and civil society. Islam and Democracy explores the Islamic sources (beliefs and institutions) relevant to the current debate over greater political participation and democratization. Esposito and Voll use six case studies—Algeria, Egypt, Iran, Malaysia, Pakistan, and Sudan—to look at the diversity of Muslim experiences and experiments. At one end of the spectrum, Iran and Sudan represent two cases of militant, revolutionary Islam establishing political systems. In Pakistan and Malaysia, however, the new movements have been recognized and made part of the political process. Egypt and Algeria reveal the coexistence of both extremist and moderate Islamic activism and demonstrate the complex challenges confronting ruling elites. These case studies prove that despite commonalities, differing national contexts and identities give rise to a multiplicity of agendas and strategies. This broad spectrum of case studies, reflecting the multifaceted relationship of Islam and Democracy, provides important insight into the powerful forces of religious resurgence and democratization which will inevitably impact global politics in the twenty first century. This volume explores the relationship between religion and politics generally, as well as the global wave of democratization in the late twentieth century, as background to different interpretations of political Islam. It analyzes the role of these movements in Iran, Algeria, Egypt, Jordan, the Persian Gulf (especially Saudi Arabia), and the Palestinian community. Analyzing developments over the last two decades from the perspectives of political culture and political economy, leading American scholars provide insights into the region's continuing political crisis. The rise of political Islam has provoked considerable debate about the compatibility of democracy, tolerance, and
pluralism with the Islamist position. As The Challenge of Political Islam reveals, Egyptian Islamists today are more integrated into the political arena than ever, and are voicing a broad spectrum of positions, including a vision of Islamic citizenship more inclusive of non-Muslims. Based on Islamist writings, political tracts, and interviews with Islamists—including members of Egypt’s Muslim Brotherhood and other important contemporary thinkers—this book looks closely at how modern, politically-oriented Egyptian Islamists perceive non-Muslims in an Islamic state and how non-Muslims respond.

Clarifying the movement’s aims, this work uncovers how Islamists have responded to the pressures of modernity, the degree to which the movement has been influenced by both a historical Islamic framework and Western modes of political thinking, and the necessity to reconsider the notion that secularism is a precondition for toleration. This title offers framework for understanding the interaction between the academic disciplines ‘observing’ contemporary political Islam and the individuals and communities being ‘observed’ practising it. “In the last decades, political scientists, came up with several theories explaining the democratic underachievement in the MENA region, some of which follow an essentialist approach, which singles out Islam as the obstacle for democracy in Muslim-majority countries. With a view to the Islamic revival which emerged in the 1970s and lasts until today, this theory of an incompatibility of Islam with democracy is of particular relevance, especially considering the current political transformations of the "Arab Spring" which opened a window for political change in a number of countries. This dissertation aims to answer the question, whether political Islam is compatible with liberal democracy by conceptualizing their relation thoroughly and by comparing them in a comprehensive and systematic fashion. For the analysis, three main ideological currents of political Islam will be distinguished: conservatism, revivalism and reformism. With a focus on the latter two, the investigation continues by comparing moral autonomy, the Western philosophical justification for rule by the people, with the Islamic doctrine "viceregency of man". Subsequently, the compatibility with the essential conditions of the realist and of the liberal understanding of democracy will be explored. The analysis will show that political Islam is not inherently incompatible with liberal democracy. Revivalists and reformists, in contrast to conservatives, both advocate a flexible re-interpretation (ijtihad) of the Islamic sources considering their historical context. Revivalists, however, stress communitarian values such as solidarity, unity and community and reject the liberal individualism. Revivalism, therefore, displays a tendency to restrict individual liberties for all citizens. Furthermore, they partially exclude women and non-Muslims from political participation and from a number of civil liberties, resulting in revivalism being undemocratic, unequal and illiberal. Reformism, on the other hand, interprets shari’ah so as to accommodate participation, competition, equality and individual rights, making it entirely compatible with liberal democracy.”

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