

Political Islam And Democracy In The Muslim World

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.

Jamaat-e-Islami Hind is the most influential Islamist organization in India. This book offers an 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

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.

The New Political Islam Human Rights, Democracy, and Justice University of Pennsylvania Press

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.

Thirty articles reprinted from issues of the Journal of Democracy investigate why the Middle East is the only region of the world to have been largely untouched by the third wave of global democratizations since 1974. Political scientists, most from or working in western countries, look at such aspects as the decline of pluralism in Mubarak's Egypt, Iran's remarkable election, and the sources of enlightened Muslim thought. Annotation ?2004 Book News, Inc., Portland, OR (booknews.com).

Current developments in Iran are forcing a fundamental reassessment of the relationship between Islam and democracy and the processes of democratization in the Muslim world. While some scholars have argued that 'Islam' and 'democracy' are essentially incompatible, others have sought to portray the advent of political Islam as a transitional phenomenon to be overcome before democratization can take root. Ansari, in tracing the historical roots of political development in Iran, argues that what is in fact taking place is an intellectual synthesis of ideas drawing from both Western and traditional Iranian norms. The author analyzes the origins and dynamic of this development, and discusses the possible consequences for Iran and the region, as well as Iran's relationship with the wider world.

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 Studies, Sarah Lawrence College "Let's hope that many readers---not only academics but policymakers as well---will use this invaluable book." ---François Burgat, Director, French National Centre for Scientific Research (CNRS) and the Institute for Research and Study on the Arab and Muslim World (IREMAM), Aix-en-Provence, France "This is a wonderful, concise book by an accomplished and sophisticated political scientist who nonetheless manages to convey his interpretation of complex issues and movements to even those who have little background on the subject. It is impressive in its clarity, providing a badly needed text on political Islam that's accessible to college students and the general public alike." ---Shibley Telhami, Anwar Sadat Professor for Peace and Development, University of Maryland, and Senior Fellow, Brookings Institution Mohammed Ayoob is University Distinguished Professor of International Relations with a joint appointment in James Madison College and the Department of Political Science at Michigan State University. He is also Coordinator of the Muslim Studies Program at Michigan State University.

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.

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.

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.

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.

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.

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.

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 emphasises 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.

Around the developing world, political leaders face a dilemma: the very information and communication technologies that boost economic fortunes also undermine power structures. Globally, one in ten internet users is a Muslim living in a populous Muslim community. In these countries, young people are developing political identities online, and digital technologies are helping civil society build systems of political communication independent of the state and beyond easy manipulation by cultural or religious elites. With unique data on patterns of media ownership and technology use, *The Digital Origins of Dictatorship and Democracy* demonstrates how, since the mid-1990s, information technologies have had a role in political transformation. Democratic revolutions are not caused by new information technologies. But in the Muslim world, democratization is no longer possible without them.

"Frederic Volpi digs deeper than any other author to date into the myriad latent issues behind the category of 'political Islam' and offers us nothing less than the best available map to navigate political tensions and conceptual ambiguities."-Armando Salvatore, author of *The Public Sphere: Liberal Modernity, Catholicism, Islam* --

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.

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.

Indonesia's Islamic organizations sustain the country's thriving civil society, democracy, and reputation for tolerance amid diversity. Yet scholars poorly understand how these organizations envision the accommodation of religious difference. What does tolerance mean to the world's largest Islamic organizations? What are the implications for democracy in Indonesia and the broader Muslim world? Jeremy Menchik argues that answering these questions requires decoupling tolerance from liberalism and investigating the historical and political conditions that engender democratic values. Drawing on archival documents, ethnographic observation, comparative political theory, and an original survey, *Islam and Democracy in Indonesia* demonstrates that Indonesia's Muslim leaders favor a democracy in which individual rights and group-differentiated rights converge within a system of legal pluralism, a vision at odds with American-style secular government but common in Africa, Asia and Eastern Europe.

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.

This book is an accessible and comprehensive account of political Islam in the contemporary world. Providing a broad introduction to all major aspects of the interface of Islam and politics it combines an accessible style with sufficient depth for the academic classroom. Drawing on insights from comparative politics and Islamic studies, this book explains the complex interaction between Islam, society, the state, and processes of globalization. Preserving the previous editions' strong focus on key concepts from Islamic history as they relate to contemporary political Islam, this new edition includes coverage of important developments and updated country overviews from the Middle East, Central and South Asia, Southeast Asia, Europe and North America. Features include: Two new case studies on Southeast Asia and Europe. Exploration of the origins and development of ISIS, Al-Qaeda and various regional affiliates of the global Salafi-Jihadi movement. Coverage of contemporary debates about radicalization and violent extremism. Examination of questions of Islam's compatibility with democracy; the role of women; and Islamic perspectives on violence and conflict. Discussion of major theoretical debates in the literature on political Islam, the debate on Islamic exceptionalism and whether Islamist politics can be understood using the conventional tools of comparative political science and International Relations. These updates ensure the book remains the single best introduction to the topic of political Islam for students and scholars, foreign policy professionals and the general reader.

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.

The events of September 11 and the subsequent war on terrorism have provoked widespread discussion about the possibility of democracy in the Islamic world. Such topics as the meaning of jihad, the role of clerics as authoritative interpreters, and the place of human rights and toleration in Islam have become subjects of urgent public debate around the world. With few exceptions, however, this debate has proceeded in isolation from the vibrant traditions of argument within Islamic theology, philosophy, and law. *Islam and the Challenge of Democracy* aims to correct this deficiency. The book engages the reader in a rich discourse on the challenges of democracy in contemporary Islam. The collection begins with a lead essay by Khaled Abou El Fadl, who argues that democracy, especially a constitutional democracy that protects basic individual rights, is the form of government best suited to promoting a set of social and political values central to Islam. Because Islam is about submission to God and about each individual's responsibility to serve as His agent on Earth, Abou El Fadl argues, there is no place for the subjugation to human authority demanded by authoritarian regimes. The lead essay is followed by eleven others from internationally respected specialists in democracy and religion. They address, challenge, and engage Abou El Fadl's work. The contributors include John Esposito, Muhammad Fadel, Noah Feldman, Nader Hashemi, Bernard Haykel, Muqtedar Khan, Saba Mahmood, David Novak, William Quandt, Kevin Reinhart, and Jeremy Waldron.

September 11; vitriolic rhetoric against the United States by prominent Muslims; the war against terrorism shifts from Afghanistan to the Philippines and Indonesia. It is easy to believe Islam and Muslims are enemies of the West; it is also wrong. This sweeping survey of trends in the Muslim world contends that the issue is not whether Islam plays a central role in politics, but what Muslims want. To focus on radicalism and extremism blinds us from another trend: liberal political Islam. Proponents of liberal political Islam emphasize human rights and democracy, tolerance and cooperation. They face an 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.

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.

"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*.

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.

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.

This book is concerned with political Islam and in particular the global challenges posed by Islamists and Jihadists.

It is great luck to come across a book like Moorthy S. Muthuswamy's *Defeating Political Islam*. It contains all the answers to the questions looming over our widening and deepening presence in "AfPak" and more.... Mr. Muthuswamy's must-read chapter about India's debilitating fight against political Islam makes a compelling case for the United States to elevate India's role in fighting global jihad.... It all makes perfect sense; in some ways, it's even obvious.... Which isn't to say that [it] won't come as eye-popping revelation to its readers. I only hope they won't take the book's urgent message to heart too late.-WASHINGTON TIMES Here is a thorough and provocative discussion of the threat of the global jihad and Islamic supremacism in all its dimensions. Moorthy Muthuswamy deserves our gratitude for presenting a solidly argued exposition of what must be done in order to fight, and win, this conflict on ideological and political grounds, defending human rights and religious freedom from the threat posed to them by the jihadists. We can only hope that our political leaders and those of all the nations that are threatened by the jihad will heed his wise counsel before it is too late.-Robert Spencer, author of the New York Times bestsellers *The Politically Incorrect Guide to Islam (and the Crusades)* and *The Truth About Muhammad* In his book *Defeating Political Islam: The New Cold War* Moorthy Muthuswamy gives an excellent analysis of the threat the Islamic ideology poses to the West.... With this book, Muthuswamy not only identifies and analyzes the problem civilized democracies face with Islam, but he also aims to give possible ways to deal with it as well. This book is a must-read for everyone and an eye-opener for those who are not yet aware of the threat Islam poses to our Western civilization.-Geert Wilders, member of the Dutch Parliament; Political leader of the Party for Freedom (PVV); Internationally known for his outspoken views on Islam and the making of his short film *Fitna* Muthuswamy's lucid analysis identifies the axis of global jihadism - Iran, Saudi Arabia, and Pakistan. His succinct discussion further elaborates a practical geopolitical strategy to thwart their odious political Islamic agenda. This thoughtful and frank book should be read by all concerned with preservation of free democratic societies threatened by a resurgent onslaught of totalitarian jihad.-Andrew G. Bostom, editor of *The Legacy of Islamic Antisemitism: From Sacred Texts to Solemn History* and *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* Al Qaeda and its sympathizers are often viewed as isolated fanatics outside of the mainstream Muslim population-outlaws not only in the West but also in respectable Muslim nations. This book argues just the opposite: that in fact terrorism is the logical outgrowth of an international Islamic political agenda that is endorsed and funded by Islam's major players-Saudi Arabia, Iran, and Pakistan. Author Moorthy S. Muthuswamy labels these nations the Axis of Jihad. For decades, he says, they have been devoted to extending their spheres of influence in the name of religion. Utilizing a recent groundbreaking statistical analysis of Islamic doctrines and an analysis based upon the outlook of Muslims, he discusses the possibility that Islam is less a religion and more an ideology of conquest. Muthuswamy urges US policymakers to rethink the War on Terror along the lines of the successfully waged Cold War against communism. The nuclear physicist-author makes the following main point: Like the Cold War, this war is more a contest of ideas than armed conflict. Rather than placing the emphasis on military might and costly wars abroad, the West should invest the bulk of its effort in a science-based ideological war, one that is directed at discrediting the simplistic, conquest-oriented theological roots of Islamist indoctrination and jihadist politics. Muthuswamy also emphasizes the importance of a largely non-Muslim

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 political party with deeply religious ideology to liberalise and entertain democracy?

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 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 disenchanting 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.

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. For years, scholars hypothesized about what Islamists might do if they ever came to power. Now, they have answers: confusing ones. In the Levant, ISIS established a government by brute force, implementing an extreme interpretation of Islamic law. On the opposite end of the spectrum, Tunisia's Ennahda Party governed in coalition with two secular parties, ratified a liberal constitution, and voluntarily stepped down from power. In Egypt, the Muslim Brotherhood, the world's oldest Islamist movement, won power through free elections only to be ousted by a military coup. The strikingly disparate results of Islamist movements have challenged conventional wisdom on political Islam, forcing experts and Islamists to rethink some of their most basic assumptions. In *Rethinking Political Islam*, two of the leading scholars on Islamism, Shadi Hamid and William McCants, have gathered a group of leading specialists in the field to explain how an array of Islamist movements across the Middle East and Asia have responded. Unlike ISIS and other jihadist groups that garner the most media attention, these movements have largely opted for gradual change. Their choices, however, have been reshaped by the revolutionary politics of the region. The groups depicted in the volume capture the contradictions, successes, and failures of Islamism, providing a fascinating window into a rapidly changing Middle East. It is the first book to systematically assess the evolution of mainstream Islamist groups since the Arab uprisings and the rise of ISIS, covering 12 country cases. In each instance, contributors address key questions, including: gradual versus revolutionary approaches to change; the use of tactical or situational violence; attitudes toward the nation-state; and how ideology, religion, and political variables interact. For the first time in book form, readers will also hear directly from Islamist activists and leaders themselves, as they offer their own perspectives on the future of their movements. Islamists will have the opportunity to challenge the assumptions and arguments of some of the leading scholars of Islamism, in the spirit of constructive dialogue. *Rethinking Political Islam* includes three of the most important country cases outside the Middle East-Indonesia, Malaysia, and Pakistan-allowing readers to consider a greater diversity of Islamist experiences. The book's contributors have immersed themselves in the world of political Islam and conducted original research in the field, resulting in rich accounts of what animates Islamist behavior.

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