

## The Politics Of Pan Islam Ideology And Organization

Bridging African and Arab histories, this book examines the relationship between Islam, nationalism and the evolution of identity politics from late 19th Century to World War II. It provides a cross-national, cross-regional analysis of religious reform, nationalism, anti-colonialism from Zanzibar to Oman, North Africa and the Middle East. This book widens the scope of modern Arab history by integrating Omani rule in Zanzibar in the historiography of Arab nationalism and Islamic reform. It examines the intellectual and political ties and networks between Zanzibar, Oman, Algeria, Egypt, Istanbul and the Levant and the ways those links shaped the politics of identity of the Omani elite in Zanzibar. Out of these connections emerges an Omani intelligentsia strongly tied to the Arab cultural nahda and to movements of Islamic reform, pan-Islamism and pan-Arabism. The book examines Zanzibari nationalism, as formulated by the Omani intelligentsia, through the prism of these pan-Islamic connections and in the light of Omani responses to British policies in Zanzibar. The author sheds light on Ibadism - an overlooked sect of Islam - and its modern intellectual history and the role of the Omani elite in bridging Ibadism with pan-Islamism and pan-Arabism. Although much has been written about nationalism in the Arab world, this is the first book to discuss nationalism in Zanzibar in the wider context of religious reform and nationalism in the Arab world, and the first to offer a new framework of analysis to the study of pan-Islamic and

## Access Free The Politics Of Pan Islam Ideology And Organization

pan-Arab movements and nationalism.

This is a timely study of the international relations of Islamic states, dealing both with the evolving theory of pan-Islamism from classical to post-caliphal times and the foreign-policy practice of contemporary states, especially Saudi Arabia, Iran and Pakistan, from the colonial period to the global aftermath of September 11. With a concise but analytic style, the book engages one-by-one with the questions of political theory, political geography and political sociology as they relate to international Islam. Its primary empirical investigation is centred on the Organization of the Islamic Conference (OIC), a powerful pan-Islamic regime, sometimes referred to as the 'Muslim United Nations'. In its theoretical deliberations on Islam and the postmodern condition, the book reconstructs contemporary understandings of how religious ideas and identities influence international politics in the Islamic world. This book reflects upon the political philosophy of Muhammad Iqbal, a towering intellectual figure in South Asian history, revered by many for his poetry and his thought. He lived in India in the twilight years of the British Empire and, apart from a short but significant period studying in the West, he remained in Punjab until his death in 1938. The book studies Iqbal's critique of nationalist ideology and his attempts to chart a path for the development of the 'nation' by liberating it from the centralizing and homogenizing tendencies of the modern state structure. Iqbal frequently clashed with his contemporaries over his view of nationalism as 'the greatest enemy of Islam'. He constructed his own

## Access Free The Politics Of Pan Islam Ideology And Organization

particular interpretation of Islam – forged through an interaction with Muslim thinkers and Western intellectual traditions – that was ahead of its time, and since his death both modernists and Islamists have continued to champion his legacy.

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.

"Hadji Oemar Said Tjokroaminoto (1882--1934) was one of the leading Indonesian Muslim political figures in the early twentieth century. He was one of the prominent leaders in Sarekat Islam. Beginning in 1912, when he

## Access Free The Politics Of Pan Islam Ideology And Organization

firstly joined Sarekat Islam, Tjokroaminoto devoted all of his attention to the development of this organization as well as to the political movement in general at that time. This thesis deals with a number of Tjokroaminoto's conceptions of Islam and politics, which reflect his involvement in the political discourses of his time, especially with Communist and secular nationalist groups. His life and his works as well as the political conditions of his time are discussed in order to trace the sources that inspired his vision. In his political ideas, Tjokroaminoto expressed his conceptions of the worth of Indonesian people, socialism and education, as well as the way in which all these ideas are interrelated. His ideas on Islam, which are mainly inspired by his aspiration to create a united Indonesian Muslim community, were highly influential and provided a relatively early definition as to what political Islam should encompass. These ideas are more clearly expressed in his conceptions of the separation between Islam and politics, nationalism, pan-Islamism and the Ummah. Finally, his discussion of Islam and politics marked a new stage in the self-awareness of Indonesians. As such, his ideas were of key importance to the formulation of the movement's goals and its strategies." --

The third edition includes a new Part Five on the tensions between Arab nationalism and Islam arising from the crisis of the nation-state and of the delegitimation of Pan-Arab regimes. The effects of the Arab defeat in the Six-Day War 1967 and the rise of political Islam in the 1970s are the focus of the new part. The background of the analysis of the impact and

## Access Free The Politics Of Pan Islam Ideology And Organization

function of nationalism and its contribution to social and political change in the Third World, taking the rise of nationalism in the Middle East as a historical example. Professor Tibi concentrates on the period after the First World War, when many Arab intellectuals became disillusioned with Britain and France as a result of the occupation of their countries. One focus of this study are the writings and influence of Sati' al-Husri on Middle Eastern politics. Professor Tibi illustrates the connection between modern Arab nationalism and nineteenth-century German Romantic nationalism, which will be of particular interest to the English reader. Professor Tibi concludes that while nationalism has played a necessary and important role in the movement for national independence in the Middle East, it has since developed into an ideology which seems to obstruct further social and political emancipation. This third edition, brought completely up to date by a substantial new introduction and two new concluding chapters, will be of particular interest to historians and social scientists dealing with nationalism and crises of the nation-state as well as to students of the Middle East and contemporary Islam. Radical Arab nationalism emerged in the modern era as a response to European political and cultural domination, culminating in a series of military coups in the mid-20th century in Egypt, Algeria, Syria, Iraq, Yemen, and Libya. This movement heralded the dawn of modern, independent nations that would close the economic, social, scientific, and military gaps with the West while building a unity of Arab nations. But this dream failed. In fact, radical Arab nationalism became a barrier to civil

## Access Free The Politics Of Pan Islam Ideology And Organization

peace and national cohesion, most tragically demonstrated in the case of Syria, for two reasons: 1) national armies militarized nationalism and its political objectives; 2) these nations did not keep pace with the intellectual and political and cultural and social progress of European nations that offered, for example, freedom of speech and thought. It was the failure of radical Arab nationalism, Addi contends, that made the more recent political Islam so popular. But if radical nationalism militarized politics, the Islamists politicized religion. Today, the prevailing medieval interpretation of Islam, defended by the Islamists, prevents these nations from making progress and achieving the kind of social justice that radical Arab nationalism once promised. Will political Islam fail, too? Can nations ruled by political Islam accommodate modernity? Their success or failure, Addi writes, depends upon this question.

The recent resurgence of Islam in the Middle East is a far more complex phenomenon than is often suggested by those analyses which reduce recent developments in the area to no more than an intensification of religiosity. *Islam and Politics in the Modern Middle East* challenges that perception of the contemporary Middle East. It explores the nature of the Islamic revival and attempts to establish the original impulse behind particular instances of Islamic resurgence. It also examines the degree to which religious institutions have served as a mechanism for expressing secular demands and frustrations and investigates to what extent politics is a functional alternative to religion. First published in 1984. Few ideas have excited such passions over the years as Pan-Islam, and few have been the subject of so many contradictory interpretations. Based on a shared religious

## Access Free The Politics Of Pan Islam Ideology And Organization

sentiment, the politics of Muslim unity and solidarity have had to contend with the impact of both secularism and nationalism. Professor Landau's study, first published in 1990 as *The Politics of Pan-Islam*, is the first comprehensive examination of the politics of Pan-Islam, its ideologies and movements, over the last 120 years. Starting with the plans and activities of Abdülhamid II and his agents, he covers the fortunes of Pan-Islam up to and including the marked increase in Pan-Islamic sentiment and organization in the 1970s and 1980s. The study is based on a scholarly analysis of archival and other sources in many languages. It covers an area from Morocco in the west to India and Pakistan in the east and from Russia and Turkey to the Arabian Peninsula. It will provide a unique reference point for anyone wishing to understand the impact of Pan-Islam on international politics today.

Who are the Muslim Brotherhood and Hizbullah? What do the two movements - one Sunni and one Shi'a - have in common? Despite being classified by a number of countries as 'terrorist' organisations, both are in fact serious political players in the states in which they operate - Egypt and Lebanon. Both have, at various points, advocated pan-Islamism: the unity of Muslims under an Islamic state or caliphate, but, rather than considering them as extremist religious movements, Eva Dingel here studies them as players within the political process. She considers why, at certain points, they have chosen to play by the conventional political rules, while during other periods, they have applied different, more extreme, methods of political protest. Dingel's comparative history of two of the most prominent political Islamist movements sheds light on the complex - and often misunderstood - interaction between Islam and politics in the Middle East. This book is essential reading for anyone who wants to understand the changing dynamics of politics in the

# Access Free The Politics Of Pan Islam Ideology And Organization

Islamic world. --

Seema Alavi challenges the idea that all pan-Islamic configurations are anti-Western or pro-Caliphate. A pan-Islamic intellectual network at the cusp of the British and Ottoman empires became the basis of a global Muslim sensibility—a political and cultural affiliation that competes with ideas of nationhood today as it did in the last century.

From the first Arab-Islamic Empire of the mid-seventh century to the Ottomans, the last great Muslim empire, the story of the Middle East has been the story of the rise and fall of universal empires and, no less important, of imperialist dreams. So argues Efraim Karsh in this highly provocative book.

Rejecting the conventional Western interpretation of Middle Eastern history as an offshoot of global power politics, Karsh contends that the region's experience is the culmination of long-existing indigenous trends, passions, and patterns of behavior, and that foremost among these is Islam's millenarian imperial tradition. The author explores the history of Islam's imperialism and the persistence of the Ottoman imperialist dream that outlasted World War I to haunt Islamic and Middle Eastern politics to the present day. September 11 can be seen as simply the latest expression of this dream, and such attacks have little to do with U.S. international behavior or policy in the Middle East, says Karsh. The House of Islam's war for world mastery is traditional, indeed venerable, and it is a quest that is far from over.

This book deals with the Khilafat movement (1918-1924) in British India, which aimed at mobilizing pan-Islam for saving Ottoman Turkey from dismemberment and securing political reforms for India. It also examines the gradual transition of Muslim politics from pan-Islam to territorial nationalism.

The Hindu–Muslim conflict was a major problem during the nineteenth and the early twentieth centuries. This book shows how Mahatma Gandhi resolved the conflict and even united

## Access Free The Politics Of Pan Islam Ideology And Organization

the Hindus and the Muslims. It presents a detailed introduction to the Khilafat (Pan-Islamist) movement, a venture that Gandhi supported wholeheartedly. The discussion looks at Gandhi's non-cooperation movement, which, he believed, could help bridge the gap between the two communities. It discusses concepts such as mass civil disobedience and the Caliphate, and studies notable events such as the brief alliance between the British Raj and the Indian Muslims and the Mappila Rebellion. It also takes note of the responses of the British officials towards Gandhi's efforts and the confrontation that nearly occurred between the Viceroy and Gandhi. The book introduces readers to some of the people who participated and contributed to these events, including the Ali Brothers, Syed Ahmad Khan, and Ameer Ali. The research examines Pan-Islamic movement in Russia between 1905-1930, the main factors behind its appearance, peculiarities and its impact on other leading ideologies of that time such as Pan-Turkism, Pan-Turanism and Muslim National Communism through analyzing the official documents from Tsarist and Soviet sources, records of the All-Russian Muslim Congresses between 1905-1924, as well as the thoughts and activities of Russia's Muslim intellectuals, mainly 'Abd al-Rashid Ibrahimov, Musa Jureev, Ismail Gasprali and Mir Said Sultan-Galiev. In order to examine the works of Ibrahimov, Jureev and Gasprali, the researcher adopted an inductive and textual analysis method. The research found a huge gap between the official portrait of Pan-Islam, designed by the Tsarist and then enriched by the Soviet authorities, and its real appearance in Russia.

## Access Free The Politics Of Pan Islam Ideology And Organization

The Tsarist gendarmerie and secret service departments defined the entire intellectual, religious, social, educational and political activities of Russia's Muslims after 1905 as 'Pan-Islamism' or 'Pan-Turkism,' an anti-government movement. Yet, as the research exposes, Pan-Islamism in the thoughts of Russia's Muslim intellectuals was formulated as a peaceful ideology, no more than emphasizing the necessity for fraternity and solidarity among all Muslims of the world. Also, the research suggests that the extensive mushrooming of the call for Muslim unity at the beginning of the twentieth century in Russia should not be studied in isolation from the fundamental Islamic thoughts and universal values of Islam such as solidarity, justice, brotherhood and responsibility of the spiritual and political leaders toward other Muslims. Pan-Islamism in a Russian context was an attempt of local Muslims to reinstate the political dimensions of Islam in order to strengthen their legal, economic, religious, social and cultural positions against the danger emanating from Russian Imperialism. Moreover, it establishes that the consideration of Pan-Islamism as an interim period in the universal ideological development of nation formation process and the rise of nationalism is not applicable to the Russian case. Up to the 1920s, the large-scale movement towards unity of all layers of Muslim society of Russia went parallel with the growth of nationalism among the people, who

## Access Free The Politics Of Pan Islam Ideology And Organization

claimed to be firstly Muslim, then Turkic. Also, there was never, in the Russian case, a natural decline in the hold of religion due to the rise of ethnic national awareness. Lastly, the study underlines that the Western classical approach of 'modeling' Europe for every small or big event that occurred in other parts of the world led to the distortion of the original shape of Pan-Islamism in the Western (Russian) scholarship. Thus the research emphasizes on the need for an alternative approach for studying Pan-Islamism, as well as other political and social developments occurring in the Muslim world. International Society and the Middle East brings together a distinguished cast of theorists and Middle East experts to provide a comprehensive overview of the region's history and how its own traditions have mixed, often uncomfortably, with the political structures imposed by the expansion of Western international society.

This dissertation provides the first transnational genealogy of the individuals, ideas, and institutions that culminated in the adoption of Afghanistan's first constitution in 1923. Based on archival research in Afghanistan, Turkey, India, and Britain, the study uncovers the *longue durée* history behind the text, including the genesis of its drafting commission, its multinational contributors from Constantinople to Qandahar, and the challenges they overcame in producing the pioneering charter. Drawing on

## Access Free The Politics Of Pan Islam Ideology And Organization

records and manuscripts in Ottoman Turkish, Persian, Arabic, and Urdu, the study first traces the burgeoning tripartite ties between Ottomans, Afghans, and Indians from the aftermath of the 1857 Sepoy Rebellion to World War I. While historians of Pan-Islamism have tended to focus on radical ideologues and militant jihads, the emphasis on confrontation with the west has overlooked more subtle internal processes, such as the surge in students and scholars--as well as texts and ideas--traversing between the Ottoman and British empires at this time. Challenging conventional tropes of warring tribes and barren frontiers, I locate Afghanistan as a crucial juncture for such transnational social networks, and a center of debates about law, citizenship, and what it meant to be a modern Muslim. The dissertation culminates with the convergence of three simultaneous developments of profound historical impact in the greater Middle East: the collapse of the Ottoman empire, Afghanistan's independence from Britain in 1919, and the Indian Khil'fat Movement of 1919-1924. Amidst this dramatic backdrop of revolutionary politics and Pan-Islamic activism, I draw attention to an untold juridical history: the ensuing competition between Ottoman lawyers, Afghan administrators, and Indian jurists who converged in Kabul to market their expertise to the world's only fully-sovereign "Islamic state." It was the

## Access Free The Politics Of Pan Islam Ideology And Organization

synthesis of these legal actors and the diverse juridical histories they represented, I conclude, that ultimately produced Afghanistan's first constitution between 1919 and 1923. In unearthing the social and cultural origins of Afghanistan's first constitution, the dissertation contributes a long overdue corrective to the scarce scholarly literature on Afghan legal history. The study also problematizes literature on the modern Middle East that silences the non-Ottoman "periphery" as passive objects caught between the colonial rivalry of Britain and Russia. Such works, I show, ignore the contributions of other independent rulers in the region such as the B?rakzai dynasty in Kabul, including the Afghan monarchs Amir ?Abd al-Ra?m?n (1880-1901), Amir ?ab?b-All?h (1901-1919), and Amir Am?n-All?h (1919-1929) in particular. By examining the Afghan court's patronage of scholarly networks from Damascus to Delhi, I argue that this unique constitutional project cannot be reduced to European mimicry and obeisance, nor an identity politics of Pan-Islam triggered at the behest of the Ottomans. In this manner, the dissertation enriches Afghanistan studies beyond the confines of the Great Game, Cold War, or recent literature on "failed states." Instead, the study persuades us to rediscover Afghanistan with a different past--when Kabul represented a center of debates, cosmopolitanism, and contested visions of reform in the region. The

## Access Free The Politics Of Pan Islam Ideology And Organization

dissertation's focus on emergent transnational Islamic legal cultures--or juridical Pan-Islamism--between the late Ottoman empire, British India, and Afghanistan illustrates how modern notions of law, administration, and statecraft transcended politically-bounded territories. More specifically, the study sharpens our understanding of how urban centers within the vast socio-cultural zone stretching from the Balkans to Bengal came to be increasingly linked through specific networks, institutions, and processes of expertise associated with Islamic legal modernism. In tracing the social and institutional genealogy of the first Afghan constitution (1923), the dissertation examines how modern Muslim legal practices developing in Istanbul, Kabul, and greater Delhi in the long nineteenth century could simultaneously overlap, intersect, and co-evolve into distinct Ottoman, Afghan, and Indian juridical fields. Finally, as a socio-legal history it shows how a diverse cast of actors--Turks and Arabs, Indians and Persians, but most of all, Afghans--shaped the fields of constitutional law and politics in the greater Islamic world.

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

Combining international and domestic perspectives, this book analyzes the transformation of the Ottoman

## Access Free The Politics Of Pan Islam Ideology And Organization

Empire over the nineteenth and twentieth centuries. It views privatization of state lands and the increase of domestic and foreign trade as key factors in the rise of a Muslim middle class, which, increasingly aware of its economic interests and communal roots, then attempted to reshape the government to reflect its ideals.

Drawing on fieldwork in Iraq, Pakistan, India, Indonesia, and the Philippines, *Nationalism, Language, and Muslim Exceptionalism* compares the politics of six Muslim separatist movements, locating shared language and print culture as a central factor in Muslim ethnonational identity.

The intention of this book is to explore the relationship between an ideological idiom and the changing social movement in which it operates. The basic question is that of what roles an Islamic symbol complex played in different phases of the Palestinian nationalist movement, and what were the socio-economic factors which help to explain, and are themselves partially explained by, the appearance of these roles. Islam was ideologically 'appropriate' at different stages in the development of the movement, and this study examines in what way, and why. First published in 1982.

Landau's book is important in several respects. . . it provides exhaustive information on almost every pan-Turk publication and all of its authors and publicists. Landau appears to have consulted every conceivable source, including archives and

## Access Free The Politics Of Pan Islam Ideology And Organization

collections . . . In addition, the book is useful to students of pan-nationalism and nationalism, for Landau also expertly places all his information into a larger theoretical context. This contribution to the literature is invaluable. --Journal of Developing Areas . . . a most worthwhile work, . . . It . . . deserves to be in all library collections on the Middle East. --Perspectives on Political Science Landau has provided an up-to-date compendium of facts concerning the history of these nationalist ideas and movements. Students of nationalism in general and the politics of post-Soviet Central Asia and the Turkish Republic in particular will remain greatly indebted to [Landau] for some considerable time. --American Political Science Review An examination of relations between Turks in Turkey and their kin abroad--in Cyprus, the Balkans, and especially in the six ex-Soviet Muslim republics in the Caucasus and Central Asia. This book delineates the special relationship between the new republics and Turkey, which has altered the essence of Pan-Turkism from militant irredentism to practical solidarity in matters political, economic, and cultural.

This important study examines the religio-political relations between Indian Muslims and the Ottomans between 1877 and 1924, as well as the British attitude towards the Pan-Islamic developments.

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

## Access Free The Politics Of Pan Islam Ideology And Organization

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. Revealing how the one community of the faith in the Qur'an,

# Access Free The Politics Of Pan Islam Ideology And Organization

the umma, affects competing politics of identity in the Muslim world.

The years 1978 and 1979 were dramatic throughout south and western Asia. In Iran, the Pahlavi dynasty was toppled by an Islamic revolution. In Pakistan, Zulfikar Ali Bhutto was hanged by the military regime that toppled him and which then proceeded to implement an Islamization programme. Between the two lay Afghanistan whose "Saur Revolution" of April 1978 soon developed into a full scale civil war and Soviet intervention. The military struggle that followed was largely influenced by Soviet-US rivalry but the ideological struggle followed a dynamic of its own. Drawing on a wide range of sources, including such previously unused archival material as British Intelligence reports, this is a detailed study of the Afghan debate on the role of Islam in politics from the formation of the modern Afghan state around 1800 to the present day.

Saudi Arabia, homeland of Osama bin Laden and many 9/11 hijackers, is widely considered to be the heartland of radical Islamism. For decades, the conservative and oil-rich kingdom contributed recruits, ideologues and money to jihadi groups worldwide. Yet Islamism within Saudi Arabia itself remains poorly understood. Why has Saudi Arabia produced so many militants? Has the Saudi government supported violent groups? How strong is al-Qaida's foothold in the kingdom and does it threaten the regime? Why did Bin Laden not launch a campaign there until 2003? This 2010 book presents the first ever history of Saudi jihadism based on extensive fieldwork in the kingdom and primary sources in Arabic. It offers a powerful explanation for the rise of Islamist militancy in Saudi Arabia and sheds crucial new light on the history of the global jihadist movement.

South Asia is today the region inhabited by the largest number of Muslims---roughly 500 million. In the course of the

## Access Free The Politics Of Pan Islam Ideology And Organization

Islamisation process, which began in the eighth century, it developed a distinct Indo-Islamic civilisation that culminated in the Mughal Empire. While paying lip service to the power centres of Islam in the Gulf, including Mecca and Medina, this civilisation has cultivated its own variety of Islam, based on Sufism. Over the last fifty years, pan-Islamic ties have intensified between these two regions. Gathering together some of the best specialists on the subject, this volume explores these ideological, educational and spiritual networks, which have gained momentum due to political strategies, migration flows and increased communications. At stake are both the resilience of the civilisation that imbued South Asia with a specific identity, and the relations between Sunnis and Shias in a region where Saudi Arabia and Iran are fighting a cultural proxy war, as evident in the foreign ramifications of sectarianism in Pakistan. *Pan-Islamic Connections* investigates the nature and implications of the cultural, spiritual and socio-economic rapprochement between these two Islams.

An accessible, transregional exploration of how Islam and Asia have shaped each other's histories, societies and cultures from the seventh century to today.

*Politics of Piety* is a groundbreaking analysis of Islamist cultural politics through the ethnography of a thriving, grassroots women's piety movement in the mosques of Cairo, Egypt. Unlike those organized Islamist activities that seek to seize or transform the state, this is a moral reform movement whose orthodox practices are commonly viewed as inconsequential to Egypt's political landscape. Saba Mahmood's compelling exposition of these practices challenges this assumption by showing how the ethical and the political are indelibly linked within

## Access Free The Politics Of Pan Islam Ideology And Organization

the context of such movements. Not only is this book a sensitive ethnography of a critical but largely ignored dimension of the Islamic revival, it is also an unflinching critique of the secular-liberal assumptions by which some people hold such movements to account. The book addresses three central questions: How do movements of moral reform help us rethink the normative liberal account of politics? How does the adherence of women to the patriarchal norms at the core of such movements parochialize key assumptions within feminist theory about freedom, agency, authority, and the human subject? How does a consideration of debates about embodied religious rituals among Islamists and their secular critics help us understand the conceptual relationship between bodily form and political imaginaries? *Politics of Piety* is essential reading for anyone interested in issues at the nexus of ethics and politics, embodiment and gender, and liberalism and postcolonialism. In a substantial new preface, Mahmood addresses the controversy sparked by the original publication of her book and the scholarly discussions that have ensued.

As Cemil Aydin explains in this provocative history, it is a misconception to think that the world's 1.5 billion Muslims constitute a single religio-political entity. How did this mistaken belief arise, why is it so widespread, and how can its grip be loosened so that a more fruitful discussion about politics in Muslim societies can begin? Long before the tragic events of September 11, 2001, Islamic fundamentalism was exerting a significant influence in nearly every corner of the world. Bassam

## Access Free The Politics Of Pan Islam Ideology And Organization

Tibi, a widely recognized expert on Islam and Arab culture, offers an important and disquieting analysis of this particular synthesis of religion and politics. A Muslim and descendant of a famous Damascene Islamic scholar family, Tibi sees Islamic fundamentalism as the result of Islam's confrontation with modernity and not only--as it is widely believed--economic adversity. The movement is unprecedented in Islamic history and parallels the inability of Islamic nation-states to integrate into the new world secular order. For this updated edition, Tibi has written a new preface and lengthy introduction addressing Islamic fundamentalism in light of and since September 11.

[Copyright: 3a798ebd191d7eb51e4d2c630fbe9930](https://www.pdfdrive.com/the-politics-of-pan-islam-ideology-and-organization-ebook.html)