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KRYLRM - ARTHUR SIDNEY

By examining the intersection of Islamic law, state law, religion, and culture in the Egyptian nation-building process, *Recasting Islamic Law* highlights how the sharia, when attached to constitutional commitments, is reshaped into modern Islamic state law. Rachel M. Scott analyzes the complex effects of constitutional commit-

ments to the sharia in the wake of the Egyptian Revolution of 2011. She argues that the sharia is not dismantled by the modern state when it is applied as modern Islamic state law, but rather recast in its service. In showing the particular forms that the sharia takes when it is applied as modern Islamic state law, Scott pushes back against assumptions that introductions of the sharia into modern state law

result in either the revival of medieval Islam or in its complete transformation. Scott engages with premodern law and with the Ottoman legal legacy on topics concerning Egypt's Coptic community, women's rights, personal status law, and the relationship between religious scholars and the Supreme Constitutional Court. *Recasting Islamic Law* considers modern Islamic state law's discontinuities and its

continuities with premodern sharia.

Explores how, why and where an Islamic revival emerged in 1970s Egypt, and why this shift remains relevant today.

The Muslim Brotherhood is often represented in mainstream media as a theocratic organisation that preaches Qur'an-based violence and is out to grab power in the West. As this book shows, such representations are wrought with prejudice and oversimplification; the organisation is in reality much more dynamic and diverse. Its goals, ideology and influence have never been static and vary greatly amongst its descendants in both Europe and the Middle East. Joas Wagemakers introduces the reader to this fascinating organisation and the major ideological and historical developments that it has gone through since its emergence in 1928.

How violent events and autocratic parties trigger democratic change How do democracies emerge? Shock to the System presents a novel theory of democratization that focuses on how events like coups, wars, and elections disrupt autocratic regimes and trigger democratic change. Employing the broadest qualitative and quantitative analyses of democratization

to date, Michael Miller demonstrates that more than nine in ten transitions since 1800 occur in one of two ways: countries democratize following a major violent shock or an established ruling party democratizes through elections and regains power within democracy. This framework fundamentally reorients theories on democratization by showing that violent upheavals and the preservation of autocrats in power—events typically viewed as antithetical to democracy—are in fact central to its foundation. Through in-depth examinations of 139 democratic transitions, Miller shows how democratization frequently follows both domestic shocks (coups, civil wars, and assassinations) and international shocks (defeat in war and withdrawal of an autocratic hegemon) due to autocratic insecurity and openings for opposition actors. He also shows how transitions guided by ruling parties spring from their electoral confidence in democracy. Both contexts limit the power autocrats sacrifice by accepting democratization, smoothing along the transition. Miller provides new insights into democratization's predictors, the limited gains from events like the Arab Spring, the best routes to democratization

for long-term stability, and the future of global democracy. Disputing commonly held ideas about violent events and their effects on democracy, Shock to the System offers new perspectives on how regimes are transformed.

Since the Arab Spring, militaries have received renewed attention regarding their intervention into politics of Middle Eastern and South Asian states. This book examines the factors which influence military intervention and withdrawal from politics—namely, United States and Soviet/Russian economic and military aid—and how this affects democratic transitions and consolidation. The militaries of Algeria, Egypt, Pakistan, and Turkey, have used nationalism to justify their interventions into politics while ensuring that withdrawal would only occur if national identity were protected. This book examines important states in the Islamic World which have experienced similar historical trajectories, briefly experimented with democracy, and had the military become a dominant institution in the state. All four countries differ in their levels of ethnic conflict, importance placed on the country by the interna-

tional community, and internal security concerns. The common result of international influence on political development, however, is that the military will take a keener interest in politics and be more reluctant to disengage.

What have the concepts of modernity and secularization meant for Islamic tradition, culture and society? How have the discourses which surround all of these issues influenced Muslim self-perception and individual identity? There have been many attempts to describe and analyse the encounter between Islam and modernity in the Middle East, but few have been able so effectively to explore the impact this has on the idea and reality of religious identity and individual religiosity. Maha F. Habib examines modernity from this angle, offering socio-cultural, philosophical and literary perspectives. She assesses how this is played out in Egypt, analysing cultural changes in the country through its intellectual thought and literature, from the nineteenth century to the present day. Her references to the works of Muhammad Abdu, Muhammad Husayn Haykal, 'Abbas Mahmud al-'Aqqad, Naguib Mahfouz, Alaa al-Aswany and Salwa Bakr reveal contempo-

rary issues and concerns which will interest those researching the cultural and social milieu of modern Egypt.

In 1989, Francis Fukuyama famously announced the "end of history." The Berlin Wall had fallen; liberal democracy had won out. But what of illiberal democracy--the idea that popular majorities, working through the democratic process, might reject gender equality, religious freedoms, and other norms that Western democracies take for granted? Nowhere have such considerations become more relevant than in the Middle East, where the uprisings of 2011 swept the Muslim Brotherhood and other Islamist groups to power. In *Temptations of Power*, Shadi Hamid draws on hundreds of interviews with leaders and activists from across the region to advance a new understanding of how Islamist movements change over time. He puts forward the bold thesis that repression "forced" Islamists to moderate their politics, work in coalitions, de-emphasize Islamic law, and set aside the dream of an Islamic state. Meanwhile, democratic openings in the 1980s--and again during the Arab Spring---pushed Islamists back toward their original conservatism. With the uprisings of 2011,

Islamists found themselves in an enviable position, but one for which they were unprepared. Groups like the Brotherhood combine the features of both political parties and religious movements, leading to an inherent tension they have struggled to resolve. However pragmatic they may be, their ultimate goal remains the Islamization of society. When the electorate they represent is conservative as well, they can push their own form of illiberal democracy while insisting they are carrying out the popular will. This can lead to overreach and significant backlash. Yet, while the Egyptian coup and the subsequent crackdown were a devastating blow for the Islamist "project," obituaries of political Islam are premature. As long as the battle over the role of religion in public life continues, Islamist parties in countries as diverse as Egypt, Tunisia, and Jordan will remain an important force whether in the ranks of opposition or the halls of power. But what are the key factors driving their evolution? A timely and provocative reassessment, Hamid's account serves as an essential compass for those trying to understand where the region's varied Islamist groups have come from and where

they might be headed.

Constitutionalism, Human Rights, and Islam after the Arab Spring offers a comprehensive analysis of the impact that new and draft constitutions and amendments - such as those in Jordan, Morocco, Syria, Egypt, and Tunisia - have had on the transformative processes that drive constitutionalism in Arab countries. This book aims to identify and analyze the key issues facing constitutional law and democratic development in Islamic states, and offers an in-depth examination of the relevance of the transformation processes for the development and future of constitutionalism in Arab countries. Using an encompassing and multi-faceted approach, this book explores underlying trends and currents that have been pivotal to the Arab Spring, while identifying and providing a forward looking view of constitution making in the Arab world.

By focusing on the construction and practice of democracy aid, this book shows how democracy aid can reinforce, rather than challenge authoritarian regimes.

The transformations which are taking place in the Arab world are dynamic pro-

cesses characterised by a number of variables that one can refer to as actors and factors. The implications of the Arab uprisings are important for the world at large; the Arab world's successes, and failures, at this crucial moment may well serve as a model for other nations. Political and Constitutional Transitions in North Africa focuses on five Northern African countries- Tunisia, Egypt, Morocco, Libya and Algeria- examining specific institutions and actors participating in the political upheavals in North Africa since 2011, and placing them in a comparative perspective in order to better understand the processes at work. This book addresses issues pertinent to North African and Middle Eastern Studies, comparative constitutional law, political science and transitional studies and it contains contributions by experts in all these fields. Providing a significant contribution to the understanding of events that followed the immolation of Mohamed Bouazizi in Tunisia, this book is a valuable contribution to North African Studies, Middle Eastern Studies, Comparative Constitutional Law and Transitional Studies.

Examines the underground and overlooked actors and activities of liberal ac-

tivism and liberal counter-cultures in the modern Arab world.

The recent revolution in Egypt has shaken the Arab world to its roots. The most populous Arab country and the historical center of Arab intellectual life, Egypt is a linchpin of the US's Middle East strategy, receiving more aid than any nation except Israel. This is not the first time that the world and has turned its gaze to Egypt, however. A half century ago, Egypt under Nasser became the putative leader of the Arab world and a beacon for all developing nations. Yet in the decades prior to the 2011 revolution, it was ruled over by a sclerotic regime plagued by nepotism and corruption. During that time, its economy declined into near shambles, a severely overpopulated Cairo fell into disrepair, and it produced scores of violent Islamic extremists such as Ayman al-Zawahiri and Mohammed Atta. In *The Struggle for Egypt*, Steven Cook--a Senior Fellow at the Council on Foreign Relations--explains how this parlous state of affairs came to be, why the revolution occurred, and where Egypt might be headed next. A sweeping account of Egypt in the modern era, it incisively chronicles all of the nation's central

historical episodes: the decline of British rule, the rise of Nasser and his quest to become a pan-Arab leader, Egypt's decision to make peace with Israel and ally with the United States, the assassination of Sadat, the emergence of the Muslim Brotherhood, and--finally--the demonstrations that convulsed Tahrir Square and overthrew an entrenched regime. Throughout Egypt's history, there has been an intense debate to define what Egypt is, what it stands for, and its relation to the world. Egyptians now have an opportunity to finally answer these questions. Doing so in a way that appeals to the vast majority of Egyptians, Cook notes, will be difficult but ultimately necessary if Egypt is to become an economically dynamic and politically vibrant society.

Despite its authoritarian political structure, Egypt's government has held competitive, multi-party parliamentary elections for more than 30 years. This book argues that, rather than undermining the durability of the Mubarak regime, competitive parliamentary elections ease important forms of distributional conflict, particularly conflict over access to spoils. In a compre-

hensive examination of the distributive consequences of authoritarian elections in Egypt, Lisa Blaydes examines the triadic relationship between Egypt's ruling regime, the rent-seeking elite that supports the regime, and the ordinary citizens who participate in these elections. She describes why parliamentary candidates finance campaigns to win seats in a legislature that lacks policymaking power, as well as why citizens engage in the costly act of voting in such a context.

The first book to explore the modern history of Islam in South Asia The first modern state to be founded in the name of Islam, Pakistan was the largest Muslim country in the world at the time of its establishment in 1947. Today it is the second-most populous, after Indonesia. Islam in Pakistan is the first comprehensive book to explore Islam's evolution in this region over the past century and a half, from the British colonial era to the present day. Muhammad Qasim Zaman presents a rich historical account of this major Muslim nation, insights into the rise and gradual decline of Islamic modernist thought in the South Asian region, and an understanding of how Islam has fared in the contemporary world. Much

attention has been given to Pakistan's role in sustaining the Afghan struggle against the Soviet occupation in the 1980s, in the growth of the Taliban in the 1990s, and in the War on Terror after 9/11. But as Zaman shows, the nation's significance in matters relating to Islam has much deeper roots. Since the late nineteenth century, South Asia has witnessed important initiatives toward rethinking core Islamic texts and traditions in the interest of their compatibility with the imperatives of modern life. Traditionalist scholars and their institutions, too, have had a prominent presence in the region, as have Islamism and Sufism. Pakistan did not merely inherit these and other aspects of Islam. Rather, it has been and remains a site of intense contestation over Islam's public place, meaning, and interpretation. Examining how facets of Islam have been pivotal in Pakistani history, Islam in Pakistan offers sweeping perspectives on what constitutes an Islamic state.

In the decades leading up to the Arab Spring in 2011, when Hosni Mubarak's authoritarian regime was swept from power in Egypt, Muslim women took a leading role in developing a robust Islamist pres-

ence in the country's public sphere. *Soft Force* examines the writings and activism of these women—including scholars, preachers, journalists, critics, actors, and public intellectuals—who envisioned an Islamic awakening in which women's rights and the family, equality, and emancipation were at the center. Challenging Western conceptions of Muslim women as being oppressed by Islam, Ellen McLarney shows how women used "soft force"—a women's jihad characterized by nonviolent protest—to oppose secular dictatorship and articulate a public sphere that was both Islamic and democratic. McLarney draws on memoirs, political essays, sermons, newspaper articles, and other writings to explore how these women imagined the home and the family as sites of the free practice of religion in a climate where Islamists were under siege by the secular state. While they seem to reinforce women's traditional roles in a male-dominated society, these Islamist writers also reoriented Islamist politics in domains coded as feminine, putting women at the very forefront in imagining an Islamic polity. Bold and insightful, *Soft Force* transforms our understanding of women's rights, women's liberation, and

women's equality in Egypt's Islamic revival.

What, exactly, is secularism? What has the West's long familiarity with it inevitably obscured? In this work, Hussein Ali Agrama tackles these questions. Focusing on the fatwa councils and family law courts of Egypt just prior to the revolution, he delves deeply into the meaning of secularism itself and the ambiguities that lie at its heart.

From Independence to Revolution tells the story of the complicated relationship between the Egyptian population and the nation's most prominent political opposition—the Islamist movement. Most commentators focus on the Muslim Brotherhood and radical jihadists constantly vying for power under successive authoritarian rulers, from Gamal Abdul Nasser to General Abdel Fattah el-Sisi. Yet the relationship between the Islamists and Egyptian society has not remained fixed. Instead, groups like the Muslim Brotherhood, radical jihadists and progressive Islamists like Tayyar al Masri have varied in their responses to Egypt's socio-political transformation over the last sixty years, thereby attracting different

sections of the Egyptian electorate at different times. From bread riots in the 1970s to the 2011 Tahrir Square uprising and the subsequent election of the Muslim Brotherhood's Mohamed Morsi in 2012, Egypt's Islamists have been countering authoritarian elites since colonial independence. This book is based on the author's fieldwork interviews in Egypt and builds on comparative political approaches to the topic. It offers an account of Egypt's contesting actors, demonstrating how a consistently fragmented Islamist movement and an authoritarian state have cemented political instability and economic decline as a persistent trend.

The global movement of culture and religion has brought about a serious challenge to traditional constitutional secularism. This challenge comes in the form of a political and institutional struggle against secular constitutionalism, and a two pronged assault on the very legitimacy and viability of the concept. On the one hand, constitutional secularism has been attacked as inherently hostile rather than neutral toward religion; and, on the other hand, constitutional secularism has been criticized as inevitably favouring one reli-

gion (or set of religions) over others. The contributors to this book come from a variety of different disciplines including law, anthropology, history, philosophy and political theory. They provide accounts of, and explanations for, present predicaments; critiques of contemporary institutional, political and cultural arrangements, justifications and practices; and suggestions with a view to overcoming or circumventing several of the seemingly intractable or insurmountable current controversies and deadlocks. The book is separated in to five parts. Part I provides theoretical perspectives on the present day conflicts between secularism and religion. Part II focuses on the relationship between religion, secularism and the public sphere. Part III examines the nexus between religion, secularism and women's equality. Part IV concentrates on religious perspectives on constraints on, and accommodations of, religion within the precincts of the liberal state. Finally, Part V zeroes in on conflicts between religion and secularism in specific contexts, namely education and freedom of speech.

Egypt's Christians, the Copts, are the largest Christian community in the Middle

East. While they have always been considered an integral component of the Egyptian nation, their precise status within Egyptian politics and society has been subject to ongoing debates from the Twentieth Century to present day. Part of the legacy of the Mubarak era (1980-2011) in Egypt is the unsettled state of Muslim-Christian relations and the increasing volatility of sectarian tensions, which also overshadowed the first years of the post-Mubarak period. The Coptic Question in the Mubarak Era delves into the discourses that dominated public debates and the political agenda-setting during the Mubarak era, explaining why politicians and the public in Egypt have had such enormous difficulties in recognizing the real roots of sectarian strife. This "Coptic question" is a complex set of issues, ranging from the petty struggles of daily Egyptian life in a bi-religious society to intricate legal and constitutional questions (family law, conversion, and church-building), to the issue of the political participation of the Coptic minority. Through these subjects, the book explores a larger debate about Egyptian national identity. With special attention paid to the neglected diversity of voices

within the Coptic community, *The Coptic Question in the Mubarak Era* uncovers the historical layers of the situation to provide a comprehensive analysis of the political and social underpinnings of this timely issue.

The brief rise and precipitous fall of "Islamic liberalism" just a few short years ago, the "Turkish Model" was being hailed across the world. The *New York Times* gushed that prime minister Recep Tayyip Erdogan and his Justice and Development Party (AKP) had "effectively integrated Islam, democracy, and vibrant economics," making Turkey, according to the International Crisis Group, "the envy of the Arab world." And yet, a more recent CNN headline wondered if Erdogan had become a "dictator." In this incisive analysis, Cihan Tugal argues that the problem with this model of Islamic liberalism is much broader and deeper than Erdogan's increasing authoritarianism. The problems are inherent in the very model of Islamic liberalism that formed the basis of the AKP's ascendancy and rule since 2002—an intended marriage of neoliberalism and democracy. And this model can also only be understood as a response to regional politics—e-

specially as a response to the “Iranian Model”—a marriage of corporatism and Islamic revolution. The Turkish model was a failure in its home country, and the dynamics of the Arab world made it a tough commodity to export. Tugal’s masterful explication of the demise of Islamic liberalism brings in Egypt and Tunisia, once seen as the most likely followers of the Turkish model, and provides a path-breaking examination of their regimes and Islamist movements, as well as paradigm-shifting accounts of Turkey and Iran.

"A half century ago, Egypt under nasser became the putative leader of the Arab world and a beacon for developing nations. Yet in the decades prior to the 2011 revolution, it was ruled over by a sclerotic regime plagued by nepotism and corruption. During that time, its economy declined into near shambles, a severely overpopulated Cairo fell into disrepair, and it produced scores of violent Islamic extremists ... In The struggle for Egypt, now with a new epilogue on the post-Mubarak era, noted regional specialist Steven A. Cook provides a sweeping and incisive account of how this parlous state of affairs

came to be, why the revolution occurred, and where Egypt might be headed next." - From p. 4 of cover.

With almost every news broadcast, we are reminded of the continuing instability of the Middle East, where state collapse, civil wars, and terrorism have combined to produce a region in turmoil. If the Middle East is to achieve a more stable and prosperous future, Egypt—which possesses the region's largest population, a formidable military, and considerable soft power—must play a central role. *Modern Egypt: What Everyone Needs to Know®* by Bruce Rutherford and Jeannie Sowers introduces readers to this influential country. The book begins with the 2011-2012 uprising that captured the world's attention before turning to an overview of modern Egyptian history. The book then focuses on present-day Egyptian politics, society, demography, culture, and religion. It analyzes Egypt's core problems, including deepening authoritarianism, high unemployment, widespread poverty, rapid population growth, and pollution. The book then concentrates on Egypt's relations with the United States, Israel, Arab states, and other world powers. *Modern Egypt* concludes by as-

sessing the country's ongoing challenges and suggesting strategies for addressing them. Concise yet sweeping in coverage, the book provides the essential background for understanding this fascinating country and its potential to shape the future of the Middle East.

This volume provides a comprehensive survey of the contemporary study of Islamic law and a critical analysis of its deficiencies. Written by outstanding senior and emerging scholars in their fields, it offers an innovative historiographical examination of the field of Islamic law and an ideal introduction to key personalities and concepts. While capturing the state of contemporary Islamic legal studies by chronicling how far the field has come, the Handbook also explains why certain debates recur and indicates fundamental gaps in our knowledge. Each chapter presents bold new avenues for research and will help readers appreciate the contested nature of key concepts and topics in Islamic law. This Handbook will be a major reference work for scholars and students of Islam and Islamic law for years to come.

"The main advantage of this monograph is that it attempts to conduct the most up-to--

date analysis possible of the present political situation in Egypt and the Middle East. Therefore we receive a monograph which allows us not only to look at the Arab Spring from a historical perspective, but primarily to reflect on the consequences of these past events that it was hoped would spark political reforms in Arab states and facilitate greater public participation in the system of governance. Thus, this publication allows the verification of many of the judgments and opinions expressed during the Arab Spring, on the possible direction of development of the political processes initiated by the massive social revolts in Arab countries."

With the outbreak of the Palestinian Intifadat al-Aqsa in September 2000 that followed the failure of the Camp David II summit, the chain of belligerent events took Egypt by surprise, and it faced a dilemma in its search for an appropriate policy towards the Palestinian-Israeli escalation. This study argues that Egypt's policy towards the second Intifada may best be understood by scrutinizing several circles of reference that directly affected its policy-making process throughout the long years

of the bloody Palestinian-Israeli conflict. These circles of reference comprise interests and calculations derived from: Egyptian internal issues, regional factors (Egypt's general role and position in the Arab world, and its relations with the Palestinians in particular), Egypt's relations with Israel, and its strategic ties with the United States. The growing strength and expansion of the global Islamic terrorist network that challenges the stability of the present Arab regimes constitutes a linchpin at every layer. Egypt's foreign policy is based on Realpolitik, that is, on pragmatic and material factors rather than on ideological or moral considerations. Safeguarding its national interests is Egypt's prime goal. In this regard, Egypt considers the peace with Israel as a strategic national asset. The abrogation of the peace treaty with Israel has never been an option, even during the worst days of the Intifada. Egypt has shown exemplary restraint throughout the conflict. Despite occasional harsh anti-Israeli statements aimed mainly at easing internal and external pressures, Egypt can, on the whole, be seen as a responsible and stabilizing factor vehemently striving to prevent regional escalation. This

study is based primarily on Egyptian sources, as well as interviews and conversations with senior members of the Al-Ahram Center for Strategic Studies. It also draws on other primary and secondary sources in Arabic, Hebrew, and English. The book will be essential reading for all scholars involved and engaged with the Israel-Arab conflict.

Cutting-edge scholarship on post-war Arab intellectual history that challenges conventional thinking about authoritarianism, religion and revolution in the modern Middle East.

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.

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.

The situation unfolding in Egypt and elsewhere in the Arab Middle East has important implications for the future of the Arab political order. For the first time, a secular but inclusive political alternative to Islamism has emerged. It has captured the political imagination of the emerging Arab middle class. It will shape the regional security environment. Its consequences are unpredictable but the greatest risk to the region is the marginalization and alienation of a movement that has raised and galvanized its political horizons. Robert Bowker In his book *Egypt and the Politics of Change in the Arab Middle East*, Professor Robert Bowker argues that if regimes fail to address effectively the demands for empowerment of its educated youth, they face the prospect of a tsunami-like current of instability and regression. Ambassador Bowker's new book achieves the challenging objective of making a contribution to scholarship on Egypt and the Arab world while being accessible to a general audience. He addresses the key drivers of change, such as globalization and Islamization, and the entrenched attitudes, behavior and institutions they confront. Drawing upon an impressive array of empirical

information, case studies and first hand observations, he both illustrates and assesses the contending forces and the likely outcomes of their confrontations. Robert Springborg, Naval Postgraduate School, Monterey, US [This book is] certain to be a valued and respected addition to the literature on the eve of a potentially transformational moment in Egyptian history and thus possibly for the Arab world as well. Jerrold D. Green, Pacific Council on International Policy, Los Angeles, US In this illuminating and informed book, Robert Bowker tackles the prospects for change in the contemporary Arab world. He persuasively argues that while long-term demographic, educational, and social transformations pose formidable challenges for the future, the important issues of political reform, Islamism, and regional security are contestable. The message that this book so engagingly conveys is that change is both inevitable and not necessarily to be feared. It is a refreshingly constructive, and timely, reminder for all who would see the new Middle East as destined to be volatile and precarious. James Piscatori, Durham University, UK Dr Bowker's study provides the best encapsulation and explanation of

changes in the Arab world's social and economic landscape in an age of faster and deeper interdependence. Measured and sober in its analysis, and challenging in its conclusions, it should be read by all those who want to have a better understanding of the Middle East in general, and Egypt in particular. Amin Saikal, The Australian National University Egypt and the Politics of Change in the Arab Middle East is a forward-looking analysis of the relationship between economic and political reform in Egypt, and of the evolving nature of Arab society and political culture both in Egypt and elsewhere. Writing from the perspective of a recently retired ambassador with extensive Arab regional experience, Robert Bowker discusses the potential impact of systemic resistance to pressures for greater transparency, accountability and political reform amid ongoing demographic, educational and generational changes. His analysis encompasses the military and security services, the influence of the shadow state and the impact of social surveillance, coercion and corruption. Looking ahead, he discusses emerging business models, returning Arab expatriates, the gradual empowerment of

women and the impact of Islam. He considers the political sustainability of economic reform, including the challenges facing marginalized groups. His analysis concludes by reviewing the regional security and political context of reform, the importance of political leadership over the coming decade and the role of external parties. Compelling, insightful and thought-provoking, the book provides

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.

This volume aims at confronting the image of the Middle East as a region that is fraught with totalitarian ideologies, authoritarianism and conflict. It gives voice and space to other, more liberal and adaptive narratives and discourses that endorse the right to dissent, question the status quo, and offer alternative visions for society.

Which way will Egypt go now that Hosni Mubarak's authoritarian regime has been swept from power? Will it become an Islam-

ic theocracy similar to Iran? Will it embrace Western-style liberalism and democracy? Egypt after Mubarak reveals that Egypt's secularists and Islamists may yet navigate a middle path that results in a uniquely Islamic form of liberalism and, perhaps, democracy. Bruce Rutherford draws on in-depth interviews with Egyptian judges, lawyers, Islamic activists, politicians, and businesspeople. He utilizes major court rulings, political documents of the Muslim Brotherhood, and the writings of Egypt's leading contemporary Islamic thinkers. Rutherford demonstrates that, in post-Mubarak Egypt, progress toward liberalism and democracy is likely to be slow. Essential reading on a subject of global importance, this edition includes a new introduction by Rutherford that takes stock of the Arab Spring and the Muslim Brotherhood's victories in the 2011-2012 elections.

The Crisis of Citizenship in the Arab World provides crucial insights into the current political, social and cultural crisis in the Middle East and North Africa by analysing histories, concepts, and practices of citizenship and the mechanisms that under-

mined them.

The liberatory sentiment that stoked the Arab Spring and saw the ousting of long-time Egyptian dictator Hosni Mubarak seems a distant memory. Democratically elected president Mohammad Morsi lasted only a year before he was forced from power to be replaced by precisely the kind of authoritarianism protesters had been railing against in January 2011. Paradoxically, this turn of events was encouraged by the same liberal activists and intelligentsia who'd pushed for progressive reform under Mubarak. This volume analyses how such a key contingent of Egyptian liberals came to develop outright illiberal tendencies. Interdisciplinary in scope, it brings together experts in Middle East studies, political science, philosophy, Islamic studies and law to address the failure of Egyptian liberalism in a holistic manner – from liberalism's relationship with the state, to its role in cultivating civil society, to the role of Islam and secularism in the cultivation of liberalism. A work of impeccable scholarly rigour, *Egypt and the Contradictions of Liberalism* reveals the contemporary ramifications of the state of liberalism in Egypt. In this book, Ahmed Tohamy analyses the

often-neglected trajectory that led up to the protests in Egypt that culminated in the fall of Hosni Mubarak in February 2011. Tohamy's assertion is that by examining the decade preceding this momentous event, we see that the youth movement far from being inert was extremely active. Tohamy uses the Social Movements Theory to argue how Egyptian youth became a new agent of change in the Middle East. By positioning the youth activists as dynamically engaging with their social and political contexts within a framework of opportunities and constraints, his analysis strikes at the heart of the debates concerning the nature and substance of revolution and its effects on state and society."

Why are there so few Muslim terrorists? With more than a billion Muslims in the world-many of whom supposedly hate the West and ardently desire martyrdom-why don't we see terrorist attacks every day? Where are the missing martyrs? These questions may seem counterintuitive, in light of the death and devastation that terrorists have wrought around the world. But the scale of violence, outside of civil war zones, has been far lower than the waves

of attacks that the world feared in the wake of 9/11. Terrorists' own publications complain about Muslims' failure to join their cause. *The Missing Martyrs* draws on government sources and revolutionary publications, public opinion surveys and election results, historical documents and in-depth interviews with Muslims in the Middle East and around the world to examine barriers to terrorist recruitment, including liberal Islam, revolutionary rivalries, and an inelastic demand for U.S. foreign policy. This revised edition, updated to include the self-proclaimed "Islamic State," concludes that fear of terrorism should be brought into alignment with the actual level of threat, and that government policies and public opinion should be based on evidence rather than alarmist hyperbole.

Would the Islamic State ever renounce violence? In the current political climate, the question seems preposterous. Yet, at the height of a terrorist campaign against tourists in Egypt during the 1990s, nobody expected that the group behind the attacks would issue and adhere to a nonviolence initiative. What drives groups to shift

between nonviolence and violence? When do opposition groups move away from armed action, and why do some organizations renounce violence permanently, whereas others refrain temporarily? In *The Violence Pendulum*, Ioana Emy Matesan offers a theory of tactical change that explains both escalation and de-escalation in order to answer these questions. Matesan's analysis traces the historical evolution of four Islamist groups: the Muslim Brotherhood and al-Gama'a al-Islamiyya in Egypt, and Darul Islam and Jemaah Islamiyah in Indonesia. Drawing from archival materials, interviews, and reports, she focuses on turning points in each organization. Ultimately, she finds that Islamist groups alter their tactics in response to the perceived need for activism, shifts in the cost of violent versus nonviolent resistance, and internal or external pressures on the organization. Groups turn to violence when grievances escalate, violent resistance is feasible and publicly tolerated, and there are internal or external pressures to act. In turn, groups renounce armed action when violence costs them too much, disillusionment eclipses the perceived need for continued activism, and

leaders are willing to rethink the tactics and strategies of the group. By uncovering the reasons for escalation and de-escalation across a range of political environments, *The Violence Pendulum* reshapes our understanding of how decisions are made--and how nonviolence can be achieved--in armed groups.

This exciting new book for students of Middle Eastern politics provides a comprehensive introduction to the complexities of the region, its politics and people. Combining a thematic framework for examining patterns of politics with individual chapters dedicated to specific countries, the book explores current issues within an historical context. Presenting information in an accessible and inclusive format, the book offers: coverage of the historical influence of colonialism and major world powers on the shaping of the modern Middle East a detailed examination of the legacy of Islam analysis of the political and social aspects of Middle Eastern life: alienation between state and society, poverty and so-

cial inequality, ideological crises and renewal case studies on countries in the Northern Belt (Turkey and Iran); the Fertile Crescent (Iraq, Syria and Lebanon, Israel and Palestine); and those West and East of the Red Sea (Egypt and the members of the Gulf Cooperation Council). extensive pedagogical features, including original maps and detailed further reading sections, provide essential support for the reader. A key introductory text for students of Middle Eastern politics and history at advanced undergraduate and postgraduate levels, this book will also be a significant reference for policy-makers and any motivated reader.

Many Muslim societies are in the throes of tumultuous political transitions, and common to all has been heightened debate over the place of shari`a law in modern politics and ethical life. Bringing together leading scholars of Islamic politics, ethics, and law, this book examines the varied meanings and uses of Islamic law, so as to

assess the prospects for democratic, plural, and gender-equitable Islamic ethics today. These essays show that, contrary to the claims of some radicals, Muslim understandings of Islamic law and ethics have always been varied and emerge, not from unchanging texts but from real and active engagement with Islamic traditions and everyday life. The ethical debates that rage in contemporary Muslim societies reveal much about the prospects for democratic societies and a pluralist Islamic ethics in the future. They also suggest that despite the tragic violence wrought in recent years by Boko Haram and the Islamic State in Iraq, we may yet see an age of ethical renewal across the Muslim world.

This book analyses the reform movement in Iran and the Egyptian opposition movement since the early 1990s in their historical contexts. It argues that the contemporary movements seen on the streets of the regions today represent the culmination of over twenty years of mobilisation by social movements.