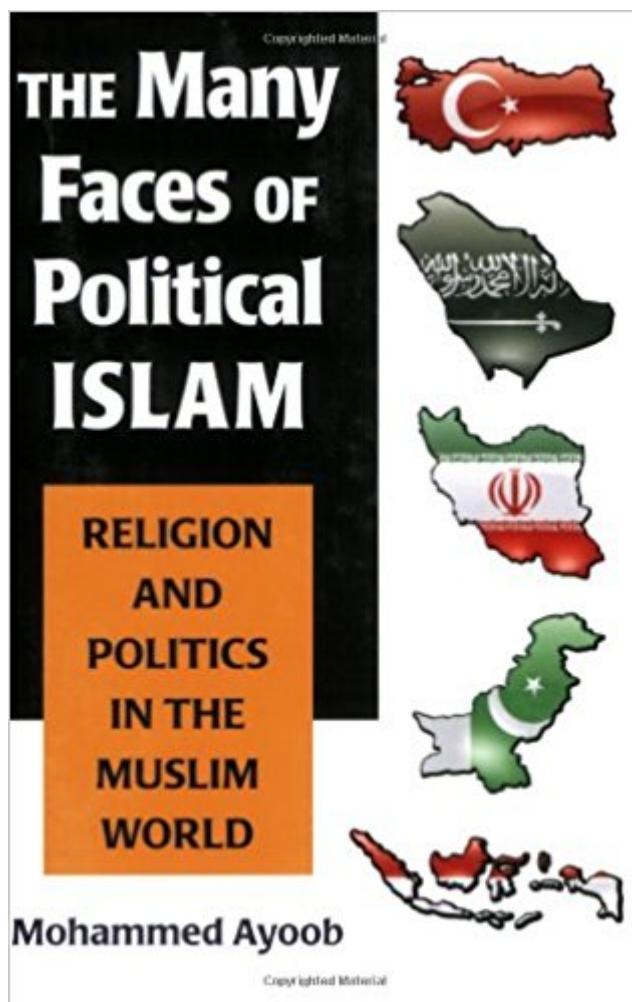


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The Many Faces Of Political Islam: Religion And Politics In The Muslim World



Synopsis

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."---FranÃ§ois 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.

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Customer Reviews

"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, holds the Christian A. Johnson Chair in Middle East and International Affairs at Sarah Lawrence"

Mohammed Ayoob is University Distinguished Professor of International Relations at Michigan State University.

Content Summary: Ayoob's book reviews the many political faces of Islam over several countries: Turkey, Indonesia, Pakistan, Iran, Saudi Arabia, Israel and Lebanon among them. He demonstrates that there is no one monolithic understanding of Islam the world-over, and that politically also there is also a diverse array of movements in Islam, from the democratic (such as Turkey), to the fringe terror groups such as Al-Qaeda (whose impact he says, on Islam, is actually quite limited). His intention was to write an introductory text on Islam and Politics, and in this he partially succeeds. It is a good book, but not necessarily accessible for beginning readers.

Analytical Review: I have to commend Ayoob for a deft and subtle understanding the nuances in religion and politics all over the Islamic world. Readers should be persuaded that there is in fact no one singular Islamic religious or political world-view, and that there is quite some diversity in the approaches and challenges

Muslims today are facing. Ayoob is strongest in his analytical overview (the how and why) but weakest in his concrete, historical overview (the who, what, and when). Quite frankly, I suspect many students who are novices who read this book will become lost in many places. For example, he assumes contextual knowledge of major figures such as Mustafa Kemal Ataturk, without giving them more than line or two. The Shah's overthrow, our support for the coup against Mossadeq, get only a line or two also - this knowledge is assumed not imparted, as is knowledge of Khomeini, Sadat, etc. In short he assumes a lot more concrete historical knowledge of Islamic societies than he actually relays, and this will unfortunately detract from the important impact of his thesis. Experts, go ahead and read - but novices I'd advise you to read up on your history first.

This is a fascinating book on the major political differences in select examples of predominantly Muslim countries. The author states that he has written this book to make the subject easier to understand for the layman, but it is still a book that benefits from careful reading and re-reading

it is a good book and I really benefited when I wrote my assignment at college.

Excellent!

Gives you a general idea about different Muslim countries and their politics. Was a class reading and I have to say I actually liked it.

Good book dealing with political Islam

Mr. Ayoob has just done readers in the U.S. a great service by writing this book. This book is essential reading for policy makers, students and anyone who really wants to understand what's going on in the Islamic world. The main problem with many books from the West on Islam and "Islamism" (political Islam) is that they are written from a Western perspective, and so they have inherent biases within them. This is of course a big part of the misunderstandings we have with this part of the world, the fact that we only see these societies and groups through the prism of our own standards and values which is not always concurrent with their own values. Indeed we seem to rarely ever be in synch with the realities of the area. This book puts political Islam into a vernacular that is ready for consumption by a U.S. audience. One of the most interesting things I found was the author's discussion of the affects that contact with democracy, no matter how limited the

democracy, has had on Islamic political groups. The Muslim Brotherhood, Hamas, Hizbullah and many other groups have had contact with some forms of democratic participation with varying degrees of success. The Muslim Brotherhood went from being a group that was suppressed to being allowed limited participation in elected government. When it became clear how much support they had they were once again violently suppressed. The question becomes will they continue down the path of moderation and participation or will their suppression lead to frustration and a recurrence of violence. The Mubarak and U.S. governments have a lot to say about what happens in the future to this group, if they decide that this group is to dangerous and must be suppressed there is a good chance that parts of the organization will become disillusioned and may resort to violence, but if they are allowed to become an active participant there is a real possibility that participation will have a further moderating affect. Of course when one looks at the example of how Hamas was treated the prospects do not look good. One of the main points from Mr. Ayoob's is just how much of a moderating affect democratic participation can have on Islamic groups as evidenced by Turkey's AKP party. In a strange twist it is now the secularists in Turkey who have become authoritarian while it is the moderate conservative Islamic parties that have become ingrained in the political system that seems to be the voice of reason and moderation. Unfortunately Hamas' experiment in democracy seems to be heading toward abject failure due to circumstances beyond their control. They have not been given the opportunity to really join in the democratic process since they have been assailed from outside from the very beginning of their electoral victory. This hypocrisy of the West has not gone unnoticed by the Muslim world. How the West purports to advocate democratization but only as long as the right groups get elected. The U.S. especially is generating ill will from this part of the world while at the same time pursuing policies that inhibit moderation. The rhetoric that comes from the U.S. about the moderating influence of democracy may well be true, but until we honestly pursue democratic change, no matter what the outcome for us, then we will be stuck with the same illegitimate, authoritarian regimes that are breeding grounds for disenchanted and potentially violent people. Islam is not inherently violent as some would have us believe, but just like all human beings given the right circumstances they can be forced into lashing out against the objects of their torment, whether that is authoritarian regimes or governments that back those regimes. Mr. Ayoob does an excellent job with very few pages detailing for the reader just how divergent political Islam really is. The author speaks of how we in the West tend to think of political Islam as being a "monolith", and he does an excellent job dispelling that myth and showing how each brand of Islamism, while many times espousing a universalistic agenda, is unique to its context. Each Islamic group incorporates different aspects and theories of Islam to suit their unique

situations. While there may be some violent, extremist elements they are a small minority. Many of these groups such as the AKP have shown themselves ready to join in the representative process and attempt to achieve their aims within the system. The author has given us plenty of examples of how democracy has a pronounced moderating affect on these Islamic organizations. It is up to us to focus our attention from the vocal and violent minority and focus our attention on helping the moderate majority, even when this help seems to be in contradiction to our own interests because in the end when these groups join the democratic process we all win. This is a fantastic book that needs to be read and reread. I am eagerly awaiting the next publishing from this author.

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