This book systematically assesses the value systems of active Muslims around the globe. Based on a multivariate analysis of recent World Values Survey data, it sheds new light on Muslim opinions and values in countries such as Indonesia, Iran, Tunisia, Egypt and Turkey. Due to a lack of democratic traditions, sluggish economic growth, escalating religiously motivated violence, and dissatisfaction with ruling elites in many Muslim countries, the authors identify a crisis and return to conservative values in the Muslim world, including anti-Semitism, religious and sexual intolerance, and views on democracy and secularism, business and economic matters. Based on these observations, they offer recommendations for policymakers and civil societies in Muslim countries on how to move towards tolerance, greater democratization and more rapid economic growth.

There are more Muslims in Indonesia than in any other country, but most people outside the region know little about the nation, much less about the practice of Islam among its diverse peoples or the religion's influence on the politics of the republic. In this illuminating publication, Robert Pringle explains the advent of Islam in Indonesia, its development, and especially its contemporary circumstances. The author's incisive writing provides the necessary background and demystifies the spectrum of politically active Muslim groups in Indonesia today. This book is concerned with political Islam and in particular the global challenges posed by Islamists and Jihadists.

There is a struggle for the hearts and minds of Muslims unfolding across the Islamic world. The conflict pits Muslims who support pluralism and democracy against others who insist such institutions are antithetical to Islam. With some 1.3 billion people worldwide professing Islam, the outcome of this contest is sure to be one of the defining political events of the twenty-first century. Bringing together twelve engaging essays by leading specialists focusing on individual countries, this pioneering book examines the social origins of civil-democratic Islam, its long-term prospects, its implications for the West, and its lessons for our understanding of religion and politics in modern times. Although depicted by its opponents as the product of political ideas "made in the West" civil-democratic Islam represents an indigenous politics that seeks to build a distinctive Islamic modernity. In countries like Turkey, Iran, Malaysia, and Indonesia, it has become a major political force. Elsewhere its influence is apparent in efforts to devise Islamic grounds for women's rights, religious tolerance, and democratic citizenship. Everywhere it has generated fierce resistance from religious conservatives. Examining this high-stakes clash, Remaking Muslim Politics breaks new ground in the comparative study of Islam and democracy. The contributors are Bahman Baktiari, Thomas Barfield, John R. Bowen, Dale F. Eickelman, Robert W. Hefner, Peter Mandaville, Augustus Richard Norton, Gwenn Okruhlik, Michael G. Peletz, Diane Singerman, Jenny B. White, and Muhammad Qasim Zaman.

Exploring the response and contributions of Muslims and Turkish Muslims to globalization?including areas such as democratization, scientific revolution, changing gender roles, and religious diversity?this study identifies the common values and visions of peace Muslims share. This study places specific analysis on the Glen movement?a growing approach to the reunification of faith and reason with hopes for a peaceful coexistence between liberal democracies and the religiously diverse. Civil Islam tells the story of Islam and democratization in Indonesia, the world's largest Muslim nation. Challenging stereotypes of Islam as antagonistic to democracy, this study of courage and reformation in the face of state terror suggests possibilities for democracy in the Muslim world and beyond. Democratic in the early 1950s and with rich precedents for tolerance and
civility, Indonesia succumbed to violence. In 1965, Muslim parties were drawn into the slaughter of half a million communists. In the aftermath of this bloodshed, a "New Order" regime came to power, suppressing democratic forces and instituting dictatorial controls that held for decades. Yet from this maelstrom of violence, repressed by the state and denounced by conservative Muslims, an Islamic democracy movement emerged, strengthened, and played a central role in the 1998 overthrow of the Soeharto regime. In 1999, Muslim leader Abdurrahman Wahid was elected President of a reformist, civilian government. In explaining how this achievement was possible, Robert Hefner emphasizes the importance of civil institutions and public civility, but argues that neither democracy nor civil society is possible without a civilized state. Against portrayals of Islam as inherently antipluralist and undemocratic, he shows that Indonesia's Islamic reform movement repudiated the goal of an Islamic state, mobilized religiously ecumenical support, promoted women's rights, and championed democratic ideals. This broadly interdisciplinary and timely work heightens our awareness of democracy's necessary pluralism, and places Indonesia at the center of our efforts to understand what makes democracy work.

In this volume, political scientists, religious scholars, legal theorists, and anthropologists examine the theory and practice of Indonesia's democratic transition and consider whether it can serve as a model for other Muslim countries. It looks at the events of 1998, when Indonesia's military government collapsed, igniting fears that economic, religious and political conflicts would complicate any democratic transition. It shows that, despite these concerns, in every year since 2006, the world's most populous Muslim country has received high marks from international democracy-ranking organisations.

Most scholarly works conducted within the period of post-New Order Indonesia have underlined the fact that Indonesian Islamists reject the notion of democracy; no adequate explanation nonetheless has been attempted thus far as to how and to what extent democracy is being rejected. This book is dedicated to filling the gap by examining the complex reality behind the Islamists' rejection of democracy. It focuses its analysis on two streams of Islamism: the two Islamist groups that seek "extra-parliamentary" means to achieve their goals, that is, MMI and HTI, and the PKS Islamists who choose the existing political party system as a means of their power struggle. As this book has demonstrated, there are times when the two streams of Islamism share a common platform of understanding and interpretation as well as an intersection where they are in conflict with one another. The interplay between contested meanings over particular theological matters on normative grounds and power contests among the Islamists proves to be critical in shaping this complexity. Topics such as the compatibility of Islam and democracy, and the question of whether democracy can be encouraged in the Middle East are looked at carefully. Contributors evaluate the circumstances under which democracy can be imposed by outside force, and ask what forces are driving the confrontation between the West and Islam, before looking at how this confrontation is likely to develop. --

"The struggle for ideological primacy within Islam is a fight that only Muslims themselves can wage, but the moderates are struggling for access to the public square. Muslim societies the world over have been intimidated, oppressed and manipulated by extremist ideologues and financiers for almost a half century. The only surviving civic culture you see today is the corrupt networks of government leaders and/or the Islamist infrastructure. In our quest for "liberty for all," we must level the playing field for mainstream Muslims who have no means to effectively contribute in the "marketplace of ideas." This conference in Jakarta provided leading Muslim voices of change their
chance to assert that modern day applications of Islamic doctrine are not incompatible with democracy and the development of vibrant, effective civil society institutions." ----

Hedieh Mirahmadi

An attorney by profession, Hedieh Mirahmadi has spent the past decade assisting moderate Muslim communities around the world to resist the ideological onslaught of Islamic extremism. She advises both government and civic leaders on the threat posed by the extremists, as well as on policies to transform stifled Muslim societies into progressive participants of a free society.

Jamaat-e-Islami Hind is the most influential Islamist organization in India today. Founded in 1941 by Syed Abul Ala Maududi with the aim of spreading Islamic values in the subcontinent, Jamaat and its young offshoot, the Student Islamic Movement of India or SIMI, have been watched closely by Indian security services since September 11. In particular, SIMI has been accused of being behind terrorist bombings. This book is the first in-depth examination of India's Jamaat-e-Islami and SIMI, exploring political Islam's complex relationship with democracy and providing a rare window into the Islamist trajectory in a Muslim-minority context. Irfan Ahmad conducted extensive ethnographic fieldwork at a school in the town of Aligarh, among student activists at Aligarh Muslim University, at a madrasa in Azamgarh, and during Jamaat's participation in elections in 2002. He deftly traces Jamaat's changing position in relation to India's secular democracy and the group's gradual ideological shift toward religious pluralism and tolerance. Ahmad demonstrates how the rise of militant Hindu nationalism since the 1980s--evident in the destruction of the Babri mosque and widespread violence against Muslims--led to SIMI's radicalization, its rejection of pluralism, and its call for jihad. Islamism and Democracy in India argues that when secular democracy is responsive to the traditions and aspirations of its Muslim citizens, Muslims in turn embrace pluralism and democracy. But when democracy becomes majoritarian and exclusionary, Muslims turn radical.

This book provides an in-depth analysis of public opinion patterns among Muslims, particularly in the Arab world. On the basis of data from the World Values Survey, the Arab Barometer Project and the Arab Opinion Index, it compares the dynamics of Muslim opinion structures with global publics and arrives at social scientific predictions of value changes in the region. Using country factor scores from a variety of surveys, it also develops composite indices of support for democracy and a liberal society on a global level and in the Muslim world, and analyzes a multivariate model of opinion structures in the Arab world, based on over 40 variables from 12 countries in the Arab League and covering 67% of the total population of the Arab countries. While being optimistic about the general, long-term trend towards democracy and the resilience of Arab and Muslim civil society to Islamism, the book also highlights anti-Semitic trends in the region and discusses them in the larger context of xenophobia in traditional societies. In light of the current global confrontation with radical Islamism, this book provides vital material for policy planners, academics and think tanks alike.

As with many newly democratic countries, Indonesia faces common problems such as crisis of leadership, ethnic and communal conflicts, and the clash of Islam and the West. Indonesia, Islam, and Democracy: Dynamics in a Global Context brings fresh insight to the growing influence of Islam which is often ignored by foreign observers. Azyumardi Azra, a noted historian, breaks away from the common analysis of the current political situation and uncovers the lineages of the influence of Islam in
Indonesian politics since the collapse of the Suharto era. About the Author Azyumardi Azra is Professor of History and Rector of Syarif Hidayatullah State Islamic University (UIN) in Jakarta. An internationally recognized scholar, he has presented papers in numerous conferences at home and abroad and has lectured at various universities such as NYU, Harvard, Oxford, Columbia, Leiden, Melbourne, Kyoto, Hawaii, at Manoa and many others. He is an honorary professor at Melbourne University (2004-9) and a member of the Board of Trustees of the International Islamic University in Islamabad, Pakistan. In April 2005 he was awarded Doctor Honoris Causa in Humane Letters from Carroll College, Helena, Montana, USA. He has written eighteen books, the latest is The Origin of Islamic Reformism in Southeast Asia.

Democracy in Muslim Societies: The Asian Experience explores the character of the political transformation and democratic transition in the Asian Muslim world. It asks whether democracy is appropriate and desirable as a political system for non-Western societies, and assesses the extent of actual democratization in each of the countries studied, namely, Bangladesh, Indonesia, Iran, Malaysia, Pakistan and Turkey. The book questions the widely held view that the socio-political ethos of Islam as a religion, and of Muslim countries as societal units, prevents Muslims from adopting democracy as a form of government. The contributors argue that this perception comes from post-9/11 studies of Arab states and that non-Arab Muslim populations in Asia and Africa do not fit the same mould. At the same time, it is clear that a single model of democracy cannot work across these six countries because each country has a different history and has tread on a different path in the quest for democracy. Ultimately, this book concludes that there is no fundamental incompatibility between Islam and democracy in the Asian Muslim societies.

Civil Islam Muslims and Democratization in Indonesia Princeton University Press

In the face of Islam’s own internal struggles, it is not easy to see who we should support and how. This report provides detailed descriptions of subgroups, their stands on various issues, and what those stands may mean for the West. Since the outcomes can matter greatly to international community, that community might wish to influence them by providing support to appropriate actors. The author recommends a mixed approach of providing specific types of support to those who can influence the outcomes in desirable ways.

Throughout the Middle East, and in the west as well, there has been much discussion concerning the notion of Islamic rule and the application of shari’ah by the state. Central to these debates are the three key themes that Mohammad Abed al-Jabri looks at in this book: democracy, human rights and law. Jabri, one of the most influential political philosophers in the contemporary Middle East, examines how these three concepts have been applied in the history of the Arab world, and shows that they are determined by political and social context, not by Islamic doctrine. Jabri argues that in order to develop democratic societies in which human rights are respected, the Arab world cannot simply rely on old texts and traditions. Nor can it import democratic models from the West. Instead, he says, a new tradition will have to be forged by today’s Arabs themselves, on their own terms. Through analysis of contemporary Arab ideology, its doubts about
democracy, whether human rights are universal and the role of women and minorities in Islamic society, he expounds on the most pertinent issues in modern political philosophy. This lively interrogation of the building blocks of western conceptions of a modern state is a classic text and is vital for all students of modern Islamic political thought.

Is Islam compatible with democracy? As authoritarian regimes have held on to power and political radicalism has proliferated in the Muslim world, the tendency has been to answer the question in the negative. A closer look at the inner dynamics in these societies reveals, however, that total pessimism about the future prospects of democracy in this part of the world is not altogether justified. Along rivers in Bali, small groups of farmers meet regularly in water temples to manage their irrigation systems. They have done so for a thousand years. Over the centuries, water temple networks have expanded to manage the ecology of rice terraces at the scale of whole watersheds. Although each group focuses on its own problems, a global solution nonetheless emerges that optimizes irrigation flows for everyone. Did someone have to design Bali’s water temple networks, or could they have emerged from a self-organizing process? Perfect Order—a groundbreaking work at the nexus of conservation, complexity theory, and anthropology—describes a series of fieldwork projects triggered by this question, ranging from the archaeology of the water temples to their ecological functions and their place in Balinese cosmology. Stephen Lansing shows that the temple networks are fragile, vulnerable to the cross-currents produced by competition among male descent groups. But the feminine rites of water temples mirror the farmers' awareness that when they act in unison, small miracles of order occur regularly, as the jewel-like perfection of the rice terraces produces general prosperity. Much of this is barely visible from within the horizons of Western social theory. The fruit of a decade of multidisciplinary research, this absorbing book shows that even as researchers probe the foundations of cooperation in the water temple networks, the very existence of the traditional farming techniques they represent is threatened by large-scale development projects.

The Islamic world, often regarded as an anathema to civil society, in fact has rich traditions of associational life pursuing “common good”. These religious resources have been reinterpreted for the enhancement of civic virtues and participatory politics in contemporary context, that is, democratization. Such pioneering efforts have been clearly observable in Muslim Southeast Asia. In November 1999, the Sasakawa Peace Foundation invited ten Muslim activists and scholars from the region to Japan for exchanging views and experiences among themselves and with Japanese participants. Here their papers and discussions are compiled into a book, Islam and Civil Society in Southeast Asia. Unparalleled in its range of topics and geographical scope, the sixth and final volume of The New Cambridge History of Islam provides a comprehensive overview of Muslim culture and society since 1800. Robert Hefner's thought-provoking account of the political and intellectual transformation of the Muslim
world introduces the volume, which proceeds with twenty-five essays by luminaries in their fields through a broad range of topics. These include developments in society and population, religious thought and Islamic law, Muslim views of modern politics and economics, education and the arts, cinema and new media. The essays, which highlight the diversity and richness of Islamic civilization, engage with regions outside the Middle East as well as within Islam's historic heartland. Narratives are clear and absorbing and will fascinate all those curious about the momentous changes that have taken place among the world's 1.4 billion Muslims in the last two centuries.

Gender relations in Muslim-majority countries have been subject to intense debate in recent decades. In some cases, Muslim women have fought for and won new rights to political participation, reproductive health, and education. In others, their agendas have been stymied. Yet missing from this discussion, until now, has been a systematic examination of how civil society groups mobilize to promote women's rights and how multiple components of the state negotiate such legislation. In Bargaining for Women's Rights, Alice J. Kang argues that reform is more likely to happen when the struggle arises from within. Focusing on how a law on gender quotas and a United Nations treaty on ending discrimination against women passed in Niger while family law reform and an African Union protocol on women's rights did not, Kang shows how local women's associations are uniquely positioned to translate global concepts of democracy and human rights into concrete policy proposals. And yet, drawing on numerous interviews with women's rights activists as well as Islamists and politicians, she reveals that the former are not the only ones who care about the regulation of gender relations. Providing a solid analytic framework for understanding conflict over women's rights policies without stereotyping Muslims, Bargaining for Women’s Rights demonstrates that, contrary to conventional wisdom, Islam does not have a uniformly negative effect on the prospects of such legislation.

Set against the backdrop of the Arab Spring, The Sharia State examines the Islamist concept of political order. This order is based on a new interpretation of sharia and has been dubbed "the Islamic state" by Islamists. The concept of "the Islamic state," has been elevated to a political agenda and it is this agenda that is examined here. In contrast to the prevailing view which sees the Arab Spring as a revolution, this book argues that the phenomenon has been neither a Spring, nor a revolution. The term 'Arab Spring,' connotes a just rebellion that led to toppling dictators and authoritarian rulers, yet in The Sharia State, Bassam Tibi challenges the unchecked assumption that the seizure of leadership by Islamists is a part of the democratization of the Middle East. Providing a new perspective on the relationship between the Arab Spring and democratization, this book is an essential read for students and scholars of Middle Eastern Studies, Islamic Studies and Politics.

Examines the impact of the Gulen movement on the contemporary Muslim world. Exploring the woefully neglected reality of Islam as a major cultural and religious facet of American and European politics and societies, Cesari examines how Muslims in the West are challenging the notion of an inevitable clash or confrontation. With nearly twelve million Muslims living in the larger countries of Western Europe and almost six million in America, the challenges of integrating newcomers within different countries, and the place of Islam in democratic and secular context in the post 9/11 context, have become more pertinent. Comparing the interaction of Muslims with their new countries, this book addresses the implications of increased Islamic visibility, violent clashes, beneficial cooperation, and questions within the Muslim community about their role and the role of Islam in democratic states. Pursuing a holistic approach to Muslims as a new minority within western democracy,
Cesari provides important insights. Beschrijving van het islamitische recht met een pleidooi voor modernisering.

Essay aus dem Jahr 2005 im Fachbereich Orientalistik / Sinologie - Indonesisch, Note: 68, University of Leeds, Veranstaltung: International Studies, Sprache: Deutsch. Abstract: In his controversial and often-cited book "The clash of civilizations and the remaking of world order," Harvard's Samuel Huntington several times stated that Islamic culture and society, which is inhospitable to Western liberal principles, is in large part to blame for the failure of democracy in the Muslim world. In the end, the former upbeat spokesperson for democracy's "third wave" concluded: "Democratic prospects in the Muslim republics are bleak." (1996: 29, 114, 193) The most populous Muslim republic of the world at a quick look seemed to be a telling proof of what Huntington said. Indonesia was ruled by the authoritarian regime of dictator Suharto in more than 30 years. After his fall, it was even more infamous for the human abuses in East Timor and Aceh, the Islamic opposition to a female president (1999), Bali bombings and the emergence of Islamic fundamentalism. However, in this essay, I argue that Indonesia is a vivid example of the compatibility of Islam and democracy. Contrary to being a conservative anti-democratic force, Islam in Indonesia has been "integral to democratization" (SAPC, 2004: 2) and become the single most important force for political change (Hefner, 2000: 18). My arguments will begin with a brief of the lack of democracy in the New Order (1967-1998) and the transition to democracy following it. Then I will provide another brief of an Indonesian Islam in different periods and its relationship with post-independence politics. Yet the core of my essay lies in the third section: the role of Islam in the transition to democracy in Indonesia, in which I will prove that Islam has played a critical part in the pro-democracy movement, in the research on the compatibility of Islam and democracy, in elections and in the building of a civil society in Indonesia... Finally, th

This book examines the role that political Islam plays in processes of democratization in the Muslim world, detailing the political processes that facilitate the collective learning of democratic ways of solving the practical problems of those polities. Democratization in the Muslim World represents an important contribution to the debate on democratization and political Islam that emphasises the synergetic effects and global reach of both Islamist and democratic politics. It comes to terms with the problematic relationship between Islam and democracy in the uncertain post-Cold War, post-9/11 world order by highlighting the malleability of Islamic discourses and of its institutional resources, as well as the diversity of the political strategies of incumbent regimes to remain in power. It combines key theoretical issues and country-specific studies of some of the most relevant Muslim polities of the post-Cold War and post-9/11 era. This text was previously published as a special issue of Democratization and will be of interest to students of Middle East politics, governance, democracy, and human rights.

In 2005, twelve cartoons mocking the prophet Mohammed appeared in the Danish newspaper Jyllands-Posten, igniting a political firestorm over demands by some Muslims that the claims of their religious faith take precedence over freedom of expression. Given the explosive reaction from Middle Eastern governments, Muslim clerics, and some Danish politicians, the stage was set for a backlash against Muslims in Denmark. But no such backlash occurred. Paradoxes of Liberal Democracy shows how the majority of ordinary Danish citizens provided a solid wall of support for the rights of their country's growing Muslim minority, drawing a sharp distinction between Muslim immigrants and Islamic fundamentalists and supporting the civil rights of Muslim immigrants as fully as those of fellow Danes—for example, Christian fundamentalists. Building on randomized experiments conducted as part of large, nationally representative opinion surveys, Paradoxes of Liberal Democracy also demonstrates how the moral covenant underpinning the welfare state simultaneously promotes equal treatment for some Muslim immigrants and opens the door to discrimination against others. Revealing the strength of
Denmark’s commitment to democratic values, Paradoxes of Liberal Democracy underlines the challenges of inclusion but offers hope to those seeking to reconcile the secular values of liberal democracy and the religious faith of Muslim immigrants in Europe. This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

The Muslim Brotherhood is one of the oldest and most influential Islamist movements. As the party ascends to power in Egypt, it is poised to adopt a new system of governance and state–society relations, the effects of which are likely to extend well beyond Egypt’s national borders. This book examines the Brotherhood’s visions and practices, from its inception in 1928, up to its response to the 2011 uprising, as it moves to redefine democracy along Islamic lines. The book analyses the Muslim Brotherhood’s position on key issues such as gender, religious minorities, and political plurality, and critically analyses whether claims that the Brotherhood has abandoned extremism and should be engaged with as a moderate political force can be substantiated. It also considers the wider political context of the region, and assesses the extent to which the Brotherhood has the potential to transform politics in the Middle East.

Since the terrorist attacks on 9/11, the political roles of religious institutions and groups have captured international attention. This book examines how religious institutions and organizations in various Asian countries are influencing democratic development and the shaping of government policies. Religious Organizations and Democratization covers Taiwan, Hong Kong, Mainland China, Korea, Thailand, the Philippines, Malaysia, Indonesia, and Japan. The chapters specifically address the engagement of Christian, Buddhist, Muslim, and other religious organizations in the advancement and/or hindrance of democratization in the region. The contributors consider such questions as: Why have some religious organizations played a decisive role in democratic transitions, while others remained politically dormant, and other still acted in conservative alliances to block democratic development? Why did some religious organizations that once were active and instrumental to democratic change lose their political vitality as soon as civil liberties were successfully introduced? And why did other religious organizations, irrespective of their roles in the process of democratic transition, emerge as key political forces in the civil society?

The Emancipation of Europe’s Muslims traces how governments across Western Europe have responded to the growing presence of Muslim immigrants in their countries over the past fifty years. Drawing on hundreds of in-depth interviews with government officials and religious leaders in France, Germany, Italy, the Netherlands, the United Kingdom, Morocco, and Turkey, Jonathan Laurence challenges the widespread notion that Europe’s Muslim minorities represent a threat to liberal democracy. He documents how European governments in the
1970s and 1980s excluded Islam from domestic institutions, instead inviting foreign powers like Saudi Arabia, Algeria, and Turkey to oversee the practice of Islam among immigrants in European host societies. But since the 1990s, amid rising integration problems and fears about terrorism, governments have aggressively stepped up efforts to reach out to their Muslim communities and incorporate them into the institutional, political, and cultural fabrics of European democracy. The Emancipation of Europe’s Muslims places these efforts--particularly the government-led creation of Islamic councils--within a broader theoretical context and gleans insights from government interactions with groups such as trade unions and Jewish communities at previous critical junctures in European state-building. By examining how state-mosque relations in Europe are linked to the ongoing struggle for religious and political authority in the Muslim-majority world, Laurence sheds light on the geopolitical implications of a religious minority’s transition from outsiders to citizens. This book offers a much-needed reassessment that foresees the continuing integration of Muslims into European civil society and politics in the coming decades.

Muslim Democracy explores the relationship between politics and religion in forty-seven Muslim-majority countries, focusing especially on those with democratic experience, such as Indonesia and Turkey, and drawing comparisons with their regional, non-Islamic counterparts. Unlike most studies of political Islam, this is a politically-focused book, more concerned with governing realities than ideology. By changing the terms of the debate from theology to politics, and including the full complement of Islamic countries, Schneier shows that the boundaries between church and state in the Islamic world are more variable and diverse than is commonly assumed. Through case studies and statistical comparisons between Muslim majority countries and their regional counterparts, Muslim Democracy shows that countries with different religions but similar histories are not markedly different in their levels of democratization. What many Islamists and western observers call "Islamic law," moreover, is more a political than a religious construct, with religion more the tool than the engine of politics. "Women who drive in Saudi Arabia," as the author says, "are not warned they will go to hell, but that they will go to jail." With the political salience of religion rising in many countries, this book is essential reading for students of comparative politics, religion, and democratization interested in exploring the shifting boundaries between faith and politics.

This book examines the ways in which Muslim politics in Southeast Asia has greatly impacted democratic practice and contributed to its practical and discursive development. It provides comparisons and linkages amongst Muslim-majority and -minority countries, to aid understanding of the phenomenon of Muslim politics in the region as a whole.

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