CONTENTS

Acknowledgements
1. Introduction Barbara Freyser Stowasser 1

Part I: Secularist Analyses
2. Muslim Fundamentalist Movements: Reflections toward a New Approach Bruce B. Lawrence 15
3. The Concept of Revival and the Study of Islam and Politics Eric Davis 37
4. Islam and Arab Nationalism Bassam Tibi 59
5. The Islamic Movement: Its Current Condition and Future Prospects Richard P. Mitchell 75
6. Islamic Responses to the Capitalist Penetration of the Middle East Joel Beinin 87
7. Islamic Marxism in Comparative History: The Case of Lebanon, Reflections on the Recent Book of Husyn Munuwa" Peder Gran 106
10. Islam and Politics in Modern Turkey: The Case of the National Salvation Party Ergun Özbudun 142
11. How the Clergy Gained Power in Iran Mansour Farhang 157
12. Key Variables Affecting Muslim Local-Level Religious Leadership in Iran and Jordan Richard T. Antoun 175
13. Communalism and National Cooperation in Lebanon Riya Harik 184
14. Iraq’s Shi’a, Their Political Role, and the Process of Their Integration into Society Hanna Biaatu 204

Part II: Reformist and Reformist Analyses
15. Islam Finds Itself Habib Chatty 217
16. The Islamic Critique of the Status Quo of Muslim Society Isma’il Raji al Faruqi 236
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The decade following the 1973 Arab-Israeli war witnessed an outpouring of studies on Islam and politics, particularly Islamic radical movements. While producing a considerable amount of descriptive material, this body of literature has been characterized by a striking absence of theory. Most studies have utilized an implicit conceptual framework that grows out of an earlier tradition of Orientalist writings. A central element of this paradigm is the concept of revival or resurgence which suggests the reappearance of Islamic movements in a cyclical or more or less unchanged form. This concept is linked to the broader notion of “Islamic society” which posits that Islamic norms and values are the key determinants of political behavior and the construction of political community in predominantly Muslim countries. One of the major shortcomings of the concept of revival is its failure to address in a systematic fashion the nature of the socioeconomic changes that have occurred within Islamic political movements during the last century. By uncritically accepting the concept of revival and failing to make explicit the criteria for its application, Western and non-Western scholars alike have presented a reified, reductionist, and ultimately ideological understanding of the relationship between Islam and politics. An escape from this theoretical cul-de-sac requires a historical examination of the articulation of Islamic political movements with the surrounding social structure, state formation, competing ideologies, and exogenous forces such as colonialism and the world market. Only in such manner can a dynamic understanding of the relationship between Islam and politics be achieved and a determination made of what has remained constant and what has changed.

To make the analysis more concrete, two manifestations of Islam and politics in Egypt that have frequently been placed within the context of revival will be examined. These are the Islamic reform movement of the late nineteenth and early twentieth centuries and the Islamic radical movements of the 1970s and the 1980s. The first set of questions to be considered concerns the issue of whether the historical parameters of these two movements can be sharply
revival or resurgent as a recurring phenomenon from the establishment of Islam in the seventh century A.D. until the present. The concept of a "war of ideas" has been used to describe the struggle between Islam and modernity. However, this perspective is limited as it does not take into account the diversity of Islamic thought and practice. The dynamic nature of Islamic thought and practice suggests that there is no single Islamic movement or approach to Islam that can be considered "modern" or "Western." Instead, there are a variety of ways in which Islamic thought and practice have evolved over time, each with its own unique characteristics and challenges. The concept of revival or resurgent is useful in understanding the current state of Islam, but it is important to recognize the complexity and diversity of Islamic thought and practice in order to fully understand its historical and cultural context. 

Moreover, the concept of revival or resurgent is often conflated with the idea of a "return to tradition." While this may be true in some cases, it is not a universal or necessary condition for the revival of Islam. The historical and cultural context of each society and community is unique, and the ways in which Islam is practiced and understood will vary accordingly. Therefore, it is important to consider the specific context and circumstances in which revival or resurgent is occurring in order to fully understand its implications and meanings. 

In conclusion, the concept of revival or resurgent is a complex and multifaceted phenomenon that requires a nuanced and contextual understanding in order to fully grasp its historical and cultural significance. It is not a simple or singular phenomenon, but rather a dynamic and evolving process that reflects the ongoing struggle between tradition and modernity in the Islamic world.
Islamic reform movement and contemporary Islamic political movements have manifested in a variety of ways, including the formation of political parties, the establishment of Islamic organizations, and the promotion of Islamic education and media. The Islamic reform movement has its roots in the Ottoman Empire, where a number of Islamic reformers sought to modernize and reform the society. In the 19th and 20th centuries, the Islamic reform movement spread to other parts of the Muslim world, including the Middle East and Asia.

However, the Islamic reform movement has also faced opposition from traditionalists and conservative forces, who view it as a threat to Islamic tradition and customs. In some cases, Islamic reform movements have been met with violence and repression, as seen in the case of the Muslim Brotherhood in Egypt.

Islamic reform movements have been influenced by a variety of factors, including the influence of Western ideas and the desire for modernization, as well as the need to address the social and economic challenges facing Muslim societies. Despite the challenges, Islamic reform movements have had a significant impact on the development of Muslim societies, leading to changes in governance, education, and culture.

The contemporary Islamic political movements, including the Muslim Brotherhood and al-Qaeda, have both been influenced by Islamic reform movements. The Muslim Brotherhood, founded in Egypt in 1928, is a political party that seeks to implement Islamic principles in governance. It has been active in a number of countries, including Egypt, Jordan, and the Palestinian territories.

Al-Qaeda, on the other hand, is a religious and political organization founded in 1988 by Osama bin Laden and other former members of the Muslim Brotherhood. Al-Qaeda seeks to establish a global Islamic caliphate and has been involved in a number of terrorist attacks, including the September 11 attacks.

While Islamic reform movements have had a positive impact on the development of Muslim societies, they have also faced challenges and setbacks. The contemporary Islamic political movements, including the Muslim Brotherhood and al-Qaeda, have been met with opposition and repression, and their impact on Muslim societies is still unfolding.
Islam in Historical Perspective

The concept of Revival

In the late nineteenth and early twentieth centuries, the concept of Revival—which stems from a reductionist interpretation of Weber, et al.—was developed in the context of the Ottoman Empire. It was seen as a response to Western influence and the desire to maintain Islamic identity. The term Revival was used to describe the efforts of scholars and activists to restore the purity of Islamic law and culture, and to resist Westernization.

The concept of Revival was closely associated with the idea of Islamic Modernism. Islamic Modernists sought to reconcile the principles of Islam with modernity, while avoiding Westernization. They believed that Islam could provide a basis for a modern society that was both progressive and Islamic.

The concept of Revival has been influential in the development of modern Islamic thought and politics. It has been used to justify resistance to Western influence and to justify the imposition of Islamic law. However, the concept of Revival has also been criticized for being reductionist and for neglecting the complexity of Islamic culture and society.

Although the concept of Revival is still widely used, modern Islamic thought has moved beyond this concept. Many scholars now recognize the complexity of Islamic culture and the need to engage with Western thought rather than simply resist it.
Although individuals may have changed their political positions, the organizational structures of the Muslim Brotherhood remain remarkably consistent. The Brotherhood, founded in 1928, is a pan-Islamic organization that seeks to bring about a return to the Islamic way of life. The organization is based in Egypt and has branches in other countries. The Brotherhood's goal is to create a society that is based on Islamic principles. The organization is opposed to Western influence and promotes the establishment of an Islamic state. The Brotherhood has been involved in political activities, including protests and demonstrations, and has been accused of terrorist activities. The organization's leaders have been arrested and imprisoned in Egypt, but the Brotherhood continues to operate.
dominated village life and the absentee landowners who had prospered from the rapid expansion of the cotton economy during the nineteenth century. This marginalization of the rural peasantry by expanding canal irrigations had become a grievous and unbearable burden.

The Muslim Brotherhood, on the other hand, opposed the expansion of the cotton economy and the resulting increase in the power of the landlords. It advocated for the redistribution of land among the rural peasantry, and they believed that this would lead to a more equitable society. However, their efforts were met with resistance from the landlords and the ruling class.

In the 1930s, the Muslim Brotherhood's influence increased, and they began to challenge the traditional power structures. They organized protests and rallies, and their message resonated with a large portion of the rural population. Despite facing opposition from the government and the landlords, the Muslim Brotherhood continued to grow in popularity.

In the 1940s, the Muslim Brotherhood became more radical, and they began to advocate for the establishment of an Islamic state. They believed that this would bring about social justice and equality for all Egyptians. Their message appealed to many Egyptians, who were dissatisfied with the existing political and economic system.

Despite facing repression from the government, the Muslim Brotherhood continued to grow in influence. They organized protests and rallies, and their message resonated with a large portion of the Egyptian population. In the 1950s, the Muslim Brotherhood became more organized, and they began to develop a political program.

The Muslim Brotherhood's influence continued to grow throughout the 1950s and 1960s. They organized protests and rallies, and their message resonated with a large portion of the Egyptian population. In the 1970s, the Muslim Brotherhood began to develop a more organized political program, and they became a serious political force in Egypt.

The Muslim Brotherhood's influence continued to grow throughout the 1970s and 1980s. They organized protests and rallies, and their message resonated with a large portion of the Egyptian population. In the 1990s, the Muslim Brotherhood became more organized, and they began to develop a political program. They continued to advocate for the establishment of an Islamic state, and their message resonated with a large portion of the Egyptian population.
Islamic Revolutions under the Mamluks

Turning to the so-called Islamic revival of the 1970s itself, many observers have failed to note that the increased strength of Islamic groups in the Muslim world was not a simple or straightforward effect of the 1970s wave of revolution and reform. Rather, it was the result of a longer-term process that began with the development of the modern nation-state in the late 19th century. This process was characterized by a growing sense of national identity and a desire for political independence from colonial rule. It was also marked by a rise in Islamic fundamentalism, which sought to return to the strict interpretations of Islam that were believed to have been lost in the centuries following the death of the Prophet Muhammad.

The first wave of Islamic fundamentalism appeared in the late 19th century, during the Ottoman Empire's decline. This movement was led by a group of scholars who sought to revive the traditional Islamic sciences and to restore the vitality of Islamic culture. They opposed the Westernization of society and the erosion of traditional Islamic values.

The second wave of Islamic fundamentalism came in the 20th century, during the period of decolonization and nationalism in the Muslim world. This movement was led by a group of clerics and activists who sought to use Islam as a means of resistance to Western colonialism and to establish a new Islamic order in the Muslim world. They rejected the secularist and nationalist movements of the time and sought to establish a theocratic state in which Islamic law (sharia) would be the basis of all law.

The third wave of Islamic fundamentalism began in the 1970s, during the period of oil wealth and social reform in the Muslim world. This movement was led by a group of scholars and activists who sought to use Islam as a means of mobilizing the masses and bringing about social change. They rejected the secularist and nationalist movements of the time and sought to establish a theocratic state in which Islamic law (sharia) would be the basis of all law.
women are responding to pressures placed upon them by men who may question their ‘men-ness’. As such, these women have made a notable contribution in the face of economic and political disarray in the region.

Mariage, as the ultimate patriarchal arrangement, can be interpreted as a reflection of anxiety and by the fact that it has been a source of income for many households in the Middle East. This phenomenon is observed in the current situation in Egypt, where the rate of marriage is higher among the urban middle class than among the rural population. The rate of divorce is also higher among the urban middle class, which has been attributed to the increased awareness of women’s rights and the desire for a better quality of life.

The concept of the ‘desire in radical fashion’ has been discussed in the context of the Egyptian revolution. This is a result of the increase in women’s participation in the labor market and their demand for better living conditions. The revolution has also led to an increase in the demand for consumer goods, which has increased the pressure on the government to provide better services and infrastructure.

The revolution has also led to an increase in the demand for consumer goods, which has increased the pressure on the government to provide better services and infrastructure. This has led to a change in the economic landscape of Egypt, with a shift from a state-controlled economy to a market-oriented economy.

Islamic Radicals, Class Structure, and Ideological Transformation

When these developments are considered, it is clear that the contemporary Islamic radical movement is characterized by some characteristics. First, it is characterized by a strong commitment to Islamic radicalism. This is evident in the way it has used the internet to spread its message and to organize its activities. Second, it is characterized by a strong commitment to Islamic radicalism. This is evident in the way it has used the internet to spread its message and to organize its activities. Finally, it is characterized by a strong commitment to Islamic radicalism. This is evident in the way it has used the internet to spread its message and to organize its activities.
radically changed. In this context, it makes more sense to work in terms of the evolution of Islam rather than the development of Muslim societies. The adherence to Ahl al-Sunna wa-l-Jama'a (the orthodox tradition of Sunni Islam) has been challenged by notions of revolt or resistance. Having made the argument for the need to historicize the study of Islam and its referents, let us now turn to the treatment of two other social-political forms of social structure and ideology.

While the concept of analytically reformulated groups, as in Khawarij, the term women in Islamic society is often invoked in order to articulate radical Islamic ideologies, at particular points in time, it is important to note that there are important differences between the two. Considerable causal significance is attributed to the role of women in Islamic movements. For example, it is said that women played a significant role in the rise of the Khawarij movement and, in particular, in its initial successes. However, this emphasis on women tends to overlook the broader context of social and political change that characterized the rise of the Khawarij movement. These broader social and political changes were not limited to the role of women. The rise of the Khawarij movement was part of a larger political and social process that included the rise of the Fatimid dynasty, the emergence of new political institutions, and the spread of new forms of religious thought and practice. These broader changes were not limited to the role of women and were not limited to the rise of the Khawarij movement. The rise of the Khawarij movement was part of a larger political and social process that included the rise of the Fatimid dynasty, the emergence of new political institutions, and the spread of new forms of religious thought and practice. These broader changes were not limited to the role of women and were not limited to the rise of the Khawarij movement. The rise of the Khawarij movement was part of a larger political and social process that included the rise of the Fatimid dynasty, the emergence of new political institutions, and the spread of new forms of religious thought and practice. These broader changes were not limited to the role of women and were not limited to the rise of the Khawarij movement. The rise of the Khawarij movement was part of a larger political and social process that included the rise of the Fatimid dynasty, the emergence of new political institutions, and the spread of new forms of religious thought and practice. These broader changes were not limited to the role of women and were not limited to the rise of the Khawarij movement. The rise of the Khawarij movement was part of a larger political and social process that included the rise of the Fatimid dynasty, the emergence of new political institutions, and the spread of new forms of religious thought and practice. These broader changes were not limited to the role of women and were not limited to the rise of the Khawarij movement. The rise of the Khawarij movement was part of a larger political and social process that included the rise of the Fatimid dynasty, the emergence of new political institutions, and the spread of new forms of religious thought and practice. These broader changes were not limited to the role of women and were not limited to the rise of the Khawarij movement.
the Egyptian experience, the attempt by Nasser to create a socialist model in the region was thwarted by the failure of the regime to implement a comprehensive economic development strategy. Nasser’s socialist policies were characterized by a focus on state planning and centralization, but they failed to produce the desired results.

Nasser’s socialist policies also faced opposition from traditional feudal elites and religious leaders, who viewed socialism as a threat to their power and wealth. This opposition, combined with the lack of economic progress, led to a decline in support for Nasser’s regime.

The failure of Nasser’s socialist model led to a shift in the region towards more market-oriented policies. This shift was driven by the need to attract foreign investment and modernize the economy. The shift towards market-oriented policies was also influenced by the pressures of international economic organizations, such as the International Monetary Fund (IMF) and the World Bank, which insisted on structural adjustment programs as a condition for receiving loans.

The failure of Nasser’s socialist model and the shift towards market-oriented policies led to a number of challenges for the region. The focus on market-oriented policies has led to a number of problems, including economic inequality, poverty, and social dislocation. The region has also faced political instability, with a number of countries experiencing regular political turmoil and coups.

The lessons of Nasser’s experience highlight the importance of a comprehensive approach to economic development and political stability. A focus on market-oriented policies alone is not sufficient to achieve economic success and political stability. A more comprehensive approach that includes measures to address economic inequality, poverty, and social dislocation is necessary to achieve long-term success.
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Notes


References

Throughout the modern era, the Middle East has been confronted with two compelling ideas: secular nationalism and the Islamic precept calling for the creation of the universal umma (community) of the faithful. A study of this encounter between Islam and secular ideologies leads automatically to an inquiry into the major concerns of modern Islam — something which cannot be understood through an approach based exclusively on a textual analysis of dogmatic Islamic writings. To be sure, traditional Orientalist scholars and Islamic fundamentalists would contest the preceding statement by appealing to the notion of “Islamic essence.” They deny the necessity of studying the historical context in which the Islamic faith emerged and developed. To Islamic fundamentalists any difference between the realities of Islam and the contents of traditional or traditionalist writings is merely a deviation or falling away from the aforementioned essence, while to some German Orientalist scholars the study of reality is considered to be the job of social scientists, of whom these Orientalists habitually speak with contempt. But since our present purpose in studying the relationship between Islam and secular ideologies is not exegetical, the focus here will be on sociopolitical realities. In particular, one should note that the traditionalist assumption of Islam’s immutability and monolithic universality does not hold up under scrutiny, for the story of Islam has been marked by both cultural diversity and historical variation. These characteristics enrich Islam, and should not be dismissed as deviations from an Islamic essence that exists only in dogmatic literature.

Our point of departure since the nineteenth century is the assumption that global interdependence has maintained in existence a world society linking all nations. This world society is the end result of the spread of European influence and technology during the period of colonialism. In the course of this process, the European market turned into the world market and bourgeois society into world society. The political units of interaction in this new setting are the nation-states. The Islamic peoples have been incorporated (or more precisely forcibly integrated) into this new