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Islam Conference 2018 ~~What is~~
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~~ISLAM meaning \u0026 explanation~~ *What*
Is Political Islam? by Jocelyne Cesari -
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~~discussion: How should we talk about
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Peter Mandaville is Professor of Government and Politics and Director of the Ali Vural Ak Center for Global Islamic Studies at George Mason University, USA. He is the author of *Transnational Muslim Politics: Re-imagining the Umma* and has also co-edited several volumes of essays. Research

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Islam and Politics by Peter
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*Islam and Politics by Peter Mandaville -
Muslim Societies*

Peter Mandaville and Shadi Hamid explain how various countries—particularly those in the Middle East—have incorporated Islam into their broader

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foreign policy conduct.

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Peter Mandaville is an American academic and former government official.

Biography. From 2015-16 he was Senior Advisor in the Secretary of State's Office

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of Religion & Global Affairs at the U.S.
Department of State.

Peter Mandaville - Wikipedia

Islam and Politics: Mandaville, Peter:
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George Mason University in the United States. He is the author of *Transnational Muslim Politics: Reimagining the Umma* and has also co-edited several volumes of essays.

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- James Piscatori, Oxford Centre for Islamic Studies, UK 'Peter Mandaville has produced a wonderful analysis of what political Islam represents and who speaks for it. Nuanced, erudite and encyclopedic, Global Political Islam provides a fresh perspective on how Islamic ideas, parties and actors shape Muslim society and

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Dr. Peter Mandaville is Professor of
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School of Policy and Government at

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George Mason University. He is also a Nonresident Senior Fellow in Foreign Policy Studies at the Brookings Institution and Senior Research Fellow at Georgetown University's Berkley Center for Religion, Peace & World Affairs.

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Peter Mandaville is Professor of Government and Politics and Director of the Ali Vural Ak Center for Global Islamic Studies at George Mason University, USA. He is the author of *Transnational Muslim Politics: Re-imagining the Umma* and has also co-

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University, USA. He is the author of *Transnational Muslim Politics: Re-imagining the Umma* and has also co-edited several volumes of essays. Research interests include the impact of globalization in the Muslim world, global political development, and post-Western international relations.

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*Islam and Politics / Edition 2 by Peter
Mandaville ...*

Peter Mandaville's writing is clear and insightful, I had to read this book for a class on religion and politics in the Middle East. Here's a short reflection from the first chapter: Mandaville questions the

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very term used to describe the “Islamic” world; it is signified by its religious identity whereas the “West” is signified by its geographic identity.

*Islam and Politics by Peter Mandaville -
Goodreads*

- Bruce Lawrence, Duke University, USA,

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In *Islam and Politics*, Peter Mandaville accomplishes an extraordinary feat: the book is nuanced and substantive yet accessible for introductory audiences.

*Islam and Politics by Peter Mandaville
(2014, Trade ...*

Peter Mandaville is a nonresident senior

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fellow with the Project on U.S. Relations with the Islamic World. He is currently on leave from George Mason University and is based at Georgetown...

Peter Mandaville - Brookings

This book analyzes Islam as a form of 'travelling theory' in the context of

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contemporary global transformations such
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Reimagining the Umma. By Peter G.

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An accessible and comprehensive account of the global dimensions of political Islam in the twenty-first century, explaining political Islam, nationalism and globalization and providing a detailed

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account of Al Qaeda.

This book is an accessible and comprehensive account of political Islam in the twenty-first century. Drawing on insights from comparative politics and Islamic studies, it explains the complex interaction between Islam, society, the

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state, and processes of globalization. The book demonstrates that political Islam, far from being a monolithic phenomenon, varies considerably from country to country depending on its position in relation to society, the state, and the broader political environment. The book provides a portrait of Islam and politics

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through a combination of detailed case studies and country overviews that span the globe from the Middle East to Central and South Asia, Southeast Asia and Europe and North America—as well as a detailed account of the global jihadist movement. Engaging the debate on "post-Islamism" and the aftermath of Arab

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Uprisings, the book also provides a roadmap of possible futures for Islam and politics. Subjects covered include: • history of Islam and politics and an overview of key concepts • how political Islam interacts with the nation-state and the global economy • a wide variety of global case studies • profiles of key

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movements and individuals Fully illustrated throughout, featuring maps, a glossary and suggestions for further reading, this is the ideal introduction to the crucial role of political Islam in the contemporary world.

This book is an accessible and

Page 40/70

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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,

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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

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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.

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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

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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

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reader.

This book analyzes Islam as a form of 'travelling theory' in the context of contemporary global transformations such as diasporic communities, transnational social movements, global cities and information technologies. Peter

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Mandaville examines how 'globalization' is manifested as lived experience through a discussion of debates over the meaning of Muslim identity, political community and the emergence of a 'critical Islam'. This radical book argues that translocal forces are leading the emergence of a wider Muslim public sphere. Now

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available in paperback, it contains a new preface setting the debates in the context of September 11th.

An accessible and comprehensive account of the global dimensions of political Islam in the twenty-first century, explaining political Islam, nationalism and

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globalization and providing a detailed account of Al Qaeda.

While much current research on political Islam revolves around militant Islamism, the genesis of this ideology remains little understood. *A System of Life* is a pioneering examination of the earliest

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attempt at a systematic outline of Islamist ideology, namely that proposed in the 1930s and early 1940s by the renowned Indo-Muslim intellectual Sayyid Abu'l-A'la Mawdudi. Hartung reconstructs his thought in the light of the competing ideologies at play at the time, especially his claim to recast Islam as an all-

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comprehensive, self-contained and inner-worldly system of life. His analysis is embedded in an understanding of the history of ideas that assumed increasingly global dimensions through colonial encounters. By showing how Mawdudi -- depicted as a major protagonist of this development - attempted to align elements

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of Western philosophical thought with selected traditional Islamic ideas and concepts, 'Islamism' is established as an Islamic contribution to a universalistic notion of modernity. Along with offering a detailed portrayal of Mawdudi's system of thought, Hartung also discusses the reception and modification of his ideas in

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the Middle East, predominantly among intellectuals of the Egyptian Muslim Brotherhood, and among their imitators in postcolonial South Asia.

There is a struggle for the hearts and minds of Muslims unfolding across the Islamic world. The conflict pits Muslims

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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

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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

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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

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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

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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.

This book analyzes Islam as a form of

Page 58/70

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'travelling theory' in the context of contemporary global transformations such as diasporic communities, transnational social movements, global cities and information technologies. Peter Mandaville examines how 'globalization' is manifested as lived experience through a discussion of debates over the meaning

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of Muslim identity, political community and the emergence of a 'critical Islam'. This radical book argues that translocal forces are leading the emergence of a wider Muslim public sphere. Now available in paperback, it contains a new preface setting the debates in the context of September 11th.

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Présentation de l'éditeur : "The debate continues unabated: Is political Islam decipherable through the tenets of the Islamic tradition-or is it a tool of secular actors who shrewdly misuse religious references? Is it an expression of modernity, or a return to the past?"

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Eschewing these dichotomies, Jocelyne Cesari demystifies the continuous process of interaction between secular and religious actors and institutions that is at the core of political mobilization in the name of Islam. Cesari traces the origins of political Islam to the inception of the modern nation-state, revealing the decisive

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role of secular nationalist rulers in its creation. In the process, she puts to rest the myth that there has been a lack of modernization in the Muslim world-and shows how that myth has proven dangerous. Ranging from Senegal to Egypt, from Indonesia to Iraq, her analysis provides a much needed corrective to the

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"conventional wisdom." "

Islamic theocracy is now firmly established in fundamentalist Iran, and waves of fundamentalism are sweeping the entire Islamic world, and its diaspora. This book examines the claim of those Islamists who contend that, as a belief

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system and a way of life, Islam carries with it a theory of politics and the state which should be applied unquestioningly. Ayubi traces both the intellectual sources and the socio-economic bases of Political Islam, arguing that it is a modern phenomenon, dating back only to the inter-war period. He describes its major

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proponents as urban, educated and relatively young people, whose energies were mobilised, but whose expectations were not fulfilled by the post-independence 'populist' regimes in the Arab World. Islamic movements in six countries are studied in detail. Ayubi's distinctively broad definition of politics

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encompasses innovative material on sex and the family, and on the emerging alternative economic and social networks of Islamic banks, schools, and hospitals in the countries discussed. Ayubi stresses the traditional concern in Islam for the collective enforcement of morals, but argues that there is no case for the

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commonly held misconception that politics begins from theological principles in the Arab world: the historical connection between Islam and politics can be explained as an attempt by the rulers to legitimise their actions. He suggests that radical Islamists are reversing this position by subjecting politics to their specific

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religious views, so their movement is in some senses an anti-state one. He concludes by discussing possible intellectual responses to fundamentalism, drawing on the thinking of contemporary Muslim liberals.

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