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If Persian became the language of Islam in India, and, in fact, that of non-Arab Islam, then it could be argued that tolerance, and intolerance, and liberal, dogmatic, spiritual, and legalistic positions could be and were all expressed in that medium, so that the language in itself fails to signal ideological opposition to what the author refers to as dogmatic Islam.

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Bernard Lewis's book "The political language of Islam" is rooted in Islamic scriptures and classics and shaped by Islamic political experiences. It uses metaphors and symbols that sometimes coincide with and sometimes differ from those of the Western world, and it operates within a frame of reference and allusion often unlike that of the West.

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This volume seeks to show the diverse ways in which political Islam, from the time of its arrival in India in the 12th century to its decline as the ruling theology in the 19th century, adapted itself to the Indian context and became Indianized.

The Languages of Political Islam illuminates the diverse ways in which Islam, from the time of its arrival in India in the twelfth century through its height as the ruling theology to its decline, adapted to its new cultural context to become "Indianized." Muzaffar Alam shows that the adoption of Arabo-Persian Islam in India changed the manner in which Islamic rule and governance were conducted. Islamic regulation and statecraft in a predominately Hindu country required strategic shifts from the original Islamic injunctions. Islamic principles could not regulate beliefs in a vast country without accepting cultural limitations and limits on the exercise of power. As a result of cultural adaptation, Islam was in the end forced to reinvent its principles for religious rule. Acculturation also forced key Islamic terms to change so fundamentally that Indian Islam could be said to have acquired a character substantially different from the Islam practiced outside of India.

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.

This book tells the story of how Shari'ati developed a language of political Islam, speaking in an idiom intelligible to the Iranian public and subverting the Shah's regime and its claim to legitimacy.

Looks at the developments of political Islam, offering contemporary opinions on the Islamic thought on politics, economics, and international relations. Reprint.

Examines the relationship between Mughal political culture and the two dominant strains of Islam's Sufi traditions in South Asia: one centred around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Based on a critical study of a large number of contemporary Persian texts, court chronicles, epistolary collections, and biographies of Sufi mystics, *The Mughals and the Sufis* examines the complexities in the relationship between Mughal political culture and the two dominant strains of Islam's Sufi traditions in South Asia: one centered around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Muzaffar Alam analyses the interplay of these elements, their negotiation and struggle for resolution via conflict and coordination, and their longer-term outcomes as the empire followed its own political and cultural trajectory as it shifted from the more liberal outlook of Emperor Akbar "The Great" (r. 1556–1605) to the more rigid attitudes of his great-grandson, Aurangzeb 'Alamgir (r. 1658–1701). Alam brings to light many new and underutilized sources relevant to the religious and cultural history of the Mughals and reinterprets well-known sources from a new perspective to provide one of the most detailed and nuanced portraits of Indian Islam under the Mughal Empire available today. Muzaffar Alam is George V. Bobrinskoy Professor in South Asian Languages and Civilizations at the University of Chicago. He is the author of several books, including, *The Languages of Political Islam: India 1200–1800* and *The Crisis of Empire in Mughal North India: Awadh and the Punjab, 1707–1748*.

Turkey, a Muslim-majority country, is pivotal to Western security interests in the Middle East. Its ruling party, the AKP, has Islamic roots but operates within a framework of strict secular democracy, which has generated controversy over the boundaries between secularism and religion. This monograph describes the politico-religious landscape in Turkey and evaluates how the balance between secular and religious forces has changed over the past decade.

This book is concerned with political Islam and in particular the global challenges posed by Islamists and Jihadists.

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