Characterizing the Islamic movements that advocate strictly Islamic states and societies as fundamentalist poses a number of problems. First of all, the doctrines of some of these movements are more reminiscent of liberation theology in Latin America than they are of Christian fundamentalism in the United States. For example, a leaflet published in 1977 by the Organization of Iranian Moslem Students in Wilmette, Illinois, concluded with the following phrase printed in large boldface capital letters: “victory to the just struggle of the wretched of the earth against imperialism, zionism, and reaction.”

The “New” Middle East: Political Islam and Russia’s Interests. Afterword. Islam in Politics: Ideology or Pragmatism? Introduction. The turbulent events of the Arab Awakening arena, who have since taken power in Tunisia. Islamists joined the protest movements only in the final stages. Some Arab politicians even believe that Islamists stole the victory from the insurgent youth. //Former Egyptian Foreign Minister and former Secretary of the Arab League Amr Moussa has...
expressed this view in speeches. Prominent Indian analyst and participant in the Middle East Dialogue, Kumaraswamy Polur Raman, believes that the Islamists’ contribution to the overthrow of dictators was minimal and may be disputed altogether, though their electoral victory cannot be denied. Recent papers in Islamic Movements and Political Islam. People. Islamic political movements in the world politics are mostly responded by the state through repressive policies. Those groups are banned; their members are arrested, and even killed. Hizb ut-Tahrir is one example of an Islamic political more. Government and Politics of the Middle East and North Africa: Development, Democracy, and Dictatorship (9th edition). The latest edition of this renowned textbook explores the states and regimes of the Middle East and North Africa. Presenting heavily revised, fully updated chapters contributed by the world’s leading experts, it analyzes the historical more. There exist a number of perspectives on the relationship of Islam and democracy among Islamic political theorists, the general Muslim public, and Western authors. Some modern Islamic thinkers, whose ideas were particularly popular in the 1970s and 1980s, rejected the notion of democracy as a foreign idea incompatible with Islam. Others have argued that traditional Islamic notions such as shura (consultation), maslaha (public interest), and ‘adl (justice) justify representative government institutions