Hasan Al Banna

Over the past three decades, scholars, government analysts and terrorism experts have examined the relationship between Islam and politics. But specialists have tended to limit their analysis to a specific country or focus. Few works have provided a geographically comprehensive, in-depth analysis. Since 9/11, another wave of literature on political Islam and global terrorism has appeared, much of it superficial and sensationalist. This situation underscores the need for a comprehensive, analytical, and in-depth examination of Islam and politics in the post-9/11 era and in an increasingly globalizing world. The Oxford Handbook of Islam and Politics, with contributions from prominent scholars and specialists, provides a comprehensive analysis of what we know and where we are in the study of political Islam. It enables scholars, students, and policymakers to understand the interaction of Islam and politics and the multiple and diverse roles of Islamic movements, as well as issues of authoritarianism and democratization, religious extremism and terrorism regionally and globally.

This is the English translation of a letter that Hasan al-Banna wrote to one of his disciples who was studying in the West. Hasan al-Banna was the founder and ideologue of the Muslim Brotherhood founded in Egypt in 1928.

The most authoritative anthology of Islamist texts This anthology of key primary texts provides an unmatched introduction to Islamist political thought from the early twentieth century to the present, and serves as an invaluable guide through the storm of polemic, fear, and confusion that swirls around Islamism today. Roxanne Euben and Muhammad Qasim Zaman gather a broad selection of texts from influential Islamist thinkers and place these figures and their writings in their multifaceted political and historical contexts. The selections presented here in English translation include writings of Ayatollah Khomeini, Usama bin Laden, Muslim Brotherhood founder Hasan al-Banna, and Moroccan Islamist leader Nadia Yassine, as well as the Hamas charter, an interview with a Taliban commander, and the final testament of 9/11 hijacker Muhammad Ata. Illuminating the content and political appeal of Islamist thought, this anthology brings into sharp relief the commonalities in Islamist arguments about gender, democracy, and violence, but it also reveals significant political and theological disagreements among thinkers too often grouped together and dismissed as extremists or terrorists. No other anthology better illustrates the diversity of Islamist thought, the complexity of its intellectual and political contexts, or the variety of ways in which it relates to other intellectual and religious trends in the contemporary Muslim world.

Sayyid Qutb (1906-1966) was an influential Egyptian ideologue credited with establishing the theoretical basis for radical Islamism in the post colonial Sunni Muslim world. Lacking a pure understanding of the leader's life and work, the popular media has conflated Qutb's moral purpose with the aims of bin Laden and al-Qaeda. He is often portrayed as a terrorist, Islamo-Fascist, and advocate of murder. This book rescues Qutb from misrepresentation, tracing the evolution of his thought within the context of his time. An expert on social protest and political resistance in the modern Middle East, as well as Egyptian nationalism, John Calvert recounts Qutb's life from the small village in which he was raised to his execution at the behest of Abd al-Nasser's regime. His study remains sensitive to the cultural, political, social, and economic circumstances that shaped Qutb's thought-major developments that composed one of the most eventful periods in Egyptian history. These years witnessed the full flush of Britain's tutelary regime, the advent of Egyptian nationalism, and the political hegemony of the Free Officers. Qutb rubbed shoulders with Taha Husayn, Naguib Mahfouz, and Abd al-Nasser himself, though his Islamism originally had little to do with religion. Only in response to his harrowing experience in prison did Qutb come to regard Islam and kufr (infidelity) as oppositional, antithetical, and therefore mutually exclusive. Calvert shows how Qutb repackaged and reformulated the Islamic heritage to pose a challenge to authority, including those who claimed (falsely, he believed) to be Muslim.

The investigation of the Egyptian Muslim Brotherhood during the presidencies of Anwar Sadat and the early years of Hosni Mubarak is based on the movement's main journals, al-Da'wa and Liw?' al-'Isl?m, presenting its history during two relevant periods: 1976-1981, 1987-1988. These journals show that, contrary to the focus in modern research (e.a. sharia laws, gender relations, or ideas of democracy), the Brotherhood is a much more broadly oriented, social-political opposition movement, taking Islam as its guideline. The movement's own versatile discourse discusses all aspects of daily and spiritual life. An important adage of the Brotherhood is Islam as a ni??m k?mil wa-sh?mil, 'a perfect and all-encompassing system'. Faith should play a role in every aspect of daily life, from cooking dinner and housekeeping to education, holidays, enemy images, legislation, and watching television. Islam is everything, and everything is Islam. In its journals the Brotherhood provided its unique reflection of the spirit of the age. The movement presented itself as a highly reactive group that responded to current events and positioned itself as a moral, religious and political opposition to the Egyptian regime.

Based on interviews and discourse of the Muslim Brotherhood members, this book offers a comprehensive overview of the ways in which their historical heritage is appropriated and continued beyond the movement's internal tensions and pretension to represent the Islamic orthodoxy.

Based on extensive scrutiny of primary sources from Nazi and Jihadist ideologues, David Patterson argues that Jihadist anti-Semitism stems from Nazi ideology. This book challenges the idea that Jihadist anti-Semitism has medieval roots, identifying its distinctively modern characteristics and tracing interconnections that link the Nazis to the Muslim Brotherhood to the PLO, Fatah, Hamas, Islamic Jihad, Hezbollah, Al-Qaeda, the Sudan, the Iranian Islamic Republic, and other groups with an anti-Semitic worldview. Based on his close reading of numerous Jihadist texts, Patterson critiques their antisemitic teachings and affirms the importance of Jewish teaching, concluding that humanity needs the very Jewish teaching and testimony that the Jihadists advocate destroying.

This book gives an account of the ways in which Islamic traditions have contributed to the construction of modern Muslim selfhoods. They underpin Eisenstadt's argument that religious traditions can play a

pivotal role in the historically different interpretations of modernity.

The Symbolic Scenarios of Islamism initiates a dialogue between the discourse of three of the most discussed figures in the history of the Sunni Islamic movement—Hasan al-Banna, Sayyid Qutb, and Osama bin Laden—and contemporary debates across religion and political theory, providing a crucial foundation upon which to situate current developments in world politics. Redressing the inefficiency of the terms in which the debate on Islam and Islamism is generally conducted, the book examines the role played by tradition, modernity, and transmodernity as major "symbolic scenarios" of Islamist discourses, highlighting the internal complexity and dynamism of Islamism. By uncovering forms of knowledge that have hitherto gone unnoticed or have been marginalised by traditional and dominant approaches to politics, accounting for central political ideas in non-Western sources and in the Global South, the book provides a unique contribution towards rethinking the nature of citizenship, antagonism, space, and frontiers required today. While offering valuable reading for scholars of Islamic studies, religious studies and politics, it provides a critical perspective for academics with an interest in discourse theory, post-colonial theory, political philosophy, and comparative political thought.

Orignally published in 1969, this monograph has become known as a standard source for the history of the revivalist Egyptian movement, the Muslim Brethren, up to the time of Nasser. The work has been reissued for those scholars and students interested in the Muslim revival.

Hasan al-Banna (1906 – 1949) was an Egyptian political reformer, best known for establishing the Muslim Brotherhood, an Islamist organisation which today has millions of members and spans the Arab world. Through his ardent struggle to revitalise Islamic values amid increasing Westernisation, al-Banna promoted Islamic charity and personal piety throughout Egypt, becoming a powerful political force until his mysterious assassination. In this well written and impartial biography, Krämer gives a detailed account of al-Banna's life and work.

A new, fully updated edition of this critically acclaimed title featuring a new chapter covering the 'Arab Spring' and the Egyptian parliamentary and presidential elections. This is an authoritative analysis, in which Alison Pargeter follows the twists and turns of the Muslim Brotherhood as it battled through the years of oppression under authoritarian regimes to finally become a key and legitimate political actor. From Egypt and Syria to Tunisia and Libya, the Brotherhood and its affiliates are now faced with the complex task of transforming themselves from semi-clandestine opposition movements into legitimate political actors and, in some cases, into ruling powers. 'Authoritative, sober, perceptive ... A must read' Jason Burke. 'A tour de force' Alan George, University of Oxford. 'A highly lucid and approachable analysis of the Brotherhood' Richard Phelps, Perspectives on Terrorism. 'Highly recommended' New Statesman.

Foreword Acknowledgments 1 The Context: Modern Arab Intellectual History, Themes, and Questions 2 Turath Resurgent? Arab Islamism and the Problematic of Tradition 3 Hasan al-Banna and the foundation fo the Ikhwan: Intellectual Underpinnings 4 Sayyid Qutb: The Pre-Ikhwan Phase 5 Sayyid Qutb's Thought between 1952 and 1962: A Prelude to His Qur'anic Exegesis 6 Qur'anic Contents of Sayyid Qutb's Thought 7 Toward an Islamic Liberation Theology: Muhammad Husayn Fadlallah and the Principles of Shi'i Resurgence 8 Islamic Revivalism: The Contemporary Debate Notes Bibliography Index

On November 8, 1985, 18-year-old Tom Odle brutally murdered his parents and three siblings in the small southern Illinois town of Mount Vernon, sending shockwaves throughout the nation. The murder of the Odle family remains one of the most horrific family mass murders in U.S. history. Odle was sentenced to death and, after seventeen years on death row, expected a lethal injection to end his life. However, Illinois governor George Ryan's moratorium on the death penalty in 2000, and later commutation of all death sentences in 2003, changed Odle's sentence to natural life. The commutation of his death sentence was an epiphany for Odle. Prior to the commutation of his death sentence, Odle lived in denial, repressing any feelings about his family and his horrible crime. Following the commutation and the removal of the weight of eventual execution associated with his death sentence, he was confronted with an unfamiliar reality. A future. As a result, he realized that he needed to understand why he murdered his family. He reached out to Dr. Robert Hanlon, a neuropsychologist who had examined him in the past. Dr. Hanlon engaged Odle in a therapeutic process of introspection and self-reflection, which became the basis of their collaboration on this book. Hanlon tells a gripping story of Odle's life as an abused child, the life experiences that formed his personality, and his tragic homicidal escalation to mass murder, seamlessly weaving into the narrative Odle's unadorned reflections of his childhood, finding a new family on death row, and his belief in the powers of redemption. As our nation attempts to understand the continual mass murders occurring in the U.S., Survived by One sheds some light on the psychological aspects of why and how such acts of extreme carnage may occur. However, Survived by One offers a never-been-told perspective from the mass murderer himself, as he searches for the answers concurrently being asked by the nation and the world.

While in the West 'the Caliphate" evokes overwhelmingly negative images, throughout Islamic history it has been regarded as the ideal Islamic polity. In the wake of the "Arab Spring" and the removal of long-standing dictators in the Middle East, in which the dominant discourse appears to be one of the compatibility of Islam and democracy, reviving the Caliphate has continued to exercise the minds of its opponents and advocates. Reza Pankhurst's book contributes to our understanding of Islam in politics, the path of Islamic revival across the last century and how the popularity of the Caliphate in Muslim discourse waned and later re-emerged. Beginning with the abolition of the Caliphate, the ideas and discourse of the Muslim Brotherhood, Hizb ut-Tahrir, al-Qaeda and other smaller groups are then examined. A comparative analysis highlights the core commonalities as well as differences between the various movements and individuals, and suggests that as movements struggle to re-establish a polity which expresses the unity of the ummah (or global Islamic community), the Caliphate has alternatively been ignored, had its significance minimised or denied, reclaimed and promoted as a theory and symbol in different ways, yet still serves as a political ideal for many.

Pioneers of Islamic Revival examines the political environments, lives and works of those diverse nineteenth- and twentieth-century Muslim thinkers who believed that Islam was capable of providing practical solutions to the problems of the modern world.

This historical study transforms our understanding of modern Egyptian national culture by applying social theory to the history of Egypt's first teacher-training school. It focuses on Dar al-Ulum, which trained students from religious schools to teach in Egypt's new civil schools from 1872. During the first four decades of British occupation (1882-1922), Egyptian nationalists strove to emulate Europe yet insisted that Arabic and Islamic knowledge be reformed and integrated into Egyptian national culture despite opposition from British officials. This reinforced the authority of the alumni of the Dar al-Ulum, the daramiyya, as arbiters of how to be modern and authentic, a position that graduates Hasan al-Banna and Sayyid Qutb of the Muslim Brotherhood would use to resist westernisation and create new modes of Islamic leadership in the 1930s, 40s and 50s. Establishing a 130-year history for tensions over the place of Islamic ideas and practices within modernized public spaces, tensions which became central to the

outcomes of the 2011 Arab Uprisings, Hilary Kalmbach demonstrates the importance of Arabic and Islamic knowledge to notions of authority, belonging, and authenticity within a modernising Muslim-majority community.

In the wake of the news that the 9/11 hijackers had lived in Europe, journalist Ian Johnson wondered how such a radical group could sink roots into Western soil. Most accounts reached back twenty years, to U.S. support of Islamist fighters in Afghanistan. But Johnson dug deeper, to the start of the Cold War, uncovering the untold story of a group of ex-Soviet Muslims who had defected to Germany during World War II. There, they had been fashioned into a well-oiled anti-Soviet propaganda machine. As that war ended and the Cold War began, West German and U.S. intelligence agents vied for control of this influential group, and at the center of the covert tug of war was a quiet mosque in Munich—radical Islam's first beachhead in the West. Culled from an array of sources, including newly declassified documents, A Mosque in Munich interweaves the stories of several key players: a Nazi scholar turned postwar spymaster; key Muslim leaders across the globe, including members of the Muslim Brotherhood; and naïve CIA men eager to fight communism with a new weapon, Islam. A rare ground-level look at Cold War spying and a revelatory account of the West's first, disastrous encounter with radical Islam, A Mosque in Munich is as captivating as it is crucial to our understanding the mistakes we are still making in our relationship with Islamists today

The Muslim Brotherhood is one of the most influential Islamist organisations today. Based in Egypt, its network includes branches in many countries of the Near and Middle East. Although the organisation has been linked to political violence in the past, it now proposes a politically moderate ideology. The book provides an in-depth analysis of the Muslim Brotherhood during the years of al-Hudaybi's leadership, and how he sought to steer the organization away from the radical wing, inspired by Sayyid Qutb, into the more moderate Islamist organization it is today. It is his legacy which eventually fostered the development of non-violent political ideas. During the years of persecution, 1954 to 1971, radical and moderate Islamist ideas emerged within the Brotherhood's midst. Inspired by Sayyid Qutb's ideas, a radical wing evolved which subsequently fed into radical Islamist networks as we know them today. Yet, it was during the same period that al-Hudaybi and his followers proposed a moderate political interpretation, which was adopted by the Brotherhood and which forms its ideological basis today.

Scholars have long debated the intentions of the Muslim Brotherhood in the Middle East. Some claim the organization supports terrorism, while others believe it is a positive force for democratization. Though the Muslim Brotherhood in Europe has attracted less attention, many feel they understand the group just as well. They assume it is closely tied to its Middle Eastern counterpart, with detractors regarding it to be a suspicious, secretive, and centrally-led organization increasing the alienation of Europe's Muslims. Sympathizers, on the other hand, see it as a moderate, westernized, and fully-integrated force for good. This volume complicates both these views, with experts providing richer and more impartial perspectives on the critical issues relating to Europe's Muslim Brotherhood. It follows the growth and operation of these organizations within different European contexts and captures their highly specific relationship with non-Muslim media and authority figures.

Over the past three decades, through rises and falls in power, regime repression and exclusion, the Egyptian Muslim Brotherhood has endured, proving more resilient than any other Islamist movement in the world. In this book Khalil al-Anani explores the factors that have enabled the Brotherhood to survive so long within an ever-changing political landscape. Inside the Muslim Brotherhood unpacks the principal factors that shape the movement's identity, organization, and activism. Investigating the processes of socialization, indoctrination, recruitment, identification, networking, and mobilization that characterize the movement, al-Anani argues that the Brotherhood is not merely a political actor seeking power but an identity-maker that aims to change societal values, norms, and morals to line up with its ideology and worldview. The Brotherhood is involved in an intensive process of meaning construction and symbolic production that shapes individuals' identity and gives sense to their lives. The result is a distinctive code of identity that binds members together, maintains their activism, and guides their behavior in everyday life. Al-Anani attributes the Brotherhood's longevity to its tight-knit structure coupled with a complex membership system that has helped them resist regime penetration. The book also explores the divisions and differences within the movement and how these affect its strategy and decisions. The culmination of over a decade of research and interviews with leaders and members of the movement, this book challenges the dominant narratives about Islamists and Islamism as a whole.

The last decade has seen an unexpected return of the religious, and with it the creation of new kinds of social forms alongside new fusions of political and religious realms that high modernity kept distinct. For a fuller understanding of what this means for society in the context of globalization, it is necessary to rethink the relationship between the religious and the secular; the contributors - all leading scholars in anthropology - do just that, some even arguing that secularization itself now takes a religious form. Combining theoretical reflection with vivid ethnographic explorations, this essential collection is designed to advance a critical understanding of social and personal religious experience in today's world.

Since the 1970s, movements aimed at giving Muslim women access to the serious study of Islamic texts have emerged across the world. In this book, Masooda Bano argues that the creative spirit that marked the rise and consolidation of Islam, whereby Islam inspired serious intellectual engagement to create optimal societal institutions, can be found within these education movements. Drawing on rich ethnographic material from Pakistan, northern Nigeria and Syria, Bano questions the restricted notion of agency associated with these movements, exploring the educational networks which have attracted educated, professional and culturally progressive Muslim women to textual study, thus helping to reverse the most damaging legacy of colonial rule in Muslim societies: the isolation of modern and Islamic knowledge. With its comparative approach, this will appeal to those studying and researching the role of women across Africa, the Middle East and South Asia, as well as the wider Muslim world.

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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.