

AMSS 35th Annual Conference

**Cosponsored by
Hartford Seminary, Hartford, CT
October 27 – 29, 2006**

**“Democratic Islamic Yuppies:
Post-Islamism or another Islamism?”**

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A new age of Islamist politics currently in the making is being heralded by the electoral ascendancies of Islamic movements in Egypt, Turkey, Morocco, Palestine, Iraq and other countries in the Middle East. Most importantly, however, at the center of that new age is a fundamental transformation in the Islamist movements' position regarding the concept of democracy. This paper argues that the incorporation of moderate Islamic movements within the political system and civil society will dramatically enhance prospects for democratization by providing the necessary collective support needed, and consolidating the long-sought historical legitimacy bloc or “civic pact” behind the would-be established new political system. Islamists are to be perceived as political actors struggling for recognition, support, relevance, ideational power and advantage. However, this does not necessarily mean that this research will perceive the Islamist ideology as mere instruments for the imperatives of the Islamists' political action. Hence, this study will try to contextualize the new democratic profile of those movements within a broader dynamic of transformations. This dynamic has its historical authenticity as part and parcel of the long history of Islamic politics in the modern age, as it holds the imprint of the opportunities, constraints and motivations that are brought forward by new variables of the contemporary era. This research employs both social movement theories and the history of sociological approaches. The new democratic profile of those Islamic movements in the Muslim world belongs to a four-part comprehensive process of the Islamic movement's metamorphosis. Therefore, instead of a puritanical obsession with preserving identity against cultural invasion, the focus is on changing the course toward (1) religious and jurisprudential renewal, (2) strengthening and modernizing the mechanisms of the Islamic Umma and its solidarity, (3) political reform and liberalization that reinvigorates the efficiency of existing state institutions, and (4) enhancing the understanding of the modern age and its knowledge. In other words, this research is less concerned with the theoretical controversy of Islamic jurisprudence, theology and belief system toward democracy, than with contextualizing the rise of democratic political Islam within a broader process of transforming Islamist politics. This is clearly seen in the AKP, Turkey's political party; the Muslim Brotherhood in Egypt; Hamas in Palestine; and the Justice and Development party in Morocco.