Emmanuel Karagiannis, *The New Political Islam: Human Rights, Democracy, and Justice,* Philadelphia: University of Pennsylvania Press, 2018; Pp. x, 258; illustrations. $69.95 cloth. (Price in US$).

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In *The New Political Islam*, Emmanuel Karagiannis forms the argument that Islam as a political structure is ever changing based upon its implementation of globalization and glocalization. This angle is supported by Karagiannis’ analysis of many Islamist parties throughout the middle east such as the more peaceful Turkey and Egypt as well as the militarized Sunni and Shia groups of Iraq and Syria. Karagiannis has a myriad of qualifications such as a PhD in post-Soviet politics, lecturing in places like Kazakhstan, Qatar, Russia, Italy and many Ivy league universities throughout the United States, as well as many publications on political Islam and radicalization.

Karagiannis’ perspective is that while a politicalized Islam is not perfect, the social norms and effectiveness are often more than adequate throughout the realms of human rights, democracy, and justice. Human rights is best seen through the act of glocalization within Islamist communities on the topic of rights such as feminism and women’s ability to vote, the LGBT community, and the persistence of the activists within these overlapping communities. Although with the implementation of localizing these issues, each country takes into consideration their own interpretations. As a result, this master frame of human rights can easily be morphed into any narrative that is politically beneficial to the interested parties. For example, “there is a massive violation of human rights of Muslims throughout the world and its root cause is Islamophobia and anti-Muslim hatred” (Karagiannis, 72). The democracy aspect of the new political Islam is seen in mainly two groups, the Islamo-democrats and Salafis. Mainly speaking of the Islamo-democrats, there are often groups that attempt to obtain political legitimacy in hopes to bring new policy changes. Many Islamists modify the meaning of a true democracy in order to fit the social, political, and cultural contexts, hence the term of glocalization being used throughout the middle east as they take global concepts and adapt them to fit local cultures and needs. However, this acceptance of democracy with localized adjustments does not lead to a culture that is very accepting of more liberal values such as gender equality. New political parties in the middle east are blurring the line that is often drawn between Islam and democracy such as the al-Nadha party in Tunisia. Lastly is justice, that is often seen through the militants that seek to mobilize their cultures. This justice relies on the ideas of morals and ethics, equality, and the responsibility to protect yourself and others. To all Muslims, justice is a very intrinsic value and as a result is held very highly on their priorities when it comes to political interest. Amongst Shia Muslims, it is critical that the military should protect and serve their communities. Sunni militants believe similarly, though groups such as ISIS’s actions in glocalization of justice in adopting morals and ethics in accordance to Sharia Law. When speaking of the more violent groups in the context of justice, it is often seen as “both a means and an end” (Karagiannis, 182). Islamist separation leads to many different interpretations of what a just society should be, and this is a result of glocalization. The everlasting balance of traditional culture and attempts at globalization leads to highly divided Islamic states.

The author has a generally unbiased argument as he clearly supports the ever evolving new political Islam, he does not neglect that there are valid counterarguments. For example, Karagiannis notes that despite the progress made towards democracy, there are still negatives such as the glocalized interpretations that lead to lackluster policies on topics like gender equality and human rights in comparison to western societies. Overall the book is written very well, however it is rather difficult to have a genuine understanding of everything being discussed without any outside help. Some of the terminology used is rather abstract to someone not very familiar with the topics discussed and would require extensive research beyond reading to be able to determine every detail. In general, the author makes valid arguments for the politicalization of Islam and does not veer from its shortcomings, which further validates his statements. The tone of the book is of high importance, that these things should be discussed more often and more openly which is shown through his confidence in his arguments.

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