



Muslim Political Thought And Administration

By Haroon Khan Sherwani

Munshiram Manoharlal Publishers Pvt Ltd, New Delhi, 1981. Hardcover. Condition: New. First Indian Edition. 222pp. This is most comprehensive study of the political theories of Muslim thinkers. His survey of Muslim political thought begins with the Ideal State as depicted in the Quran, and provides an insight not only into the working of the political mind of some of the most eminent Muslim thinkers but also gives a running commentary on the working of the political institutions under which they lived in order to find out whether there was any connecting link between their political ideas and the atmosphere in which they flourished. Since it was first published in 1942, the learned author has revised it several times, including a mass of new data and a number of explanatory notes in order to make the book more comprehensive, instructive and equally useful for the student and the scholar. This scholarly work is, in fact, interesting and thought provoking.



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@inproceedings{Sherwani1981MuslimPT, title={Muslim political thought and administration}, author={H. K. Sherwani}, year={1981} }. H. K. Sherwani. Published 1981. Political Science. Save to Library. Create Alert. For many Muslims, politics always has a negative stigma attached to it. The reasons for this vary from the abuse of political power from those in authority to the misunderstandings surrounding the nature of politics and the position of IslÃm towards it. The lack of clarity vis-Ã-vis politics and its relationship with IslÃm requires us to clarify the position of IslÃm regarding politics and how this understanding should impact our day to day lives. This is especially true since we live in an era where many specious arguments are levelled against Islamic political theory. Also read: Secularism: Re-Thinking Muslim Political Identity in Sri Lanka. The Muslims in Sri Lanka have an identity crisis that affects their political representation. Whilst this has enabled them to pursue a path of accommodationist politics, there has been an evolution in the grassroots around Muslim more.Â There is no novelty in the charge of equating SIO and ABVP as the two sides of the same religious ideology. As a Muslim student activist, who works with SIO and other like minded religious minority organization in this campus, let me more. There is no novelty in the charge of equating SIO and ABVP as the two sides of the same religious ideology. As a Muslim student activist, who works with SIO and other like minded religious minority organization in this campus, let me clarify some of the issues. Western Political Thought: Muslim Political Thought and Institutions: Comparative and Developmental Politics: International Relations: Ideology and Dynamics of Politics in Pakistan: 100 100 100 100 100 500. APPENDIX â€ˆ™. (Syllabi and Courses of Reading). Paper â€ˆ I, Western Political Thought. This course is designed to provide a grounding in evolution of Western Political Thought from Greek to the modern period, with a focus on the political thought of most representative thinkers of major political movements. 1. Nature of Greek Political Thought: Socrates, Plato Aristotle. 2. Conflict between Thinking of individuals from "traditional" cultures in authentic and original terms, culture talk dehistoricizes the construction of political identities. This article places the terror of September 11 in a his-torical and political context. Rather than a residue of a premodern culture in modern politics, terrorism is best understood as a modern construction.Â South Africa became the Reagan Administration's pre-ferred partner for a constructive engagement, a term coined by Reagan's Assistant Secretary of State for Africa, Chester Crocker, The point of "constructive engagement" was to bring South Africa out of its political isolation and tap its military potential in the war against militantâ€ˆpro-Sovietâ€ˆ nationalism,9 The effect of "constructive engagement" was.