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# MAGED R. BOTROS

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## **Case Study: The Muslim Brotherhood of Egypt**

Religion and politics are interrelated since the inception of civilizations. Religion is a force that can be a stabilizing or destabilizing force in national and international levels. In other words, religion is deeply incorporated in local politics and international relations.

As one of the founding fathers of secularism, Thomas Hobbs called for a separation between the state and religion as a constitutive feature of secularism and modernity. In the contemporary world, secular states transform religious teachings into generic social values and principles acceptable by the pluralistic society. The social fabric and politicians are

byproducts of blended religious and cultural values.

The Arab Spring has led to a transformation of political, social and economic systems in the Middle East. The political Islamist streams led by the Muslim Brotherhood movement have gained power in Egypt and have a strategic vision to transform the all aspects of life in Egypt.

The study is an endeavor to gain insight to the future of Egypt by analyzing the Islamic political and religious ideologies and their political strategies. The study is divided into the following parts:

- I- **“Introduction on the Relation between Politics and Religion”** as a conceptual framework of the impact of religion on politics, and how

politics can manipulate religious principles and teachings.

- II- **“The Ideology of Islamic Ruling Model”** analyses the concept political Islam and the interaction between the philosophy of Islamic state and the Islamic “Sharia”. This part also a comparative analysis among the major Islamic political sects: the Revolutionary, Traditionalist, Modernist, and the Secularist.
- III- **“Religion and Politics in the Egyptian History”** portrays the interactions between politics and religion and the Egyptian political culture since the beginning of the civilization till the last four regimes.
- IV- **“The Muslim Brotherhood (MB) Movement”** is a description of their history and analogy of their religious and political ideology since 1928.
- V- **“Jan. 25, 2011 Revolution”** discusses the political scene and phenomena of the revolution as part of the Arab Spring. This part discusses the political tension between

the MB and the other political actors, including the military institute and Al Azhar, in Egypt.

- VI- **“The MB and Religious Manipulation”**. This part gives an analytical overview of the MB strategy to manipulate religion for political gains.
- VII- **“The Renaissance Project”**. The MB movement presented that project as its vision for all aspects of life in “New Egypt”. This part discusses the viability of the political, social, and economic sections of it.
- VIII- **“The Egyptian Foreign Policy after Jan. 25, 2011”**. It is an analytical view of the new foreign policy set by the Islamic viewpoints.
- IX- **“What Next”**. Is a political forecast of all possible future political scenarios as regard to the new constitution, parliamentary elections, the balance of power between local political actors, and finally the socio-economic and political indicators in the next three years.