

ABSTRACT

ENGLISH VERSION

The topic of Political Islam or more specifically, the role of religion in politics is becoming crucial in the Arab World, specifically in the North African democracy of Egypt. Because of its 94.7 million of people and its role as the Arab League headquarter, the country still holds power in the region despite not being as strong as in the past. Since the 1970s, Egypt has used religion as an instrument to achieve political ends with different aims. In the 70s, it was to counterbalance the left, in the 80s to co-opt Islamist political groups into formal politics, and in the 90s to contain the Islamist challenge and legitimize authoritarianism. Television started airing more religious programs and lots of aspects of everyday life changed according to conservative Islamic values, giving thus, more importance to Islamic Law. Even if the state wanted to calm the fervent spirits of the conservatives, it didn't achieve its goal, as they only emphasized more the Islamist norms and pressured moderate forces.

The dream of establishing an Islamic political and social order has faded with the fall of the Muslim Brotherhood and fragmentation in the country. Despite the increased force of Islamists, the Muslim Brotherhood could still manage a comeback if they play their cards right and find a balance between their original ideology and nowadays Egyptian social context. The research questions that will be answered are: *is possible for other currents, like Salafism and Al Azhar to take control of political Islam and keep fighting to make the transformation in the country possible or on the other side, political Islam might not be part of their political program and ideology?* And **what happened to the different groups such as Al Azhar, Muslim Brotherhood and the Salafists once that the Revolution started?** Compared to the literature above, my work will focus more on a comparative analysis between the characteristics that made the Brotherhood the sole representant of Political Islam in Egypt for years, and those of Al Azhar and Salafists and together with this, it will discuss the behavior of the two during and after 2011 to check if the groups have followed their original ideas or have shifted to gain more support from the revolting population.

Moreover, the relationship of the two with Al Sisi will be crucial to understand the link between them and the state and the concept of moderation. Moderation will appear a lot, especially in these cases where a group might take over and needs to adapt its views to the historical conditions of the country, therefore I will show whether Al Azhar or Salafists went through a moderation process and on which level. Most literature only discusses political Islam as something that disappeared after the fall of the Muslim Brotherhood in Egypt. But maybe, it has not disappeared, but it has only mutated through the political transformation in the country. Salafism and Al Azhar might modify its features according to their own ideology. For the first time we could see a successful case of incorporation of political Islam in a way that might not threaten democracy, seen the moderate ideas of both groups who recently decided to enter politics. Might this cause political Islam to have a new face, survive in the country more than the Muslim Brotherhood did and create new alliances with the West? Not only I will talk about the what but also of the why and the how, in our case not only will I talk about political Islam, but also why it is important, and it is given so much power and how it became so. Mixing a predictive method with an explanation method will allow the thesis to cover both the explanation of the content analysis and the prediction of the results, by focusing on the different approaches of the topic which will help me to prove my point of political Islam not only being a prerogative of the Muslim Brotherhood.