

Global Salafism Islams New Religious Movement

Over the past three decades, through rises and falls in power, regime repression and exclusion, the Egyptian Muslim Brotherhood has endured, proving more resilient than any other Islamist movement in the world. In this book Khalil al-Anani explores the factors that have enabled the Brotherhood to survive so long within an ever-changing political landscape. Inside the Muslim Brotherhood unpacks the principal factors that shape the movement's identity, organization, and activism. Investigating the processes of socialization, indoctrination, recruitment, identification, networking, and mobilization that characterize the movement, al-Anani argues that the Brotherhood is not merely a political actor seeking power but an identity-maker that aims to change societal values, norms, and morals to line up with its ideology and worldview. The Brotherhood is involved in an intensive process of meaning construction and symbolic production that shapes individuals' identity and gives sense to their lives. The result is a distinctive code of identity that binds members together, maintains their activism, and guides their behavior in everyday life. Al-Anani attributes the Brotherhood's longevity to its tight-knit structure coupled with a complex membership system that has helped them resist regime penetration. The book also explores the divisions and differences within the movement and how these affect its strategy and decisions. The culmination of over a decade of research and interviews with leaders and members of the movement, this book challenges the dominant narratives about Islamists and Islamism as a whole.

Everyone talks about "Saudi money," but no one really knows what it is. Journalist Krithika Varagur, a longtime chronicler of religion and politics, tells the story of Saudi influence as it has never been told before, in a book reported across the breadth of the Muslim world, from Nigeria to Indonesia to Kosovo. *The Call* connects the dots on Saudi Arabia's campaign to propagate its brand of ultraconservative Islam worldwide after it became oil-rich in the 20th century. Varagur visits diverse outposts of its influence, from a Saudi university in Jakarta to a beleaguered Shi'a movement in Nigeria. She finds that the campaign has had remarkably broad and sometimes uniform effects, from the intolerance of religious minorities to the rise of powerful Saudi-educated clerics. The kingdom has spent billions of dollars on its da'wa, or call to Islam, at many points with the direct support of the United States. But what have been the lasting effects of Saudi influence today? And what really happened to their campaign in the 21st century, after oil revenues slumped and after their activities became increasingly subject to international scrutiny? Drawing upon dozens of interviews, government records, and historical research, *The Call* lays out what we really talk about when we talk about Saudi money.

Salafism, comprised of fundamentalist Islamic movements whose adherents consider themselves the only "saved" sect of Islam, has been little studied, remains shrouded in misconceptions, and has provoked new interest as Salafists have recently staked a claim to power in some Arab states while spearheading battles against "infidel" Arab regimes during recent rebellions in the Arab world. Robert G. Rabil examines the emergence and development of Salafism into a prominent religious movement in Lebanon, including the ideological and sociopolitical foundation that led to the three different schools of Salafism in Lebanon: quietist Salafists, Haraki (active) Salafists; and Salafi Jihadists. Emphasizing their manhaj (methodology) toward politics, the author surveys Salafists' ideological transformation from opponents to supporters of political engagement. Their antagonism to Hezbollah, which they denounce as the party of Satan, has risen exponentially following the party's seizure of Beirut in 2008 and support of the tyrannical Syrian regime. Salafism in Lebanon also demonstrates how activists and jihadi Salafists, in response to the political weakness of Sunni leadership, have threatened regional and international security by endorsing violence and jihad. Drawing on field research trips, personal interviews, and Arabic primary sources, the book explores the relationship between the ideologies of the various schools of Salafism and their praxis in relation to Lebanese politics. The book should interest students and scholars of Islamic movements, international affairs, politics and religion, and radical groups and terrorism.

The spectre of Boko Haram and its activities in Nigeria dominates both media and academic analysis of Islam in the region. But, as Alexander Thurston argues here, beyond the sensational headlines this group generates, the dynamics of Muslim life in northern Nigeria remain poorly understood. Drawing on interviews with leading Salafis in Nigeria as well as on a rereading of the history of the global Salafi movement, this volume explores how a canon of classical and contemporary texts defines Salafism. Examining how these texts are interpreted and - crucially - who it is that has the authority to do so, Thurston offers a systematic analysis of curricula taught in Saudi Arabia and how they shape religious scholars' approach to religion and education once they return to Africa. Essential for scholars of religion and politics, this unique text explores how the canon of Salafism has been used and refined, from Nigeria's return to democracy to the jihadist movement Boko Haram.

A free ebook version of this title is available through Luminos, University of California Press's open access publishing program for monographs. Visit www.luminosoa.org to learn more. The Yoruba of southwestern Nigeria are exceptional for the copresence among them of three religious traditions: Islam, Christianity, and the indigenous orisa religion. In this comparative study, at once historical and anthropological, Peel explores the intertwined character of the three religions and the dense imbrication of religion in all aspects of Yoruba history up to the present. For over 400 years, the Yoruba have straddled two geocultural spheres: one reaching north over the Sahara to the world of Islam, the other linking them to the Euro-American world via the Atlantic. These two external spheres were the source of contrasting cultural influences, notably those emanating from the world religions. However, the Yoruba not only imported Islam and Christianity but also exported their own orisa religion to the New World. Before the voluntary modern diaspora that has brought many Yoruba to Europe and the Americas, tens of thousands were sold as slaves in the New World, bringing with them the worship of the orisa. Peel offers deep

insight into important contemporary themes such as religious conversion, new religious movements, relations between world religions, the conditions of religious violence, the transnational flows of contemporary religion, and the interplay between tradition and the demands of an ever-changing present. In the process, he makes a major theoretical contribution to the anthropology of world religions.

This book brings a new perspective on the history of the spread of the Salaf?-Wahh?b? doctrine since the conquest of the ?ij?z by Ibn Sa??d in 1926. It also shows the contribution of a network of ?ulam?? from West Africa, South Asia and Egypt in the spread of the Salaf?-Wahh?b? doctrine inside and outside Saudi Arabia since 1926.

Global SalafismIslam's New Religious MovementHurst & Company

Provides a detailed reconstruction of the heated debates between Salafis and Traditionalist over the contested role of Islamic scholarly authority.

King Salman of Saudi Arabia began his rule in 2015 confronted with a series of unprecedented challenges. The dilemmas he has faced are new and significant, from leadership shuffles and falling oil prices to regional and international upheaval. Salman's Legacy interrogates this era and assesses its multiple social, political, regional and international challenges. Whether Salman's policies have saved the kingdom from serious upheaval is yet to be seen, but no doubt a new kingdom is emerging. This book offers historical and contemporary insights into the various problems that persist in haunting the Saudi state. Madawi Al-Rasheed brings together well-established historians and social scientists with deep knowledge of Saudi Arabia--its history, culture and contemporary politics--to reflect on Salman's kingdom. They trace both policy continuities and recent ruptures that have perplexed observers of Saudi Arabia. This lucid and nuanced analysis invites serious reflection on the Saudi leadership's capacity to withstand the recent challenges, especially those that came with the Arab uprisings. At stake is the future of a country that remains vital to regional stability, international security, and the global economy.

Since the events of 9/11, Salafism in the Middle East has often been perceived as fixed, rigid and even violent, but this assumption overlooks the quietist ideology that characterises many Salafi movements. Through an exploration of Salafism in Jordan, Joas Wagemakers presents the diversity among quietist Salafis on a range of ideological and political issues, particularly their relationship with the state. He expounds a detailed analysis of Salafism as a whole, whilst also showing how and why quietist Salafism in Jordan - through ideological tendencies, foreign developments, internal conflicts, regime involvement, theological challenges and regional turmoil - transformed from an independent movement into a politically domesticated one. Essential for graduate students and academic researchers interested in Middle Eastern politics and Salafism, this major contribution to the study of Salafism debunks stereotypes and offers insight into the development of a trend that still remains a mystery to many.

The articles in this volume deal with the role of Christianity in the definition of European identity. Europeans often identify advanced civilizations with secularity. But religion is very much alive in other fast developing countries of the world. In Europe, nevertheless, the organized churches very much wanted to stress the Christian character of European identity, and this engendered a lively protest focusing on the perceived threat to the secular European tradition. Also, Europe is facing its greatest cultural challenge in the demand of Turkey to be admitted as a member, and in the demand of many Muslims in Europe, often citizens of the countries in which they live, to be recognized in their difference and at the same time integrated in the European national and supranational institutions.

Piercing and hard-hitting, an international expert pin-points the menacing rise of a radical ideology that is fueling ISIS and terror cells world-wide. More than thirteen years ago after the "War on Terror" was declared, many in the West now feel less secure than ever before. Many security experts believe global Jihad is on the rise throughout the West, and yet these same experts do not know how to stop the rising tide. Military action abroad and police action at home have only attended to the symptoms of terrorism, not the cause. The root, according to Dr. Ibrahim, is actually the extreme ideology of Wahhabism—the puritanical, reactionary, isolationist, xenophobic, and bigoted sect of Sunni Islam that has been the ideological bedrock of the state of Saudi Arabia since its original rise in the 18th Century. Foreign policy, socio-economic factors, alienation, and identity are often invoked in explaining the rise in radicalization, and while they do have a role to play, these are secondary factors. The primary cause is ideology, and Dr. Ibrahim places the origins of this radical extremism in historic context in a cogent manner, while also articulating specific policy goals and social action points going forward. Much of it hinges on altering decades of geopolitics regarding Saudi Arabia. In his groundbreaking Radical Origins, Dr. Ibrahim will provide an accessible primer on radicalism, an understanding of jihadist history, and a way forward, debunking misconceptions about Islam and this jihadist offshoot along the way. This remarkable work culminates in a powerful body of evidence about how to contain, reduce, and stop the spread of radicalization once and for all.

This book presents the first comprehensive survey of the multiple versions of Islam propagated across geographical, political, and cultural boundaries during the era of modern globalization. Showing how Islam was transformed through these globalizing transfers, it traces the origins, expansion and increasing diversification of Global Islam - from individual activists to organizations and then states - over the past 150 years. Historian Nile Green surveys not only the familiar venues of Islam in the Middle East and the West, but also Asia and Africa, explaining the doctrines of a wide variety of political and non-political versions of Islam across the spectrum from Salafism to Sufism. This Very Short Introduction will help readers to recognize and compare the various organizations competing to claim the authenticity and authority of representing the one true Islam.

Covering the origins, key features, and legacy of the Islamic tradition, the third edition of A New Introduction to Islam includes new material on Islam in the 21st century and discussions of the impact of historical ideas, literature, and movements on contemporary trends. Includes updated and rewritten chapters on the Qur'an and hadith literature that covers important new academic research Compares the practice of Islam in different Islamic countries, as well as acknowledging the differences within Islam as practiced in

Europe Features study questions for each chapter and more illustrative material, charts, and excerpts from primary sources

Analyzes Muslim countries' contemporary problems, particularly violence, authoritarianism, and underdevelopment, comparing their historical levels of development with Western Europe.

Just like the Gutenberg revolution in the fifteenth century, which led to the emergence of non-conventional religious authority in the Christian world, the current information technology revolution, particularly through mediums such as Facebook, Instagram, YouTube, and Twitter, has triggered the re-construction and decentralization of religious authority in Islam. New santri (pious individuals) and preachers emerged from the non-conventional religious educational system. They not only challenged the traditional authorities, but also redefine and re-conceptualize old religious terminologies, such as hijra and wasatiyya. This book explores the dynamics of religious authority in Indonesia with special attention to the challenges from the "new santri". It is a rich and important book on religion. I recommend students of religion in Indonesia and other countries to read it. Ahmad Syafi'i Maarif Professor Emeritus of History at Yogyakarta State University An important and timely volume that addresses the changing nature of Islamic leadership in the world's most popular Muslim country. This book debunks many (mis)perceptions that Indonesia Islam is monolithic. It also redefines dominant characterization of Islam by Orientalist scholars, such as santri and abangan Muslims. Haedar Nashir Chairman of Muhammadiyah This edited volume evaluates the new development of Islamic scholarship and authority in Indonesia. Things have changed significantly in recent times that make many observers and researchers wondering: has Indonesia moved from traditional authorities, mainstream Islamic organizations, and the established scholarship to the new actors, movements and platforms? Has the change occurs owing to the democratization and political reforms that took place in the last twenty years or are there other factors we need to take into account? The contributors in this book provide possible answers from many different areas and perspectives. It's a must-read! Nadirsyah Hosen Monash University, Australia

"The Handbook of Islamic Sects and Movements offers a multinational study of Islam, its variants, influences, and neighbouring movements, from a multidisciplinary range of scholars. These chapters highlight the diversity of Islam, especially in its contemporary manifestations, as a religion of many communities, theologies, and ideologies. Over five sections-on Sunni, Shia, Sufi, fundamentalist, and fringe Islamic movements-the authors provide historical overviews, analyses, and in-depth studies of large and small Islamic and related groups from all around the world. The contents of this volume will be of interest to both newcomers to the study of Islam and established scholars of religion who wish to engage with the dynamic label of Islam and the many impactful movements of the Islamic world"--

Abu Mus'ab al-Suri remains the foremost theoretician in the global jihadist movement today, despite his capture in Pakistan in late 2005. After having participated in the founding of Al-Qaeda in Afghanistan in 1988, al-Suri, whose real name is Mustafa Sethmarian Nasar, trained a whole generation of young jihadis at his camps in Afghanistan. When he moved back to Spain in the early 1990s, al-Suri took part in establishing Al-Qaeda networks in Europe. In the mid-1990s, he rose to prominence in jihadi circles as editor of the London-based bulletin of the Algerian Groupe Islamique Armee, the most deadly Islamist terrorist group operating in Europe at the time. Al-Suri later formed his own media centre and training camp in Taliban-ruled Afghanistan, to which he returned in 1998. Building on his extensive military experience from the Syrian Islamist insurgency in the early 1980s, he contributed decisively to formulating Al-Qaeda's global warfare strategy. Throughout his writings there is a desire to learn from past mistakes and rectify the course of the jihadi movement. His 1,600 page work, 'The Global Islamic Resistance Call', outlines a broad strategy for the coming generation of Al-Qaeda, with a keen eye for the practical implementation of jihadi guerrilla warfare theories.

An accessible, transregional exploration of how Islam and Asia have shaped each other's histories, societies and cultures from the seventh century to today.

The spread of Salafism - often called "Wahhabism" - in the West has intrigued and alarmed observers since 9/11. Many see it as a fundamentalist interpretation of Islam that subjugates women and fuels Jihadist extremism. According to this view, Salafi women are the unwilling victims of a patriarchal, fanatical version of Islam. Yet, in Britain, growing numbers of educated women - often converts or from less conservative Muslim backgrounds - are actively choosing to embrace Salafism's literalist beliefs and strict guidelines, including full veiling, wifely obedience, and seclusion from non-related men. How do these young women reconcile these demands with their desire for fulfilling careers, university degrees and suitable husbands? How do their beliefs affect their love lives and other relationships? And why do they become Salafis in the first place? Anabel Inge has gained unprecedented access to Salafi women's groups in the UK to provide the first in-depth and vivid account of their lives. Drawing on more than two years of ethnographic fieldwork and interviews in London, she probes the reasons for Salafism's appeal among young Somalis, Afro-Caribbean converts, and women from other backgrounds. She also reveals how the women's lives are fraught with personal dilemmas. This ground-breaking, lucid, and richly detailed contribution will be of interest to policy-makers, journalists, scholars, and general readers.

"Salafism has emerged as one of the most visible and questioned faces to contemporary Islam. In many countries from the East to the West, this fundamentalist vision seeking to restore a vision of Islam that is supposed to be pure and unchanged is increasingly successful. This is the case in France where thousands of Muslims are now dedicated to living this puritanical and fundamentalist religiosity. In connection with some Islamic countries, starting with Saudi Arabia, they appeal to a transnational narrative through which they promote a new face of globalization today. Reacting both political Islam and Jihadism, they prefer becoming entrepreneurs in order to seek for economic success. Splitting from the rest of the society, they prefer building a counter-narrative on behalf of which they represent the purest form of the Islamic identity nowadays. Through a prolonged

immersion in French Salafist communities for several years, this book sheds light on the lifestyle, representations, profiles, and trajectories of these communities. By focusing on quietist Salafism and its formative ties with several Gulf countries, especially with Saudi Arabia, this book is also an attempt to understand contemporary religious globalizations. Besides this political globalization of Salafism, this also sheds light on a dynamic that is less centred on formal political entities, and which primarily refers to a globalization taking place in the margins that have been little studied for too long"--

The radicalization of Muslims and Islamic institutions in the United States, Europe, and across the Islamic world has fostered a new generation of Islamist activists, many of them willing to use violence to achieve their aims. In *Radical Islam in America*, Chris Heffelfinger describes the development of the Islamist movement, examines its efforts and influence in the West, and suggests strategies to reduce or eliminate the threat of Islamist terrorism. The book distinguishes Islamism (the fundamentalist political movement based on Islamic identity and values) from the Muslim faith and explores Islamists' substantial inroads with Muslims and Muslim educational institutions in the West since the 1960s, as well as the larger relationship between Islamist political activism and militancy. Heffelfinger argues that the West has often mischaracterized jihadists as a nihilistic, irrational force desiring nothing but death and destruction. Instead, we need to recognize that Islamists are part of a much broader struggle over the political, social, economic, and legal direction of Muslims around the world. Our failure to understand the motives behind terrorist tactics has resulted not only in ineffective counterterrorism strategies but also in the proliferation of Islamist militants and sympathizers. Among the hundreds of terrorism-related arrests since 9/11, a large number were young, socially alienated Muslims who were moved by the jihadist message but not directed by jihadist networks overseas. That phenomenon—and the ideology behind it—is what Western society and governments must fully understand in order to construct a viable policy to confront it. This book will appeal to scholars and general readers interested in global politics, current affairs, Middle East terrorism, and counterterrorism.

Ibn Taymiyya (1263–1328) of Damascus was one of the most prominent and controversial religious scholars of medieval Islam. He called for jihad against the Mongol invaders of Syria, appealed to the foundational sources of Islam for reform, and battled against religious innovation. Today, he inspires such diverse movements as Global Salafism, Islamic revivalism and modernism, and violent jihadism. This volume synthesizes the latest research, discusses many little-known aspects of Ibn Taymiyya's thought, and highlights the religious utilitarianism that pervades his activism, ethics, and theology.

"Maps out differences in various Salafist schools. This book examines the phenomenon both in its regional manifestations - which demonstrate surprising diversities, ambivalences and contradictions - and in its shared essential doctrines"--

Some Islamic scholars hold that Salafism is an innovative and rationalist effort at Islamic reform that emerged in the late nineteenth century but gradually disappeared in the mid twentieth. Others argue Salafism is an anti-innovative and antirationalist movement of Islamic purism that dates back to the medieval period yet persists today. Though they contradict each other, both narratives are considered authoritative, making it hard for outsiders to grasp the history of the ideology and its core beliefs. Introducing a third, empirically based genealogy, *The Making of Salafism* understands the concept as a recent phenomenon projected back onto the past, and it sees its purist evolution as a direct result of decolonization. Henri Lauzière builds his history on the transnational networks of Taqi al-Din al-Hilali (1894–1987), a Moroccan Salafi who, with his associates, participated in the development of Salafism as both a term and a movement. Traveling from Rabat to Mecca, from Calcutta to Berlin, al-Hilali interacted with high-profile Salafi scholars and activists who eventually abandoned Islamic modernism in favor of a more purist approach to Islam. Today, Salafis tend to claim a monopoly on religious truth and freely confront other Muslims on theological and legal issues. Lauzière's pathbreaking history recognizes the social forces behind this purist turn, uncovering the popular origins of what has become a global phenomenon.

Islamist political parties and groups are on the rise throughout the Muslim world, constituting a new political Islam that is global in scope and yet local in action. Emmanuel Karagiannis explains how various Islamists have endorsed human rights, democracy, and justice to gain influence and mobilize supporters.

This book provides a comparative, interdisciplinary analysis of the invocation and interaction of religious and national assertions in sacralizing local and global politics.

Recent studies of Indonesian Islam have pointed to the growing prominence of 'conservative' and globally expansive Islamic doctrines. Salafism is one such doctrine, and it has gained increasing popularity in Indonesia over the past several decades. Aiming to propagate a 'literalist' interpretation of Islam, Salafi activists argue that many local Islamic traditions, histories and cultures are unIslamic. This has led to significant controversy, and accusations by many Indonesians that Salafism is foreign to country, an intolerant religion, and should have no part in the religious life of the nation. This book offers an ethnographic study of this often misunderstood and controversial movement. It explains why Salafism is growing in numbers, especially amongst young people, and how Salafi activists promote their faith within the wider public. It explores the range of propagational activities and products Salafis use in their public outreach, including literature, mosque sermons, social media ventures, and even fashion, and describes how these activities are tailored to a young Indonesian audience. Salafis may have global roots, but as this book outlines, its success in Indonesia is best understood as an intrinsically local phenomenon entangled within Indonesian ideas of Islamic praxis, consumerism, modernity, political action and citizenship. Salafi activists do not see themselves as foreign religious agents or detached from Indonesian life, but increasingly as part of a religiously conservative moral vanguard. Salafism is, consequently, part of the broader re-orientation of social, cultural and political life we are seeing in contemporary Indonesia.

"Ed Husain has become one of the most vital Muslim voices in the world. The House of Islam could very well be his magnum opus." -Reza Aslan, #1 New York Times bestselling author of *Zealot* "This should be compulsory reading." -Peter Frankopan, author of the international bestseller *The Silk Roads Today*, Islam is to many in the West an alien force, with Muslims held in suspicion. Failure to grasp the inner

workings of religion and geopolitics has haunted American foreign policy for decades and has been decisive in the new administration's controversial orders. The intricacies and shadings must be understood by the West not only to build a stronger, more harmonious relationship between the two cultures, but also for greater accuracy in predictions as to how current crises, such as the growth of ISIS, will develop and from where the next might emerge. The House of Islam addresses key questions and points of disconnection. What are the roots of the conflict between Sunni and Shi'a Muslims that is engulfing Pakistan and the Middle East? Does the Koran encourage the killing of infidels? The book thoughtfully explores the events and issues that have come from and contributed to the broadening gulf between Islam and the West, from the United States' overthrow of Iran's first democratically elected leader to the emergence of ISIS, from the declaration of a fatwa on Salman Rushdie to the attack on the offices of Charlie Hebdo. Authoritative and engaging, Ed Husain leads us clearly and carefully through the nuances of Islam and its people, taking us back to basics to contend that the Muslim world need not be a stranger to the West, nor our enemy, but our peaceable allies.

What does ISIS really want? This is the definitive account of the strategy, psychology, and fundamentalism driving the Islamic State. NAMED ONE OF THE BEST BOOKS OF THE YEAR BY FOREIGN AFFAIRS • “Worthy of Joseph Conrad . . . gripping, sobering and revelatory.”—Tom Holland, *New Statesman* The Islamic State inspired a wave of true believers to travel to Syria from Europe, America, and the Middle East, in numbers not seen since the Crusades. What compelled tens of thousands of men and women to leave comfortable, privileged lives to join a death cult in the desert? Steven Pinker called Graeme Wood's analysis of this phenomenon in *The Atlantic* “fascinating, terrifying, occasionally blackly humorous.” In *The Way of the Strangers*, Wood uses character study, analysis, and original reporting to take us further into the Islamic State's apocalyptic vision. Though the Islamic State has lost territory, it threatens to rise again, and its followers are plotting on every continent. From the streets of Cairo to the mosques of London, Wood meets with supporters, recruiters, and scholars and asks them why they believe that killing and dying for this cause is the only path to Paradise. With a new afterword, *The Way of the Strangers* uncovers the theology and emotional appeal of this resilient group and explores its idiosyncratic, coherent approach to Islam. Just as Lawrence Wright's *The Looming Tower* explained the rise of Al Qaida, this book will shape our understanding of a new and deadlier generation of terrorists. Praise for *The Way of the Strangers* “The Way of the Strangers represents journalism at its best: vivid writing, indefatigable legwork, and fearless analysis.”—Robert D. Kaplan, author of *The Return of Marco Polo's World* “Wood is a brilliant analyst and storyteller, and his firsthand reporting and language abilities make him the most reliable commentator on the Islamic State that I have read. His wit matches his intelligence ('Well-behaved Salafis seldom make history')—you don't get through any two pages in his book without a good laugh.”—Peter Theroux, author of *Sandstorms: Days and Nights in Arabia* “Excruciatingly well observed and devastatingly honest . . . This is the first and only book about the Islamic State to expose, explain, and ultimately undermine its ideology with the relentless irony that comes from blending deep knowledge with hands-on experience. Wood makes it impossible not to laugh, despite the horrors.”—Elisabeth Kendall, senior research fellow in Arabic and Islamic studies, University of Oxford

'Salafism' and 'jihadi Salafism' have become significant doctrinal trends in contemporary Islamic thought yet the West has largely failed to offer a sophisticated and discerning definition of these movements. The contributors to *Global Salafism* carefully outline not only the differences in the Salafi schools but the broader currents of Islamic thought that constitute this trend as well. They examine both the regional manifestations of the phenomenon and its shared, essential doctrines. Their analyses highlight Salafism's inherent ambivalence and complexities - the 'out-antiquing the antique' that has brought Islamic thought into the modern age while maintaining its relationship to an older, purer authenticity. Emphasising the subtle tensions between local and global aspirations within the 'Salafi method', *Global Salafism* investigates the movement like no other study currently available.

With unprecedented access to a closed culture, Lacroix offers an account of Islamism in Saudi Arabia. Tracing the last half-century of the *Sahwa*, or “Islamic Awakening,” he explains the brand of Islam that gave birth to Osama bin Laden—one that has been exported, and dangerously misunderstood, around the world.

From the award-winning author of *The Rise of Islamic State*, the essential story of the Middle East's disintegration *The Age of Jihad* charts the turmoil of today's Middle East and the devastating role the West has played in the region from 2001 to the present. Beginning with the US-led invasion of Afghanistan, Cockburn explores the vast geopolitical struggle that is the Sunni–Shia conflict, a clash that shapes the war on terror, western military interventions, the evolution of the insurgency, the civil wars in Yemen, Libya and Syria, the Arab Spring, the fall of regional dictators, and the rise of Islamic State. As Cockburn shows in arresting detail, Islamic State did not explode into existence in Syria in the wake of the Arab Spring, as conventional wisdom would have it. The organization gestated over several years in occupied Iraq, before growing to the point where it can threaten the stability of the whole region. Cockburn was the first Western journalist to warn of the dangers posed by Islamic State. His originality and breadth of vision make *The Age of Jihad* the most in-depth analysis of the regional crisis in the Middle East to date.

This comprehensive Handbook gives an overview of the political, social, economic and legal dimensions of citizenship in the Middle East and North Africa from the nineteenth century to the present. The terms citizen and citizenship are mostly used by researchers in an off-hand, self-evident manner. A citizen is assumed to have standard rights and duties that everyone enjoys. However, citizenship is a complex legal, social, economic, cultural, ethical and religious concept and practice. Since the rise of the modern bureaucratic state, in each country of the Middle East and North Africa, citizenship has developed differently. In addition, rights are highly differentiated within one country, ranging from privileged, underprivileged and discriminated citizens to non-citizens. Through its dual nature as instrument of state control, as well as a source of citizen rights and entitlements, citizenship provides crucial insights into state-citizen relations and the services the state provides, as well as the way citizens respond to these actions. This volume focuses on five themes that cover the crucial dimensions of citizenship in the region: Historical trajectory of citizenship since the nineteenth century until independence Creation of citizenship from above by the state Different discourses of rights and forms of contestation developed by social movements and society Mechanisms of inclusion and exclusion Politics of citizenship, nationality and migration Covering the main dimensions of citizenship, this multidisciplinary book is a key resource for students and scholars interested in citizenship, politics, economics, history, migration and refugees in the Middle East and North Africa.

For some, the idea of an Islamic state serves to fulfill aspirations for cultural sovereignty and new forms of ethical political practice. For others, it violates the proper domains of both religion and politics. Yet, while there has been much discussion of the idea and ideals of the Islamic state, its possibilities and impossibilities, surprisingly little has been written about how this political formation is lived. For *Love of the Prophet* looks at the Republic of Sudan's twenty-five-year experiment with Islamic statehood. Focusing not on state institutions, but rather on the daily life that goes on in their shadows, Noah Salomon's careful ethnography examines the lasting effects of state Islamization on Sudanese society through a study of the individuals and organizations working in its midst. Salomon investigates Sudan at a crucial moment in its history—balanced between unity and partition, secular and religious politics, peace and war—when those who desired an Islamic state were rethinking the political form under which they had lived for nearly a generation. Countering the dominant discourse, Salomon depicts contemporary Islamic politics not as a response to secularism and Westernization but as a node in a much longer conversation within Islamic thought, augmented and reappropriated as state projects of Islamic reform became objects of debate and controversy. Among the first books to delve into the making of the modern Islamic state, *For Love of the Prophet* reveals both novel political ideals and new articulations of Islam as it is rethought through the lens of the nation.

Making sense of Saudi Arabia is crucially important today. The kingdom's western province contains the heart of Islam, and it is the United States' closest Arab ally and the largest producer of oil in the world. However, the country is undergoing rapid change: its aged leadership is ceding power to a new generation, and its society, dominated by young people, is restive. Saudi Arabia has long remained closed to foreign scholars, with a select few academics allowed into the kingdom over the past decade. This book presents the fruits of their research as well as those of the most prominent Saudi academics in the field. This volume focuses on different sectors of Saudi society and examines how the changes of the past few decades have affected each. It reflects new insights and provides the most up-to-date research on the country's social, cultural, economic and political dynamics.

Leor Halevi tells the story of the Islamic trials of technological and commercial innovations of the late nineteenth and early twentieth centuries. Shedding light on culture, commerce, and consumption in Cairo and other colonial cities, *Modern Things on Trial* is a groundbreaking account of Islam's material transformation in a globalizing era.

British Muslim activism has evolved constantly in recent decades. What have been its main groups and how do their leaders compete to attract followers? Which social and religious ideas from abroad are most influential? In this groundbreaking study, Sadek Hamid traces the evolution of Sufi, Salafi and Islamist activist groups in Britain, including The Young Muslims UK, Hizb ut-Tahrir, the Salafi JIMAS organisation and Traditional Islam Network. With reference to second-generation British Muslims especially, he explains how these groups gain and lose support, embrace and reject foreign ideologies, and succeed and fail to provide youth with compelling models of British Muslim identity. Analyzing historical and firsthand community research, Hamid gives a compelling account of the complexity that underlies reductionist media narratives of Islamic activism in Britain.

Wahhabism is often described as one of the most conservative branches of Islam and its fundamentalist approach seen as fuelling jihadist extremism. But what is the theological basis of Wahhabism? How do Wahhabi beliefs and doctrine differ from branches of Sunni Islam? While previous scholarship has examined Wahhabism as a political phenomenon, this book turns attention to the complex religious issues that are central to its understanding. Tracing its roots in the 18th century up until the present day, Namira Nahouza shows why the Wahhabi movement has opposed traditional Islamic scholarship on the interpretation of the Qur'an and hadith. Of key importance, Nahouza shows, are the differing beliefs about the oneness of God and God's names and attributes, issues on which both Wahhabi and other Salafi groups are united. Based on extensive research into classical and contemporary Arabic religious sources, Nahouza presents the contours of Sunni theological debate and reveals how the Wahhabi movement became the predecessor to the Salafism we see today. In highlighting the far-reaching consequences of these theological divisions - both for Muslim communities and the world at large - the book fills a significant gap in existing research and is essential reading for scholars researching Islamic Theology, Islamic History, Security Studies and Islamic Radicalism.

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Given the salience of the terms 'Salafism' or 'Jihadi-Salafism,' not only in specialist analyses but also in the media, the currents of Islamic thought grouped under these terms are poised to become more widely known. Yet much western analysis suffers from a lack of sophistication and discernment on this important doctrinal trend in contemporary Islamic thought, so that 'Salafism' is some what liberally employed to denote, with far too much specificity, a phenomenon that is only opaquely defined to the western reader. The contributors to 'Global Salafism' are careful to map out not only the differences in the Salafist schools, but also to underscore the fluidity of this broad doctrinal tendency. They examine the phenomenon both in its regional manifestations - which demonstrate surprising diversities, ambivalences and contradictions - and in its shared essential doctrines. In so doing they highlight the ambivalences inherent in Salafism itself, and the Salafist believers' claim to be reviving Islamic thought for the modern age - albeit through the paradox of 'out-antiquing the antique' by appealing to a greater, older, purer authenticity. With considerable subtlety the tensions between the local and the global aspirations of exponents and claimants to the 'Salafist method' are explored and the parallels and divergences weighed. This is a unique book that can justifiably claim to be pioneering, as it is the first of its kind to take the phenomenon of Salafism as a whole, and address the task of defining what is, despite its crucial importance, a relatively neglected field.

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