

## Salafism Goes Global

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 apatriarchal, 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 seclusionfrom 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.

Scholarly analysis of evolving jihadist organisation, strategies, and operation
Jihadist militants keep being a global threat. Many observers suggest that a transformation is likely to happen in their organisation, operation, mobilisation, and recruitment strategies, particularly after the territorial decline of the “Caliphate” of the “Islamic State.” This volume explores different aspects of the future trajectories of militant jihadism and the prospective transformation of this movement in and around Europe. The authors analyse the changing jihadist landscape and networks, and the societal challenges posed by both returned foreign terrorist fighters and those who have not returned to their countries of origin. Other topics of discussion are cyber jihadism, jihadist financing, women's position in and relevance for contemporary jihadism, the role of prisons in relation to radicalisation and militancy, and the changing theological dynamics. Based on recent empirical research, Militant Jihadism offers a solid scholarly contribution to various disciplines that study violence, terrorism, security, and extremism.

In this paper, the author differentiates and characterizes terrorists and insurgents, and he conducts a detailed conceptual and historical analysis of insurgency and its current manifestation on a global scale by the Salafi Jihad movement. This work lays out the case that terrorism and insurgency differ, and that the current "long war" is actually being fought by the other side as an insurgency. As a result, the United States must amend and adapt its strategy to one of global counterinsurgency, beyond a global war on terrorism alone.

Politicizing Islam is a comparative ethnographic study of Islamic revival movements in France and India, home to the largest Muslim minority populations in Europe and Asia respectively. Both diverse secular democracies, France and India pursue divergent policies toward their religious andother minorities. Yet they face similar struggles over Islam that challenge the substance of national identity and the core of each country's secular doctrine. After 9/11, debates about the role of Islamic madrasas and practices like the headscarf became prominent. How is it that Islam, as an objectof debate, is politicized across disparate contexts at the very moment when many Muslim communities have withdrawn from the state? Why exactly is a movement deemed "communitarian" or a threatening form of "political Islam"? Why is the issue of gender central to politicization, even while women areincreasingly active agents in Islamic revivals? This book seeks to answer these questions by examining the relationship between religion and politics and showing how it is created and lived by Muslim communities in both countries. Z. Fareen Parvez conducted her fieldwork over the course of two years in the French city of Lyon, and its outer banlieues, and the Indian city of Hyderabad. She immersed herself in mosque communities, women's welfare centers, Islamic study circles, and philanthropic associations, to provide anin-depth view of middle-class and elite Muslims, as well poor and subaltern Muslims in stigmatized neighborhoods. She illuminates how Muslims across class divisions make claims on the secular state and struggle to improve their lives as denigrated minorities. In Hyderabad, Muslim elites fight forredistribution to the poor, who then use their patronage to practice autonomy from the state and build vibrant political communities. In Lyon, middle-class Muslims face widespread discrimination and negotiate with the state for religious recognition. But they remain estranged from Muslims in theworking-class banlieues who have embraced a sectarian form of Islam and retreated into the private sphere. Parvez shows how these diverse movements originated in either a flexible or militant secularism, and how Muslim class relations are ultimately tied to other debates within the Islamic tradition- Muslim women's struggle for equal rights, and the potential for minority democratic participation. The book shows how Islam is politicized top-down by the state and then re-politicized by revival movements on the ground. But this re-politicization is highly dependent on Muslim class relations-and it masks an array of practices, social relations, potentialities, and ultimately, differentconceptions of politics as rooted in either community or the state.

Salafism in Jordan debunks stereotypes and presents the diversity of Salafism on a range of political and ideological issues.

This book introduces the history of the rise and spread of Salafism during the 20th century as a global Islamic reform movement. It also explains Salafi tools of methodological reasoning: traditionally used to justify highly conservative positions, they now appear equally effective in defending more liberal life choices. The collection will help readers to appreciate the diversity of Salafi movements, as well as the significance of the ongoing socio-economic and political changes within Saudi Arabia and the wider Muslim world that are enabling shifts from this conservative Islamic scholarly tradition.

Salafism is a contemporary multifaceted and global phenomenon that represents a fundamentalist interpretative stance which appears to be growing among minority Muslims. This book studies a Salafi group in Sweden that is puritan in the sense of avoiding political participation and rejecting jihadism.

'A groundbreaking study ... a masterclass in how to do intellectual history, and one that nobody with an interest in radical Islam should miss' Tom Holland, New Statesman
'Readers looking for a rigorous but lucid account of Islamic State's ideas will be well-served by Maher's book ... the first of its kind' Kyle W. Orton, Wall Street Journal
No topic has gripped the public imagination so dramatically as the spectre of global jihadism. While much has been said about the way jihadists behave, their ideology remains poorly understood. Shiraz Maher charts the intellectual underpinnings of salafi-jihadism from its origins in the mountains of the Hindu Kush to the jihadist insurgencies of the 1990s and the 9/11 wars. His ground-breaking introduction to salafi-jihadism recalibrates our understanding of the ideas underpinning one of the most destructive political philosophies of our time. 'Magisterial ... Essential reading' Robin Yassin-Kassab, The National
'Shiraz Maher, a leading authority on contemporary Islamic extremism, traces the evolution of the key ideas behind one of the most significant religious and political movements of our time. Comprehensive, important and timely' Jason Burke, author of Al-Qaeda
'A work of genuine interest and originality ... indispensable' David Patrikarakos, Literary Review

[The Globalization of Martyrdom](#)

[Crusade and Jihad](#)

[National and Transnational Contexts](#)

[Martyrdom and Violence in Jihadi-Salafism](#)

[The Rise of Militant Salafism](#)

[Political Islam in a Quietist Community](#)

[Salafism in Jordan](#)

[From Apoliticism to Transnational Jihadism](#)

[Today and Tomorrow](#)

[Local and Transnational Movements](#)

[Industry Milestones and Reflections](#)

[Development, Fractionalization and Transnational Networks of Salafism in Lebanon](#)

[The Islamic Revival in France and India](#)

[The Making of a Salafi Muslim Woman](#)

*The Arab Maghreb-the long stretch of North Africa that expands from Libya to Mauritania-is a vitally important region that impacts the security and politics of Europe, sub-Saharan Africa, and the broader Middle East. As Middle East scholars Frederic Wehrey and Anouar Boukhars show in Salafism in the Maghreb, it is also home to the conservative, literalist interpretation of Islam known as Salafism, which has emerged as a major social and political force. Through extensive interviews and fieldwork, Wehrey and Boukhars examine the many roles and manifestations of Salafism in the Maghreb, looking at the relationship between Salafism and the Maghreb's ruling regimes, as well as competing Islamist currents, increasingly youthful populations, and communal groups like tribes and ethno-linguistic minorities. They pay particular attention to how seemingly immutable Salafi ideology is often shaped by local contexts and opportunities. Informed by rigorous research, deep empathy, and unparalleled access to Salafi adherents, clerics, politicians, and militants, Salafism in the Maghreb offers a definitive account of this important Islamist current.*

*Salafism is one of the most dynamic and rapidly growing Islamic movements and it is impossible to understand contemporary Islam without taking account of it. The movement has reached almost every corner of the Muslim world, and its transnational networks span the globe. Despite the importance of Salafism, scholars have only recently begun to pay serious attention to the movement, and while the body of literature on Salafism is growing, there are still many lacunae. The Lebanese context adopted by the author of this important study provides an excellent opportunity to explore the dynamics of the Salafi movement worldwide.*

*This volume explores the ways in which the young, both in Muslim majority societies and Muslim communities in the West, negotiate their Muslim identity in relation to their youthful desires - their individuality, the search for autonomy and security for the future.*

*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.*

*This book deals with the causes, nature, and impact of the divisions within the jihadi movement, and the splits between jihadis and other Islamic groups.*

*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.*

*Examines how Salafism, a globally influential Muslim movement, is reshaping religious authority in Nigeria, Africa's most populous country.*

*Salafism is a fundamentalist Sunni vision of Islam that is growing in popularity in many countries. In this book, Mohamed-Ali Adraoui focuses on quietist Salafism, which he calls a study in contradictions. Strongly opposed to political action, terrorism, and the overthrow of established regimes, quietist Salafism insists on restructuring Islamic norms with the fervor of a revivalist and fundamentalist ethic. Quietist Salafis seek the purification of culture and religious renewal through a “de-militantization” of the Islamic corpus. Adraoui explores the Salafis' individual trajectories, their relationship with politics, and their vision of the world and of modernity, in order to understand how quietist Salafis negotiate their social identities and religious obligations in the Western context. What does the increasing presence of Islamic movements in the global space mean? Adraoui draws parallels between the French case and that of Muslim countries, and argues that the spread of quietist Salafism is partially a result of the foreign policy of Saudi Arabia. Quietist Salafism, he argues, is resonant of Saudi Arabia's efforts to promote a legitimist, anti-anarchist, and counter-revolutionary conception of Islam, after having long legitimized and reinforced the Islamist forces and Jihadist movements when it was in its geopolitical interests to do so.*

*Salafism Goes Global sheds light on a dynamic of globalization that is taking place in the margins.*

[West African ?ulam?? and Salafism in Mecca and Medina](#)

[Soviet and Muslim](#)

[A Global History](#)

[Al Qaeda's Global Crisis](#)

[Routledge International Handbook of Religion in Global Society](#)

[The History of an Idea](#)

[Scholarly Authority in Modern Islam](#)

[Jaw?b al-lfr?q? - The Responese of the African](#)

[Contemporary Puritan Salafism](#)

[Religious Ideology and the Roots of the Global Jihad](#)

[Politicizing Islam](#)

[The Making of Salafism](#)

[Understanding Terror Networks](#)

[Salafism and Traditionalism](#)

This book brings a new perspective on the history of the spread of the Salafi-Wahhābi doctrine since the conquest of the Hijāz by Ibn Sa‘ūd in 1926. It also shows the contribution of a network of ūlamā from West Africa, South Asia and Egypt in the spread of the Salafi-Wahhābi doctrine inside and outside Saudi Arabia since 1926.

The events of 9/11 prompted questions as to the origins, nature and purpose of international jihadist organisations. In particular, why had they chosen to target the US and the West in general? Turner's book provides a unique, holistic insight into these debates, taking into account historical perceptions and ideology as key factors.

Malcolm Lambert investigates the histories of Christianity and Islam to trace the origins and development of crusade and jihad. In a narrative that brims with larger than life characters – among them, Richard Lionheart, Nur al-Din, Saladin, Baybars and Ghengiz Khan - he describes the fiercely fought struggles to control the sacred places of the Middle East between the seventh and thirteenth centuries. Crusade and jihad are often reckoned two sides of the same coin but this simple opposition, the author shows, conceals crucial differences and similarities. From the outset jihad reflected tensions within as much as outside Islam. Jihad also described the struggle between good and evil in the souls of believers. Calls for crusade and jihad disguised ambitions for power and plunder, but they also equally inspired acts of chivalry and heroism. Malcolm Lambert then moves to the more recent history of jihad and crusade. In nineteenth-century France he finds imperialism configured as a crusade to enlighten the barbarians. Meanwhile in Britain one of the crusading orders transformed itself into the St John Ambulance Brigade. More recently in the USA crusade has been evoked in the war on terror while jihad is now the rallying cry for Islamic extremists round the world. Yet, Dr Lambert notes, it still retains its peaceful spiritual dimension. Crusade and Jihad is a vivid, balanced account of two of the most powerful forces of history.

Since 9/11, Salafism has attracted a great deal of attention from the world’s media, which predominantly focuses on its potential for revolutionary violence. Salafism remains poorly understood both in Western media, where it is now the focus of considerable debate, and in Western academia, where until recently it was virtually undiscussed. In neither arena has a consensus emerged regarding what Salafism is or does. This pioneering work fills this lacuna by redirecting the reader towards the sphere of ritual practice, within which the discussions of contemporary Salafi scholars prove equally revolutionary. Taking the theme of ritual purity (tahara) as the leitmotif of modern Salafism, this work combines an analysis of key developments in ritual purity law with detailed ethnographic investigations into ritual purity behaviour in specific Cairene settings. The author’s research not only bridges the gap between anthropological and Islamicist approaches to Muslim ritual, but highlights the variety of ideas and experiences that contribute to Egyptian Salafism today. This book will be of interest to students of Islamic studies, Anthropology, Religious studies, as well as Middle East studies in general.

"Global Islam-A Very Short Introduction looks at the methods used by individuals, organizations, and states to spread multiple versions of Islam around the world. Since the late nineteenth century, publications, missions, congresses, and pilgrimages have contributed to the communication and evolution of Islam. At the start of the twentieth century, the infrastructure of the European empire allowed for the widespread communication of Islamic beliefs. During a period of secularism in the mid-twentieth century, global Islam became more accessible and, in some cases, more political. How have today's broadcasting and smartphone technologies changed the face of global Islam? Will communication technologies reconcile the contradictions between variations of the faith, or will they create new ones?"--

Examines the entrenchment of Salafism in Lebanese society while also highlighting the movement's transnational links to the Persian Gulf.

Like any other subject, the study of religion is a child of its time. Shaped and forged over the course of the twentieth century, it has reflected the interests and political situation of the world at the time. As the twenty-first century unfolds, it is undergoing a major transition along with religion itself. This volume showcases new work and new approaches to religion which work across boundaries of religious tradition, academic discipline and region. The influence of globalizing processes has been evident in social and cultural networking by way of new media like the internet, in the extensive power of global capitalism and in the increasing influence of international bodies and legal instruments. Religion has been changing and adapting too. This handbook offers fresh insights on the dynamic reality of religion in global societies today by underscoring transformations in eight key areas: Market and Branding; Contemporary Ethics and Virtues; Intimate Identities; Transnational Movements; Diasporic Communities; Responses to Diversity; National Tensions; and Reflections on !Religion!. These themes demonstrate the handbook's new topics and approaches that move beyond existing agendas. Bringing together scholars of all ages and stages of career from around the world, the handbook showcases the dynamism of religion in global societies. It is an accessible introduction to new ways of approaching the study of religion practically, theoretically and geographically.

Interviews with the professionals driving the rapid global growth of Islamic finance
Though the modern Islamic finance system has existed for more than forty years, its size and influence in the banking industry has expanded massively in just the last decade. This book looks at Islamic finance from the perspective of the experts shaping the industry, including some of the founders of the first Islamic banks!Haj Saeed Lootah, His Royal Highness Prince Mohamed Al Faisal Al Saud, and Sheikh Saleh Abdullah Kamel!as well as other professionals who have greatly influenced the industry. Editor Emmy Alim offers rare insight on Islamic finance with these insightful interviews focused on the development, rise, and future trajectory of Islamic finance. Features rare insider perspective on the rise of Islamic finance with interviews from the top names in the industry in Asia, the Middle East, Europe, and the United States
An ideal resource for bankers and finance professionals working in traditional finance as well as Islamic finance
Written by Emmy Alim, Editor for Thomson Reuters Islamic Finance Gateway, a multi-platform forum for experts and professionals in the Islamic finance industry

[Global Leaders in Islamic Finance](#)

[Al Qaeda, Salafi Jihad, and the Diffusion of Suicide Attacks](#)

[Origins, History, Aftermath](#)

[Being Young and Muslim](#)

[Roots Of Religious Extremism, The: Understanding The Salafi Doctrine Of Al-wala' Wal Bara'](#)

[From the Gulf to the French Banlieues](#)

[Global Insurgency Strategy and the Salafi Jihad Movement](#)

[Salafism in Nigeria](#)

[Salafi Social and Political Movements](#)

[Generation X Goes Global](#)

[In the Presence of God](#)

[Salafi Ritual Purity](#)  
[Salafism Goes Global](#)

[The Contested Ground of British Islamic Activism](#)

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

'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.

Militant Salafism is one of the most significant movements in politics today. Unfortunately its significance has not been matched by understanding. To begin to address this knowledge deficit this book argues that, rather than the largely unhelpful pursuit of individual 'root causes' offered in much of the literature, we would be better served by looking at the factors that have enabled and facilitated a particular political imaginary. That political imaginary is one that allows individuals to conceive of themselves as integral members of a global battle waged between the forces of Islam and the West, something that lies at the heart of militant Salafism. Frazer Egerton shows how the ubiquity of modern media and the prevalence of movement have allowed for a transformation of existing beliefs into an ideology supportive of militant Salafism against the West amongst Western Muslims.

This unflinching analysis provides new information about the relationship between ideology and suicide attacks and recommends policies focused on containing Salafi Jihadism.

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.

The conservative, literalist Islamist current known as Salafism is often synonymous with extremism and militancy. In fact, Salafism is an adaptive, diverse and dynamic outlook that has emerged as a major social and political force across the Middle East, especially in the countries of the Arab Maghreb--Mauritania, Morocco, Algeria, Tunisia and Libya--a vitally important region that impacts the security and politics of Europe, sub-Saharan Africa and the broader Middle East. Through extensive interviews and fieldwork, Middle East scholars Frederic Wehrey and Anouar Boukhars explore the many roles and manifestations of Salafism in the Maghreb, to include its relationship with the Maghreb's ruling regimes, with competing Islamist currents, increasingly youthful populations, and communal groups like tribes and ethno-linguistic minorities. Particular attention is paid to how the boundaries between different Salafi currents--pro-regime "quietists," politically active "politicos" who participate in elections, and militant jihadists like al-Qaeda and the Islamic State, is increasingly blurred, demonstrating how seemingly immutable Salafi ideology is often shaped by local contexts and opportunities. Similarly, the authors show how Maghrebi Salafism is uniquely reflective of each country's political institutions, history, and social makeup and how the much-touted notion of Salafism as a monolithic Saudi or Gulf "export" is undermined by local realities. Informed by rigorous research, deep empathy, and unparalleled access to Salafi adherents, clerics, politicians, and militants, Salafism in the Maghreb offers a definitive account of this important Islamist current that is at once granular and accessible.

A fascinating and revelatory exploration of the intricacies of Islam and the inner psyche of the Muslim world from the bestselling author of The Islamist 'Islam began as a stranger,' said the Prophet Mohammed, 'and one day, it will again return to being a stranger.' The gulf between Islam and the West is widening. A faith rich with strong values and traditions, observed by nearly two billion people across the world, is seen by the West as something to be feared rather than understood. Sensational headlines and hard-line policies spark enmity, while ignoring the feelings, narratives and perceptions that preoccupy Muslims today. Wise and authoritative, The House of Islam seeks to provide entry to the minds and hearts of Muslims the world over. It introduces us to the fairness, kindness and mercy of Mohammed; the aims of sharia law, through commentary on scripture, to provide an ethical basis to life; the beauty of Islamic art and the permeation of the divine in public spaces; and the tension between mysticism and literalism that still threatens the House of Islam. The decline of the Muslim world and the current crises of leadership mean that a glorious past, full of intellectual nobility and purpose, is now exploited by extremists and channelled into acts of terror. How can Muslims confront the issues that are destroying Islam from within, and what can the West do to help work towards that end? Ed Husain expertly and compassionately guides us through the nuances of Islam and its people, contending that the Muslim world need not be a stranger to the West, nor its enemy, but a peaceable ally.

"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"--

[Organizational, Strategic, and Ideological Fissures](#)

[Salafi Jihadism and International Order](#)

[The Institutionalization of Islam in Central Asia](#)

[Global Salafism](#)

[A Swedish Case Study](#)

[Global Islam: a Very Short Introduction](#)

[Going Global](#)

[Sufis, Salafis and Islamists](#)

[The House of Islam](#)

[Islamic Reform in the Twentieth Century](#)

[Salafi-Jihadism](#)

[Jihad in the West](#)

[Paths to Conversion](#)

[Politics, Piety, and Militancy](#)

*While English has become the lingua franca in science, business, and other fields, scholars still grapple with the implications of its adoption in many other settings and cultures. To what extent should English be introduced and taught in schools around the world? Who “owns” the English language and can therefore shape its structure and aims? What are world Englishes and how can teachers demonstrate them to their students? Is English the language of the oppressor, an imperialist tool, or does global English offer an opportunity for greater understanding and cooperation amongst peoples and cultures? This volume of critical essays explores these and other questions surrounding language, education, and culture in the globalized world. Honoring students' cultures while trying to prepare them for an uncertain and constantly changing future is the resounding theme of this book. The contributors to this volume are as multi-cultural and multi-faceted as such a volume would demand. The essays include authors and studies from Algeria, India, Iran, Ghana, Germany, Poland, Tunisia, Qatar, Saudi Arabia, United Kingdom, the United States of America, and Yemen. The perspectives offered in this volume contribute greatly to the ongoing conversations on language, education, and globalization.*

*Central Asia was the sole Muslim region of the former Russian Empire lacking a centralized Islamic organization, or muftiate. When the Soviet leader Joseph Stalin created such a body for the region as part of his religious reforms during World War II, he acknowledged that the Muslim faith could enjoy some legal protection under Communist rule. From a skeletal and disorganized body run by one family of Islamic scholars out of a modest house in Tashkent's old city, this muftiate acquired great political importance in the eyes of Soviet policymakers and equally significant symbolic significance for many Muslims. Relying on recently declassified Central Asian archival sources, most of them never seen before by historians, Eren Tasar argues that Islam did not merely "survive" the decades from World War II until the Soviet collapse in 1991, but actively shaped the political and social context of Soviet Central Asia. Muslim figures, institutions, and practices evolved in response to the social and political reality of Communist rule. Through an analysis that spans all aspects of Islam under Soviet rule-from debates about religion inside the Communist Party, to the muftiate's efforts to acquire control over mosques across Central Asia, changes in Islamic practices and dogma, and overseas propaganda targeting the Islamic World--Soviet and Muslim offers a radical new reading of Islam's resilience and evolution under atheist rule.*

*For decades, a new type of terrorism has been quietly gathering ranks in the world. America's ability to remain oblivious to these new movements ended on September 11, 2001. The Islamist fanatics in the global Salafi jihad (the violent, revivalist social movement of which al Qaeda is a part) target the West, but their operations mercilessly slaughter thousands of people of all races and religions throughout the world. Marc Sageman challenges conventional wisdom about terrorism, observing that the key to mounting an effective defense against future attacks is a thorough understanding of the networks that allow these new terrorists to proliferate. Based on intensive study of biographical data on 172 participants in the jihad, Understanding Terror Networks gives us the first social explanation of the global wave of activity. Sageman traces its roots in Egypt, gestation in Afghanistan during the Soviet-Afghan war, exile in the Sudan, and growth of branches worldwide, including detailed accounts of life within the Hamburg and Montreal cells that planned attacks on the United States. U.S. government strategies to combat the jihad are based on the traditional reasons an individual was thought to turn to terrorism: poverty, trauma, madness, and ignorance. Sageman refutes all these notions, showing that, for the vast majority of the mujahedin, social bonds predated ideological commitment, and it was these social networks that inspired alienated young Muslims to join the jihad. These men, isolated from the rest of society, were transformed into fanatics yearning for martyrdom and eager to kill. The tight bonds of family and friendship, paradoxically enhanced by the tenuous links between the cell groups (making it difficult for authorities to trace connections), contributed to the jihad movement's flexibility and longevity. And although Sageman's systematic analysis highlights the crucial role the networks played in the terrorists' success, he states unequivocally that the level of commitment and choice to embrace violence were entirely their own. Understanding Terror Networks combines Sageman's scrutiny of sources, personal acquaintance with Islamic fundamentalists, deep appreciation of history, and effective application of network theory, modeling, and forensic psychology. Sageman's unique research allows him to go beyond available academic studies, which are light on facts, and journalistic narratives, which are devoid of theory. The result is a profound contribution to our understanding of the perpetrators of 9/11 that has practical implications for the war on terror.*

"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"--

*One of the issues in contemporary Islamic thought which has attracted considerable attention amongst Muslim scholars and within the Muslim community is the valid and appropriate attitude of Muslims to relationships with non-Muslims. A major source of confusion and controversy with regards to this relationship comes from the allegation that Muslims must reserve their love and loyalty for fellow Muslims, and reject and declare war on the rest of humanity — most acutely seen through the Islamic concept of Al-Wala' wal Bara' (WB) translated as “Loyalty and Disavowal”, which appears to be central in the ideology of modern Salafism.This book investigates the dynamics and complexities of the concept of WB within modern Salafism and aims to understand the diverse interpretation of this concept; and how modern Salafis understand and apply the concept in contemporary religious, social and political settings. The book discovers that the complexities, diversities and disputes surrounding the concept in modern Salafism often revolve around issues of social, political and current realities.The significance of this book lies in the fact that comprehending modern Salafis' conception of WB, its realities and complexities has become an urgent priority in the lives of Muslims today.*

*This edited volume is the first book of its kind to engage criticse(tm) understanding of Generation X as a global phenomenon. Citing case studies from around the world, the research collected here broadens the picture of Generation X as a demographic and a worldview. The book traces the global and local flows that determine the identity of each countrye(tm)s youth from the 1970s to today. Bringing together twenty scholars working on fifteen different countries and residing in eight different nations, this book present a community of diverse disciplinary voices. Contributors explore the converging properties of “Generation X” through the fields of literature, media studies, youth culture, popular culture, sociology, philosophy, feminism, and political science. Their ideas also enter into conversation with fourteen other “textbox” contributors who address the question of “Who is Generation X” in other countries. Taken together, they present a highly interactive and open book format whose conversations extend to the reading public on the website www.generationxgoesglobal.com.*

*""Jihadi-Salafi narratives of martyrdom-seeking operations are filled with praise for what they label the exemplary self-renunciative acts of their martyrs performed as a model of the earliest traditions of Islam. While many studies evaluate the biographies of these would-be martyrs for evidence of social, psychological, political, or economic strain in an effort to rationalize what are often labelled "suicide bombings", this book argues that through their legal arguments debating martyrdom-seeking operations Jihadi-Salafis, including those fighting for al-Qa'ida, ISIS, and their affiliates, craft a theodicy meant to address the suffering and oppression faced by the global Muslim community. Taking as its source material legal arguments (fatwas), texts, pamphlets, magazines, forum posts, videos, and audio files from authors sympathetic to both al-Qa'ida and ISIS on the subjects of martyrdom operations, jurisprudence, and political philosophies, this book reveals that the Jihadi-Salafi legal debates on martyrdom-seeking re-arrange the basic objectives (maqāośid) of the Shari'a around the principles of maximizing the general welfare (maoślaoha) and promoting religion (dāin) above all other concerns - including the preservation of life. This utilitarian turn opens the possibility for formulating a meaningful engagement and critique of Jihadi-Salafi legal interpretation and theories of warfare within a broader, just war framework. However, as the jurists and propagandists of ISIS demonstrate, this turn also opens the possibility for the utilization of self-renunciative violence as engendering modes of state formation. ""--*

*This book focuses on the crises facing Al Qaeda and how the mass killing of Muslims is challenging its credibility as a leader among Islamist jihadist organizations. The book argues that these crises are directly related to Al Qaeda's affiliation with the extreme violence employed against Muslims in Iraq, Syria, Afghanistan and Pakistan in the decade since 9/11. Al Qaeda's public and private responses to this violence differ greatly. While in public Al Qaeda has justified those attacks declaring that, for the establishment of a state of ‘true believers’, they are a necessary evil, in private Al Qaeda has been advising its local affiliates to refrain from killing Muslims. To better understand the crises facing Al Qaeda, the book explores the development of Central Al Qaeda's complex relationship with radical (mis)appropriations and manifestations of takfir, which allows one Muslim to declare another an unbeliever, and its unique relationship with each of its affiliates in Iraq, Syria, Afghanistan and Pakistan. The author then goes on to consider how the prominence of takfir is contributing to the deteriorating security in those countries and how this is affecting Al Qaeda's credibility as an Islamist terror organization. The book concludes by considering the long-term viability of Al Qaeda and how its demise could allow the rise of the even more radical, violent Islamic State and the implications this has for the future security of the Middle East, North Africa and Central/South Asia. This book will be of much interest to students of political violence and terrorism, Islamism, global security and IR.*

[Salafism in Lebanon](#)

[Lebanese Salafis Between the Gulf and Europe](#)

[Islam's New Religious Movement](#)

[Militant Jihadism](#)

[Transnational Perspectives on Globalization, Language, and Education](#)

[Mapping a Youth Culture in Motion](#)

[The Islamic State, Takfir and the Genocide of Muslims](#)

[Salafism in the Maghreb](#)

[New Cultural Politics in the Global South and North](#)

[And God Knows the Martyrs](#)

[Fault Lines in Global Jihad](#)