

informants do not fit into clearly defined categories. This is a text that not only contributes to an ongoing methodological discussion within academia, but also shows that notions of insider and outsider, like the cultures we study, are not static, but always changing through time.

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Global Sufism: Boundaries, Structures, and Politics. Edited by Francesco Piraino and Mark Sedgwick. Hurst Publishers, 2019. 299 pages. £35.00 cloth; ebook available.

Initiated through the proceedings of a 2017 conference in Venice, Italy, this edited volume effectively shatters many interrelated shibboleths we still cling to in our understanding and teaching of Sufism—that Sufism in the West is stripped from Islam; that Sufism is quietist, passive, or at most a pawn to hegemonic politics; that Sufis are expansively inclusive rather than exclusive; and that Sufis are typically on the fringes of defining Islam. In twelve chapters plus an introduction, experts in Sufism from Europe and North America reveal the boundaries, structures, and politics—as the subtitle indicates—that exist in Sufism today.

Several chapters largely serve to challenge, or at least update, the characterization that Sufism in North America and Europe is largely stripped of Islam. In chapter 2, Mark Sedgwick argues and traces a history in which Sufism was principally presented as “the essence of all religions,” a universal/perennial spirituality, rather than part of the Islamic tradition. However, there was frequently a re-rooting of Sufism in Islam and the *shari‘a* in the 1980s and later, as evidenced by the discourse of Sufi teachers, a moving towards *salah* (prayer), Ramadan fasting, avoidance of pork and alcohol, and some mild separations of space by gender. Chapter 7, by William Rory Dickson and Merin Shobhana Xavier, gives evidence of a reordering of Sufi organizations in the West—from the 1970s to the present—towards the classical *tariqa*/Sufi-order model, primarily in response to four social conditions, including a revival globally of traditionalism as being ideological capital that marks authenticity and significance.

The volume demonstrates that Sufi leaders have been quite agile in adapting their activities to cultural and political conditions not just to make their movements survive but to flourish. In Chapter 9 Florian Volm tracks the situational-based self-presentation of the Gülen movement, “Sufi” to a Western audience that generally views Sufism positively, while “not-Sufi” within Turkey itself since *tariqa* activity continues to be illegal in the Republic of Turkey. In chapter 10, Simon Stjernholm unfolds the ways in which Muslim speakers are chosen for the Swedish public radio program the “Morning Service” for their approach to their religion that

are in line with liberal, pluralistic, and capitalistic values of free choice, individual experiences, and personal quests for satisfaction. Meanwhile, the speakers themselves shape their Sufi messages to emphasize wise global teachers (rather than “Muslim” teachers per se) and the tropes of “light,” “heart,” “longing,” and journey from exile to nearness to God to give Sufism and Islam an appeal to their early morning audiences.

In Chapter 4, Francesco Piraino asks the question “Who is the Infidel?” in describing the Shadhiliyya Darqawiyya ‘Alawiyya Sufi order’s work in creating an inclusive human identity of our collective quest to be in relationship with a greater fragment of Truth—a Truth beyond any individual’s grasp through religion, science, or ideology. Followers of this Sufi order then engage not only with Islamic teachings but the natural and social sciences to actively address ecological crisis, economic exploitation and desecration of the earth and each other, women’s rights, and interfaith harmony. Thus, Sufism should not be seen as an ossified leftover from an Islamic past with little adaptation or relevance to present conditions.

Global Sufism provides clear evidence that Sufism is not quietist, passive, or necessarily a pawn of regional politics. In chapter 3, Zachary Wright delineates the Tijaniyya Sufi order that is African in origin and style (even when its followers are outside of the continent or not of African ethnicity) and, at the same time, strives to actualize a universal aspiration for a human-divine encounter. Part of this order’s historical popularization was in active opposition to European colonialization. Thomas Joassin argues in chapter 11 that large national conferences among Sufis in Algeria, such as the International Sufi Conference in Mostaganem, often incorporate prominent government public figures in their proceedings. While they fall in line with the agenda of a national government that encourages a moderate, peaceful form of Islam, they are not subsumed by this agenda. Rather, the Sufi leaders themselves are politically active in shaping an Islamic identity for Algeria, northwest Africa and the Al-Andalus, providing a critique of Western views of modernity, consumeristic materialism, and Wahhabism.

In chapter 5, Andrea Brigaglia demonstrates that when two French gangsta’ rap artists turned Sufi Muslim—Abd Al Malik and Kery James—they did not abandon a jeremiad of calling out hegemonic structures of oppression of, and discrimination against, those of the *banlieue* (suburbs/ghetto). Instead, they have used their new forms of music, grounded in rap and Arabic-*qaṣīda*, to criticize the arrogance of a French mentality that portrays Republic/*Laïcité* values as already-accomplished-facts, rather than works-in-progress. At the same time, the musicians admonish their fellow *banlieue* French blacks to give up their hate and victimization mentality to move themselves and their nation forward.

An interesting exploration of Sufism and politics comes from Usaama al-Azami, who profiles five scholars of Islam who are also

Sufis—two of Egypt but one a Saudi-based Mauritanian, one Libyan, and the prominent American Hamza Yusuf. Al-Azami notes that these scholars are mostly opposed to the peaceful protests and pressure for regime-change in their countries. He believes the nature of their positions cannot be explained by a kind of “political quietism” or pragmatic support of the current power for self-survival, but rather by the Islamic neo-traditionalists’ contest with Salafi Islamist groups to be the dominant voice and leader of Islam.

While we usually associate the central players in defining Islamic normativity to be the *‘ulama* (the scholars of Islamic law), various chapters in *Global Sufism* demonstrate that Sufi scholars are often assertive leaders in defining Islam. In chapter 6, Justine Howe unfolds the way in which the Webb Foundation in Chicago and the Chicago Mawlid Committee—neither one Sufi-organizations per se—have created a “third space” that attracts entire families, often of mixed ethnicities, to *qawwali*-esque (and hence “Sufi”) commemorations of the birthday (*mawlid*) of the Prophet Muhammad, a controversial practice in some other circles. They seem to pursue a spirituality that is experienced as an embodied relationship with the “presence” of Muhammad. Besnik Sinani discloses myriad ways in which twenty-first century leaders of the Bā ‘Alawi have been forceful agents in defining authentic/normative Islam, censoring ISIS and organizing conferences of scholars that are quite inclusive—with the exception of Shiite, Wahhabi-esque, and Saudi scholars. They present their own orders as holding all the most compelling facets of the traditions of Islamic authority. Howe, Sinani, and Joassin demonstrate that there are limits to Sufi leaders’ liberality, making the general Sufi inclusiveness even more meaningful in what or who each movement chooses to censor.

From radio programs to Rumi to rap music, *Global Sufism* covers with depth and concision a rich amount of ground within its pages. Its case studies demolish simplistic platitudes of what Sufism is, must be, has been, or can be. It is therefore a useful resource for scholars and teachers of religious studies, new religious movements, Islam, and Sufism in particular.

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Handbook of East Asian New Religious Movements. Edited by Lukas Pokorny and Franz Winter. Brill, 2018. xiv + 620 pages. \$240.00 cloth; ebook available.

This rather hefty handbook covers a geographical area of new religious movements that has only recently become the object of popular study among scholars of new religions. Some of the twenty-five different