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Patrick Haenni of the International Crisis Group (ICG) talks to NOW Lebanon about the ICG's latest report, penned by Haenni, on Hezbollah. The ICG is an NGO that conducts field-based research and high-level advocacy to prevent and resolve deadly conflicts.

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Patrick Haenni became a consultant for HD in 2009 before joining the organisation as Special Adviser for the Middle East and North Africa region in 2012. He is an expert on social movements, religious practices and Islamic politics, and he has written several books on these subjects.

This collective volume provides an integrative historical and contemporary discussion of Sunni EulamaE3/4 in the Middle East in both an urban and a semi-tribal context. The various chapters reinforce a renewed interest in the position of the EulamaE3/4 in modern times and offer new insights as to their ideological vitality and contribution to the public discourse on moral and sociopolitical issues.

A schism has emerged between mainstream Islamist movements in the Muslim world (e.g. Hamas of Palestine and Hezbollah of Lebanon) and the uprooted militants who strive to establish an imaginary ummah, or Muslim community, not embedded in any particular society or territory. Roy provides a detailed comparison of these transnational movements, whether peaceful, like Tabligh Jamaat and the Islamic brotherhoods, or violent, like Al Qaeda. Neofundamentalism, he argues, is both a product and an agent of globalization.

The theme of conversion constitutes a privileged point to study the framework linking an individual to the sociocultural contexts in which he or she is included. Changes in personal biographies and sociocultural change are interwoven when we speak of conversion: values, speech, norms, behaviors, beliefs, lifestyles, interests--everything is open to potential debate when an individual "converts." Conversion is especially developed here through a connection with the dynamics of pluralism, which appears to be the most peculiar cultural characteristic of our era: what does it mean to speak of "conversion" in a time in which it seems that the presumption of only one "true" truth no longer exists, while instead many different truths live together, each with its own judgment criteria.

Islamism in Egypt is more diversified in terms of its sociology and ideology than is usually assumed. Through linguistic analysis of Islamist rhetoric, this book sheds light upon attitudes towards other Muslims, religious authority and secular society. Examining the rhetoric of three central Islamist figures in Egypt today - Yusuf al-Qaradawi, Amr Khalid and Muhammad Imara - the author investigates the connection between Islamist rhetoric and the social and political structures of the Islamic field in Egypt. Highlighting the diversity of Islamist rhetoric, the author argues that differences of form disclose sociological and ideological tensions. Grounded in Systemic Functional Grammar, the book explores three linguistic

areas in detail: pronoun use, mood choices and configurations of processes and participants. The author explores how the writers relate to their readers and how they construe concepts that are central in the current Islamic revival, such as 'Islamic thought', 'Muslims', and 'the West'. Introducing an alternative divide in Egyptian public debate - between text cultures rather than ideologies - this book approaches the topic of Islamism from a unique analytical perspective, offering an important addition to the existing literature in the areas of Middle Eastern society and politics, Arabic language and religious studies.

One of the keys to dealing with militant Islamic groups is understanding how they work with, relate to, and motivate their constituencies. *Mobilizing the Faithful* offers a pair of detailed case studies—of the Egyptian groups al-Jamaa al-Islamiyya and al-Jihad and Lebanon's Hizbullah—to identify typical forms of support relationships, development patterns, and dynamics of both radicalization and restraint. The insights it offers into the crucial relationship between militants and the communities from which they arise are widely applicable to violent insurgencies not only in the Middle East but around the world.

In the course of the 20th century, hardly a region in the world has escaped the triumph of global consumerism. Muslim societies are no exception. Globalized brands are pervasive, and the landscapes of consumption are changing at a breathtaking pace. Yet Muslim consumers are not passive victims of the homogenizing forces of globalization. They actively appropriate and adapt the new commodities and spaces of consumption to their own needs and integrate them into their culture. Simultaneously, this culture is reshaped and reinvented to comply with the mechanisms of conspicuous consumption. It is these processes that this volume seeks to address from an interdisciplinary perspective. The papers in this anthology present innovative approaches to a wide range of issues that have, so far, barely received scholarly attention. The topics range from the changing spaces of consumption to Islamic branding, from the marketing of religious music to the consumption patterns of Muslim minority groups. This anthology uses consumption as a prism through which to view, and better understand, the enormous transformations that Muslim societies—Middle Eastern, South-East Asian, as well as diasporic ones—have undergone in the past few decades.

In the current environment of a growing Muslim presence in Europe, young Muslims have started to develop a subculture of their own. The manifestations reach from religious rap and street wear with Islamic slogans to morally »impeccable« comedy. This form of religiously permissible fun and of youth-compatible worship is actively engaged in shaping the future of Islam in Europe and of Muslim/non-Muslims relations. Based on a vast collection of youth cultural artefacts, participant observations and in-depth interviews in France, Britain and Germany, this book provides a vivid description of Islamic youth culture and explores the reasons why young people develop such a culture.

This book analyzes the current Islamic marketing environment. Since the Muslim world is extremely diverse in terms of

economic development, customs and traditions and political and legal systems, it is vital for companies and marketers to analyze the environment before attempting to address these markets. The author emphasizes that it is ineffectual to elaborate the distribution and promotion strategies if the market does not exist in terms of purchasing power or demographics, if potential consumers do not believe that products and services answer their needs and demands or if there are political and legal barriers to companies wanting to enter these markets. The book offers detailed insights into the economic, socio-cultural, and politico-legal environment in the Muslim world, which are essential for marketers to understand and form the foundations of effective marketing strategies.

The involvement of minorities in politics has been the subject of a considerable number of studies. However, these studies are rarely concerned with the political role in Western Europe of both Islam as a mobilising factor, and the Muslims as a religious group comparable with other confessional groups creating political parties. The importance of political participation of Muslims for the improvement of their social, economic, and cultural position as well as for the establishing of religious infrastructure, has been widely recognized by politicians and scientists alike. As relative newcomers in Western Europe, most Muslims still occupy a marginal position, which makes their active political participation all the more urgent. Over the last decades, initiatives have been taken in several countries to create Islamic political parties. At the same, in most countries of Western Europe, the established political parties are nominating members with an Islamic background among their candidates. Furthermore, many discussions have taken place about the feasibility of the integration of Islam within the European social and political systems. Cabinet ministers and established political parties have developed views about the nature of Islam, which are being crystalized in the policies of the national governments. Central issues in these discussions are, for instance, the compatibility of Islam and parliamentary democracy and human rights, the fear of religious fundamentalism and fanaticism, as well as the oppression of women by Islam. The present book contains fourteen contributions by specialists from various European countries.

From Libya in the east to the Gulf peninsula in the west, the 'Arab Spring' has shaken entrenched regimes. Decades-old dictatorships have fallen after mass protests. Whilst the final outcome is unclear, the historical importance of these events is beyond doubt. Farhad Khosrokhavar contextualizes the demands of the protesters. He looks beyond the Arab world to show how the movements are leaving a deep imprint on countries like Iran and how a new conception of democracy is emerging in the region, challenging traditional ideas. Looking to the future, Khosrokhavar discusses how the new movements may change the world.

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