

to a third “other” in the comparison, namely Javanese culture: “[C]ertain salient features of the Javanese culture . . . have lent themselves to the flourishing of the pilgrimage culture in both Muslim and Catholic traditions” (221). Islam and Catholicism, in distinctive ways, appropriate the “Javanese spiritual method of attaining peace (the *ning-nang-nung* philosophy)” (207). The traditional Javanese communal meal (*slametan*) is celebrated in both contexts; all pilgrims participate in *laku* and *tirakat* (traditional Javanese spiritual practices), and Thursday evening is the most propitious time at the studied sites, in line with traditional Javanese custom. A point L.’s study raises but does not fully pursue is the role that Hindu-Buddhist religion/culture plays in the practices of Javano-Muslim and Javano-Catholic pilgrims (e.g., Mary as Prajnaparamita at a Catholic shrine of the Sacred Heart, appropriation by the 18th-century Javano-Muslim mystical treatise *Serat Cabolèk* of the *Mahabharata*, Muslim-Catholic competitive claims to fulfill Hindu-Buddhist mythology and culture).

L. describes the book as a work of comparative theology, and the concluding pages do list five post-comparison insights, including a possibly expanded notion of *communio sanctorum*, a comparison of Javanese and Western cultures, and the possibility that Javano-Muslim and Javano-Catholic pilgrimages together constitute a “third pilgrimage tradition” (223). Perhaps L.’s most important contribution, however, is methodological. Through fieldwork and interviews L. realizes that pilgrimage is essential to the identity of Javano-Muslims and Javano-Catholics—reports of conversations with pilgrims are illuminating—because pilgrims interact directly with key aspects of both traditions, namely sacramentality, mediation, and communion. There is too much detail for the casual reader, and the cases are too specific to elicit grand claims about “Islam” or “Catholicism.” However, that seems to be L.’s point; one must become a pilgrim to and with the other, patiently listening, tasting, and learning what are the similarities/differences and how one’s religious practice is susceptible to the other’s in this highly particular case.

How uniquely does Javanese culture facilitate Muslim–Catholic compatibility? What is the relationship of religion and culture? How universal are the practices and goals of the pilgrims studied in this book? Is religious identity always multi-religious identity? Is L.’s “third pilgrimage tradition” a metaphor for humanity’s relationship to God? Answers to those sorts of questions, possibly, are more easily attained through expansion and multiplication of the kind of detailed study L. has undertaken here. The book is recommended for graduate and scholarly researchers in religious studies, anthropology of religion, and theology.

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Salafism in Lebanon: From Apoliticism to Transnational Jihadism. By Robert G. Rabil. Washington, D.C.: Georgetown University, 2014. Pp. iii + 283. \$49.95; \$29.95.

Adding to the growing body of literature on Salafism, this book provides the first analysis of its various branches and their leaders in Lebanon, connecting theological

trends to their political manifestations in an already complex environment where secularism, nationalism, and Shia activism have tended to dominate. Careful to distinguish between politically quietist, politically activist (*haraki*), and militant jihadist Salafis, Rabil examines not only what Salafis preach in terms of doctrine and creed, but also, more importantly, how it is implemented (*manhaj*), particularly with respect to the central doctrine of *tawhid* (monotheism in its various manifestations).

The most important theological contribution of the book is its detailed outlining of Lebanese Salafi methodologies, such as what it means to “follow the example of the pious ancestors (*salaf*),” what role, if any, there is for *ijtihad* (individual interpretation of Islamic law), and the implications of belief for conduct, particularly concerning declarations of *takfir* (unbelief) against anyone whose interpretation of *tawhid* differs. R.’s discussion is detailed and nuanced, providing translation of Arabic language texts by key leaders into English for the first time and demonstrating that there are different varieties of Salafism, with some constituting a greater security concern than others.

Unfortunately, there are gaps in R.’s knowledge of the broader context of Salafism, particularly historical methodologies of *hadith* criticism and emphasis on *da’wa* (missionary invitation) through education and dialogue, all of which have clear and important precedents in the 18th century. Some material is oversimplified to the point of inaccuracy. (For example, pp. 39–40 center on Abu al-Ala al-Mawdudi in the context of influence over the Muslim Brotherhood and Sayyid Qutb without mentioning Mawdudi’s role as founder of a different movement, the Jamaat-i Islami). At times, the trajectory simply does not match the chronology (for example, p. 135, where Al-Qaida, founded 1988/90, is blamed for the emphasis Usbat al-Ansar places on jihad, even though “Jihad against Israel and its allies” through its earlier manifestation, al-Haraka al-Islamiyah al-Mujahida, dates back to 1975; and claims of Salem al-Shahal being influenced by Nasir al-Din al-Albani during his studies in Medina in the 1940s (63), despite the fact that al-Albani did not teach there until 1961). Contradictions within the text also detract from its overall reliability. Examples include conflicting statements about Sayyid Qutb’s influence on Fathi Yakan (69–70) and periodic factual errors such as misidentification of Sadat’s assassin as Khalid al-Istanbuli, rather than Khalid al-Islambouli (48), and incorrectly attributing stoning as punishment for adultery to the Qur’an (113), rather than the *hadith*.

R. is clearly most comfortable in his discussion of the complexities of Lebanese politics, which he approaches as an insider privy to high-level meetings and discussions, as well as personal interviews. The detailed presentation of negotiations between various parties in the midst of rapidly changing regional dynamics and events demonstrates the capacity of some varieties of Salafis to compromise certain principles, if only temporarily, in favor of achieving broader objectives, as opposed to others who insist upon perfect complementarity between belief and practice. From a security perspective, this, along with its explanations of sectarian dynamics, both internal to Lebanon and transnationally with respect to Iran, Syria, and the Gulf—and the highlighting of where tensions, fragmentation, and factionalism already exist and why—is R.’s major contribution. Some quantitative analysis of relative influence based on numbers of followers for each given trend would have helped.

While it is unfortunate that the book contains many gaps and factual errors, it ultimately makes important informational contributions and adds to the knowledge base of both Salafism and sectarianism.

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Early Modern Jesuits between Obedience and Conscience during the Generalate of Claudio Acquaviva (1581–1615). By Silvia Mostaccio. Translated by Clare Copeland. Burlington, VT: Ashgate, 2014. Pp. xvii + 200. \$124.95.

Almost from the start, the Jesuits' fourth vow of absolute obedience to the Pope and the culture of obedience that it reflected became a distinctive part of the order's identity. It also profoundly shaped the perceptions of their opponents, who for centuries propagated an image of the Jesuits as an order made up of blindly obedient individuals carrying out every command of their superiors without question. But the accusations of their harshest critics were always based much more on myth than reality. Recently scholars from a variety of fields have emphasized how Jesuits had to balance their obligation to obey their superior's instructions with their understanding of their order's teachings and values as well as the local circumstances in the often distant or isolated places where they worked. These sometimes conflicting or competing requirements created circumstances where individual Jesuits drew on their own judgment and conscience. In this context the tensions between obedience and conscience played out in nuanced and sometimes novel or unexpected ways.

In her study, Mostaccio explores this theme from several very different perspectives identifying what she terms "an ambiguous or 'accommodated' obedience" (7) that shaped internal Jesuit culture and interacted at times with wider developments in European society more generally. No single conception of obedience took shape. Instead a range of views coexisted, sometimes uneasily, in a variety of specific political and religious contexts. M's study explores a range of individual Jesuit responses to the requirement of obedience, and it is her focus on debates that sit at the intersection of governance, spirituality, and theology that will undoubtedly interest many readers of this journal.

Much of this book has already appeared in print in French or Italian and so will be familiar to specialists, but here it is brought together for the first time in English translation with the inclusion of some additional material. While the author sought to tie these chapters together into a single study, in the end it is more of a collection of four essays held together by the themes of obedience and conscience than it is a traditional monograph. Chapter 1 explores how at the opening of the 17th century prominent Jesuit figures addressed the topic of obedience as a political necessity both within the Jesuit order and in the context of the intense political debates across Europe over regicide and papal authority. Chapter 2 examines the theme of obedience in the Jesuit constitutions, comparing Jesuit teachings to those of other religious orders, especially