Dear Samba,

At too long last, we have finished our first – and I emphasize first – review of your comprehensive and very provocative book.

As you will see, there are quite a few line change edits, which are fairly straightforward.

There are also a number of comments about structural issues.

In terms of structure, everyone agrees that the opening section is compelling, beautifully written and raises all the important issues through its strong imagery.

Of course, one must become serious, and to organize what is basically already in the book, an effective and helpful structure would be to open with:  
  
1. A discussion of the meaning of Islamic cosmopolitanism and why it is important to examine it today. It may be that once this is in place, the more detailed exploration of cosmopolitanism, universalism, secularism, etc., can remain later in the text.

2. There must be an early history/discussion of Senegal – this is already in place in the beginning of Chapter 6;

3. This needs to be followed by an explanation of why *sy taliyya* – the reader needs to know why this focus, what are its basic elements. This is already found in Chapter 3 and can be moved.

4. The end, with the description of the gammu, is a wonderful mirror of the opening, this time filled with more detail and meaning.

5. In between, the different sections would benefit from being tied in more explicitly not only with the overall theme of Islamic Cosmopolitanism, but also with the specific topic of each section. It would thus benefit from an opening and closing sentence in each section drawing the reader back to the topic.

Other points that are raised in the many comments in the paper which may be worth considering:  
  
1. The opening raises many issues connected with Islamic cosmopolitanism: Secularism, politics,

funding, intellectuals; role of media. They are not necessarily clearly fleshed out. For example,

what exactly does secularism mean in this context? How does the need/search for funding

influence the messaging and activities; how are the new means of media used and how do the

influence Islamic cosmopolitanism?

2. You frequently refer to the complicated family relations about the jihadists and spiritual guides, raising, at least obliquely, the issue of tribalism in the jihads. This leads, perhaps to an important point of the shift from tribalism to cosmopolitanism that should possibly be mentioned in the beginning. It would also help put all these family connections in context.

3.Unifying nature of Islam/ the *umm*a: Certainly this is true, given the global nature of the Islamic world. However, the very fact of jihad seems at odds with this unifying force. I’m not sure the section dealing with this reconciles this contradiction.

4. The meaning and nature of jihad is not clear – it has many meanings, and perhaps its meaning changes even within the book, which is legitimate, but it needs to be clarified.

5. Original language transliterations would be better placed in footnotes.

I think that attention to these points and those made in this book would sharpen its message and give it even broader appeal.

Best regards,

Susan