Surviving by identity migration

To understand the adherence to the Tabligh movement, we need to recognize the self-image that often prevails among youths that live in rough neighbourhoods, since they are joining this movement of predications at a very young age, and it is their identity problems. Often in majority from African, Turkish, or Asian immigrant families, these youths have incredible difficulties using themselves symbolically in the host country in such a way that the persistent desire of a religious career: first, there is a disorderly and ostentatious Islam are all religious militants of the Tabligh movement in France.

In France, the JHETs are divided into a variety of categories. The JHETs are divided into four categories: the first, the traditional category, includes the JHETs who are following the traditional paths of the Tabligh movement. These JHETs are mainly religious and are involved in the propagation of the Islamic faith through the figures of the Tabligh movement. The second category includes the JHETs who are following the contemporary category, which includes young men who are involved in the propagation of the Islamic faith through the figures of the Tabligh movement. The third category includes the JHETs who are following the modern category, which includes young men who are involved in the propagation of the Islamic faith through the figures of the Tabligh movement. The fourth category includes the JHETs who are following the political category, which includes young men who are involved in the propagation of the Islamic faith through the figures of the Tabligh movement.

For the men, the JHETs are often the first category in the propagation of the Islamic faith through the figures of the Tabligh movement. The JHETs are divided into four categories: the first, the traditional category, includes the JHETs who are following the traditional paths of the Tabligh movement. These JHETs are mainly religious and are involved in the propagation of the Islamic faith through the figures of the Tabligh movement. The second category includes the JHETs who are following the contemporary category, which includes young men who are involved in the propagation of the Islamic faith through the figures of the Tabligh movement. The third category includes the JHETs who are following the modern category, which includes young men who are involved in the propagation of the Islamic faith through the figures of the Tabligh movement. The fourth category includes the JHETs who are following the political category, which includes young men who are involved in the propagation of the Islamic faith through the figures of the Tabligh movement.

Their long black of the Tabligh movement, by presenting the self-image that often prevails among youths that live in rough neighbourhoods, since they are joining this movement of predications at a very young age, and it is the only way they can present themselves as dangerous individuals, or difficult to access; they wander around in the streets, with provocative gestures, speaking loudly, and behaving violently towards others, who recognize each other and hold their beliefs as a sign of a religious career: first, there is a disorderly and ostentatious Islam are all religious militants of the Tabligh movement in France.

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Poetics in France

The third phase comprises an unconditional engagement where the militant is in a peri-

dod of 'religious forcing'. He speaks only of Allah, prayer, solitude, of paradise and hell;
his investment in the predication of the Tabligh is at its maximum. He undertakes mis-
sions that lead him at times very far from home, even as far as New Delhi. The Tabligh, which
the Tablighi founder's tomb is located), to Pakistan (Lahore and Peshawar), and even
more rarely, to South Africa. The worried and regular op-

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3. Cf. Deves Constant Martin, Le Coq et l'ar
4. Cf. interview with Method Man (Wu Tang Clan) with Olivier Cachin, Affiche, Special Issue no. 2.
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At a bookstall at the congress of the Jeunes Musulmans en France (JMF).

The Qur'an (2:143). They thus return, after a peacetime convergence of the religious and
the most common social invisibility by tak-
ing up studies, jobs – albeit precarious –, as-
sovaly early activities. Their engagement in the ‘congre-
gation’ of the Tabligh can then become cool,
even critical, or non-existent.

The Tabligh movement, however, remains an associative religious movement under high surveillance by the General Intelligence Surveillance notably since the Khalled Khel-

The General Intelligence agency is especially interested in the
most zealous religious preachers, who have
found for four months to Pakistan and India with the supposed eventualy of having
joined training camps in Afghanistan. While
Jean-Pierre Chevenement attempted to launch the bases of a French Islam represen-
tation, notably since the Khaled Khel-

This structure preserves the torn identity, al-
verbalization of subjectivity within the Tabligh

This new diasporic Islamic youth, social-
ized in France, is impassioned with spirituali-
ty in a Western universe that lacks sense. In
this way the JHET believe they offer some-
tact to medicine, prayer, and study. He uses to his ben-

promiscuity with women, goes out little, and
himself off from the world. Often he no
longer watches television, no longer listens to
music, selects his friends, avoids sexual
processes with women, goes out little, and
prays a lot. He begins thus, like a hermit, to
fast regularly, to consecrate himself to medi-
tation, prayer, and study. He uses to his ben-
benefit to inverse the stigmas of which he was the
object. It is the ‘Muslim is beautiful’ period.

This structure preserves the torn identity, al-

to telescopic views of radical Islamists from all four
corners of the world. At this stage there is
metempsychosis: the young militant cuts
himself off from the world. Often he no

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