

kengefahr Gestalt gab – nicht zuletzt als einer göttlichen Strafaktion.

“*Pietas in periculo*’. Vives’ Traktat ‘*De conditione vitae Christianorum sub Turca*’ vor dem Hintergrund der antiislamischen Polemik des Humanismus” ist eines der zahlreichen polemischen Werke, die der Koran Ausgabe Biblianders beigefügt sind (Florian J. Feldhofer). Es geht um den “Humanisten als Islamkritiker” im frühen 16. Jh., der weder Genaueres über den Islam wisse, noch den Koran genauer kenne (87), in seiner Mahnschrift aber ein negatives Bild der Türken (“kulturlose ... christenfeindliche ... Barbaren”, S. 106) entwirft, um das christliche Europa unter Hinweis auf seine kulturell-religiöse Andersartigkeit zu stärken. Der Grund für die militärischen Erfolge der Türken sei die innere Zwietracht des christlichen Abendlands, die der Humanist als Klage vorträgt. Die eigentliche Gefahr bestünde aber darin, dass viele Christen der Uneinigkeit überdrüssig seien und sich sogar ein besseres Leben unter einem türkischen Herrscher vorstellen könnten. Der christlichen Herrschaftslehre folgend ermahnt er in staatstheoretischen Überlegungen unter Hinweis auf biblische Herrschaftsauffassungen zu “Gehorsam und Duldsamkeit” den Herrschern gegenüber als Garanten der Ordnung. Der Anlass sind kursierende Vorstellungen von Freiheit, sozusagen einem Weniger an Staat, die sich unter einem muslimischen Herrscher verwirklichen würde. Zu den Entstehungsumständen derartiger Erwartungen äußert sich Feldhofer nicht (Reaktionen auf das Aufkommen des frühneuzeitlichen territorialen Beamtenstaats?). Gleichwohl kann man daran erkennen, dass das unbekannte Andere (aus Unkenntnis) ebenso auch eine starke Anziehungskraft haben kann. Im zweiten Teil warnt der Humanist vor dem Leben unter muslimischer Herrschaft. Mit Blick auf den Schutzbürgerstatus heißt es: “da wir für ihn nicht zu den Bürgern ... zählen würden”, was in rechtliche Nachteile münden würde. Die abendländische Bildung sei gefährdet, das Christentum schlechthin. Sehr eindrücklich beschreibt Vives die Folgen der Beleidigung des Propheten Mohammed und beklagt die osmanische Knabenlese (*devshirme*).

Der Beitrag “Zum Bild des Islam in den Handschriften der Universitätsbibliothek Graz” (Erich Renhart) wertet das etwa halbe Dutzend islambezogener Handschriften aus (unter insgesamt 2200 Manuskripten von 1400 bis 1700). Renhart bezeichnet das “zu erwartende ... Bild” als “Widerschein einer westlichen, lateinisch geprägten Islamrezeption”. Als antiislamische Bestandteile des Bildes figurieren z. B. in den Liturgica die “Nichtswürdigkeit, Verdorbenheit” der Heiden, d. h. der Türken, als den Zeitumständen angepasste “contra paganos-Formeln” älteren Ursprungs; weiters die “Überlegenheit der Christen”; in “Kampfschriften” mit “ungeheure[r] Polemik ... die dem Islam entgegengebracht wird” der gesamte verfügbare Bestand an Antislamica und, ins Eschatologische gewendet, die Türken als Plage. In der Tat, die Erfahrungen der Türkenkriege haben dergleichen hervorgebracht und es spricht daraus “die Angst vor dem großen Unbekannten” (170). Gleichwohl wäre es geboten, die hinlänglich im islamischen Schrifttum (antichristliche Polemik) und gerade auch im religiösen islamischen Recht doku-

mentierte für selbstverständlich gehaltene Superiorität über das Christentum zur Kenntnis zu nehmen.

Werkgeschichtliche, übersetzungspraktische und übersetzerintentionale Probleme im Hinblick auf Veränderungen des lateinischen Originaltextes in späteren Übersetzungen erörtert Martin Michael Bauer, “Stille Post: Die Übersetzungen von Ricoldus de Monte Crucis’ ‘*Contra legem Sarracenorum*’ in Biblianders Koran Ausgabe von 1543”. Zwei Beiträge beziehen sich auf den Koran: Franz Hasenhütl und Karl Prenner, “Die Kindheitsgeschichte Jesu nach dem Koran (Sure 19,16–35; 3,42–51) und der lateinischen Übersetzung des Robert von Ketton”. Die vom Abt von Cluny, Petrus Venerabilis, in Auftrag gegebene Übersetzung entstand um das Jahr 1140. Hasenhütl und Prenner zeigen literarische Eigenart und Wert und rekonstruieren die christlichen Voraussetzungen, denen die Umdeutungen und Abweichungen vom koranischen Jesusbild geschuldet sind. Dieses sei nichts anderes als eine Häresie, “womit auch die negative Sicht und die Polemik auf den Islam zusammenhängen” (155). Ute Bergner, “Oporinus’ Alcoran von 1543 in österreichischen Bibliotheken – eine Variantenanalyse mit Mitteln der Druck- und Papierforschung” untersucht mit buchwissenschaftlichem Instrumentarium die unterschiedlichen Merkmale der fünf österreichischen Exemplare.

Den Langzeitwirkungen der Altlasten geht Ulrike Bechmann in ihrem gegenwartsanalytischen Kontrapunkt nach: “Traditionelle Topoi der Koran- und Islamkritik in verändertem Kontext”. Viele der “alten” Islambilder würden auch heute noch die Auseinandersetzung bestimmen; *a fortiori*: “das lange kollektive Gedächtnis ... erfährt gerade eine neue verhängnisvolle komplexe Aktualisierung”. Insbesondere entfalte das “Türkengedächtnis” als Schibboleth des fremden und bedrohlichen Islam weiterhin seine Wirkung.

Gibt es aber allenthalben nicht schon ältere Fehleinschätzungen des Islam? Haben nicht bereits Karl Martell und Karl der Große falsch wahrgenommen und unangemessen gehandelt? Statt die Muslime willkommen zu heißen, haben sie gegen sie gekämpft und dadurch “jüdisch-christlich-muslimisches Neben- und Miteinander” (29) verhindert und gemeinsame morgen-abendländische Entwicklungen um 1200 Jahre verzögert.

PS: Ein letzter Korrekturlauf hätte dem Buch nicht geschadet. Otfried Weintritt

Bergeaud-Blackler, Florence, John Fischer, and John Lever (eds.): *Halal Matters. Islam, Politics, and Markets in Global Perspective*. London: Routledge, 2016. 203 pp. ISBN 978-1-138-81276-5. Price: £ 24.99

Much has been written in recent years about the apparent incompatibilities and escalating conflicts between Islam and the West. “Halal Matters. Islam, Politics, and Markets in Global Perspective” offers a refreshingly different perspective. Not because “Halal Matters” downplays current tensions and conflicts but because its 12 chapters offer a series of interesting and informative studies showing how Muslim concerns, practices, and bureaucratic endeavors have become braided into national and inter-

national bureaucratic regimes, consumer cultures, trade regimes, etc. What “Halal Matters” offers its readers are perceptive insights into an important aspect of Muslim modernity – conceptualized here not as part of a “parallel modernity” but as Muslim inflections of a shared modern world. The authors show that halal concerns matter both because the Muslim revival movements of the past quarter-century now inhabit places within modern societies from which they can make their concerns heard. But halal practices and demands themselves emerge as important elements of projects that seek to extend the hegemony of Muslim legal reasoning both internally (as a deepening/standardizing of national ways of life) and externally (securing halal standards in transnational trade and consumption).

The collection’s opening chapter offers a short but useful introduction to the concept of “halal”; both as an old Muslim concern articulated in the Koran and subsequently elaborated in the traditions of Muslim legal reasoning and to its emergence as a contemporary concern, re-articulated in the era of nation states and transnational capitalist markets. The introduction also offers brief discussions of two themes that are central to the collection’s significant contribution to the field of contemporary Islamic studies. On the one hand, the observation that halal practice and reasoning have become enfolded in the often state-driven attempts of establishing halal standards and certification procedures. In fact, as some of the chapters show, these efforts are now often folded into procedures kindred to the audit cultures that we know as key elements of “neo-liberalism.” On the other hand, the authors point out that halal practices and rationales have become woven into global halal assemblages that reach far beyond the control of nation states, particular Muslim traditions or certification bodies. Throughout most of the chapters, the authors maintain a productive focus on the dialectic between these elements of global halal practices.

The collection begins with a number of chapters focusing on the transformation of national approaches to halal issues as national concerns. John Lever’s “Re-Imagining Malaysia. A Postliberal Halal Strategy?” shows the Malaysian state as an actor projecting halal standards into a global marketplace. Drawing on Ong and Collier’s (2005) notion of global assemblages, Lever suggests that this strategy combines elements conventionally associated with domains like theology, politics, technology and amount to what Lever convincingly calls the Malaysian state’s postliberal strategy. In the third chapter, “From an Implicit to an Explicit Understanding. New Definitions of Halal in Turkey,” John Lever and Haluk Anil explore the transformation of the way halal practices are understood in Turkey. The authors note that, until recently, halal practices were largely implicit and unproblematic elements of Turkish culture. With the ascent of the AKP government under Tayyip Erdoğan this changed decisively and Turkey is today both engaged in an internal re-visiting and explicating of the place of halal practice and has taken a leading role in seeking to develop international halal standards. Maryam Attar, Khalil Lohi, and John Lever’s “Remembering the Spirit of Hhalal. An Iranian Perspec-

tive” has its empirical focus on Iran’s expanding poultry industry. The authors show that with this expansion of the industry come not only concerns for the “technical” standards of poultry production and concerns for correct halal slaughter procedures. What has also come into focus is the concern (according to the authors, a concern rooted in the Shia tradition) for securing the conformity of the overall managing and production process with the Islamic spirit of halal. Katharina Graf’s chapter “Beldi Matters. Negotiating Proper Food in Urban Moroccan Food Consumption and Preparation” shifts the analytical focus away from exploring the effects of transforming halal practices to the question of which role formal halal standards play in everyday life. Graf shows that in the case of Marrakech, where basic halal standards are taken for granted, other considerations, like the ability of the consumer to “know” the product in question, are more significant.

Florence Bergeaud-Blackler’s chapters “Islamizing Food” and “The Halal Certification Market in Europe and the World. A First Panorama” take a more thematic look at two of the main themes of the collection. In “Islamizing Food,” Bergeaud-Blackler points out that the transformation in the perception of halal is part of a broader trend re-shaping Muslim communities – the systematic Islamization of Muslim lifeworlds. At the same time, the question of halal has increasingly become a “public issue.” Bergeaud-Blackler’s next chapter examines cursorily but usefully the dramatically expanding field of halal certification in Europe and beyond. Discussing briefly a range of countries and topics, the author comes to the conclusion that what drives the differentiation of this field are economic and politico-religious issues rather than established ritual and cultural differences between Islam’s sub-traditions.

Manon Istasse’s chapter “Green Halal. How Does Halal Production Face Animal Suffering?” presents the case of a Belgian initiative to address the issue of animal suffering during halal slaughter. The (partial) converging of this initiative with non-Muslim animal rights concerns highlights one of the many intriguing intersections of religious Muslim concerns with non-Muslim sensibilities and concerns. Johan Fischer’s chapter “Halal, Diaspora, and the Secular in London” shows both the importance of “heritage” concerns (i.e., concerns and sensibilities tied to practices in one “homeland”: Malaysia for Malays living in London) and complex negotiations and adjustments that these concerns undergo in the diaspora. Yukari Sai and Johan Fischer’s chapter “Muslim Food Consumption in China. Between Qingzhen and Halal” show yet another example of halal minority practice. And yet the Chinese example differs radically from the London Malay case highlighting the importance of context sensitive studies like the ones presented in this volume.

The concluding two chapters, Fischer’s “Halal Training in Singapore” and Bergeaud-Blackler’s “Who Owns Halal? Five International Initiatives of Halal Food Regulations” address, with different focus, the question of who shapes current halal standards and regimes. Fischer shows that in the context of Singapore, state-sponsored halal ed-

ucation is part of a broader disciplinary matrix that seeks to regulate proper Singaporean Muslim subjectivity, not least in the globalizing horizons of halal concerns. Bergeaud-Blackler's short last chapter "Who Owns Halal?" gives an overview over five current initiatives that seek to reach international agreement over a unified halal standard. Bergeaud-Blackler argues that what characterize the initiatives are not so much distinct theological concerns but rather the pragmatic concerns of the sponsoring governments.

As the editors note in the introduction, the twelve chapters of "Halal Matters" pursue a mix of methodological approaches and explore halal practices and reasoning in turn by following "the people," "the thing," and "the metaphor." This breadth, together with its broad geographical sweep, contributes to the success of the collection as a compelling sketch of contemporary "halal matters." The price to pay for the many contributions gathered in this fairly slim book is that some of the chapters, and the collection as a whole, sometimes have an "overview feel" to them. But taken together, the contributions to this volume boldly open up the topic of halal matters as a fascinating and potentially very fruitful facet in the study of contemporary Islam.

Heiko Henkel

Billé, Franck: *Sinophobia. Anxiety, Violence, and the Making of Mongolian Identity.* Honolulu: University of Hawai'i Press, 2015. 255 pp. ISBN 978-0-8248-3982-6. Price: \$ 57.00

This is an authoritative ethnographic account that often moves with appealing insights into a fascinating people known more through myth and legend. Billé provides a most captivating thesis: Mongols' hostility toward Chinese is more symbolic than pragmatic. He seeks to understand and provide an explanation for recent efforts at social closure. If not part of Mongolian cultural heritage, why is there such an effort to develop and sustain social closure now? To address this question Billé brings an impressive analytical perspective that requires mastery of Mongolian, Russian, and Chinese sources. He has done his job well. He focuses, amongst other things, on the role of cultural paranoia and its place in shaping cultural border and, thus, ethnic identity. Island societies tend to be racist and thus make a strong issue of ethnic purity. What is fascinating is that Mongolia, which historically has been open and fluid, is not an island society but is now acting like one: emphasizing the fetishization of ethnic purity and with it cultural closure.

Although occasional paranoia can contribute to reinforcement of a group's cultural boundaries, if allowed to persist can become a source for violent eruptions. But there are few violent outbursts. Instead, the Ulan Bator Mongols prefer to confine their hostility through use of more expressive or symbolic avenues to invoke metaphors associated with disease, pollution, and spiritual contamination. The puzzle: why is anti-Chinese rhetoric so intense when other non-Mongolian ethnic markers, as the expansion of Korean and Chinese restaurants, are condemned while also sought out as site to dine. For exam-

ple, he finds that ordinary Chinese who work in Ulaanbaatar are not the actual focus of Mongolian waft as much as they form more of an allegorical figure to highlight Mongolian core values and moral concerns. For present-day Mongols, the issue is one of moral panic – Chinese in spite of local folk ideology can easily blend into urban society and, thus, Mongols are never sure whom they are interacting with. This fact seems to trouble many Mongols. The preferred Mongolian narrative asserts that their cultural survival is contingent on cultural separation from China contributes to advancing an idea that China is dirty and dangerous, which has simultaneously resulted in redefining Russia as a cultural zone associated with health and vitality. This binary split results in Mongols admiring many European cultures, while holding in disdain cultures associated with East and Southeast Asia (e.g., Vietnam, Korea, and China). Here Billé's analysis finds much agreement with Mary Douglas' purity and danger model.

The book will be a welcome addition to the ethnic identity literature. In addition, it will appeal to readers interested in Mongolian culture, Chinese society, gender relations, and cultural change.

In sum, this is a well-researched investigation chock-full of neat references from wonderful thinkers. He uses psychological and sociological findings to good effect to supplement and support his interpretation. Further, he uses photos to a good effect to illustrate the author's core thesis. Overall, this is an impressive achievement.

William Jankowiak

Billioud, Sébastien, et Joël Thoraval : *Le Sage et le peuple. Le renouveau confucéen en Chine.* Paris : CNRS Éditions, 2014, 436 pp. ISBN 978-2-271-08154-4. Prix : € 27.00

L'ouvrage écrit par Sébastien Billioud et Joël Thoraval, "Le Sage et le peuple (également disponible en anglais : *The Sage and the People. The Confucian Revival in China.* Oxford 2015), forme la culmination de plusieurs de leurs travaux sur le renouveau en Chine d'un confucianisme "populaire". À ce titre, il est important de souligner notamment leurs précédents travaux (p. ex. sur le *jiaohua* [*Jiaohua*. Le renouveau confucéen en Chine comme projet éducatif. *Perspectives chinoises* 4.2007 : 4–21], sur sa dimension religieuse – *anshen liming* [*Anshen liming* ou la dimension religieuse du confucianisme. *Perspectives chinoises* 3.2008 : 96–116] ainsi que sur les liens entre les rites et la question du politique – *lijiao* – [*Lijiao*. Le renouveau des cérémonies confucéennes en Chine actuelle. *Perspectives chinoises* 4.2009 : 87–107]) qui formeront la base de l'ouvrage. Il est également important de noter le texte de 2010 écrit par Sébastien Billioud qui jette les grandes catégories visant à comprendre la multitude des expériences/tendances présentes dans le renouveau du confucianisme (*Carrying the Torches to the Masses. The Challenge of Structuring the Confucian Revival in the People's Republic of China.* *Oriens Extremus* 49.2010 : 201–224).

"Le Sage et le peuple" aborde le renouveau "populaire" du confucianisme en Chine depuis le début des