

“Muslim,” and in what sense, in the first place. And even if a total number could somehow be arrived at, it would be of limited significance, given the very uneven distribution of such persons across the national territory. While a country either does or does not have Muslim “chaplains” in its armed forces, the significance of this varies a lot with context. The editors, then, definitely made the right decision.

A little more uniformity of treatment, however, might have been desirable. Issues treated under individual sub-headings differ somewhat from country to country, sometimes for good reasons, and sometimes not. Public opinion (as opposed to the public debate) is covered for Denmark, for example, but not for Germany. When confessional Islamic religious instruction is given to Muslim children in public schools, it is sometimes explained who gives this and how it is financed, but sometimes it is not. Data on “chaplains” generally covers the armed forces, prisons and hospitals, but only sometimes covers universities, and does not always provide comparative data for Christian and Jewish chaplains. The occasional lack of comparative data and variation in the extent to which individual national backgrounds are explained is another frequent minor problem. Such problems will, no doubt, be remedied in subsequent volumes of the *Yearbook*.

The *Yearbook* is, then, an invaluable source of basic data, a useful source of articles on current issues of importance, and contains an interesting selection of book reviews. It might, however, be criticized for excessive emphasis on political issues, at the expense of the cultural and religious. Gazzah’s article on Dutch-Moroccan youth culture in the *Yearbook*’s second section is a rare exception to this political emphasis. There is nothing on youth culture in the country profiles in

the *Yearbook*’s first, main section, and not much on Salafism, either.

The biggest problem with the *Yearbook*, however, is its price. The 2009 *Yearbook* sells at €159, and the 2010 *Yearbook* is to sell at €199. Such prices may be acceptable for books that will be read occasionally in a library, but the *Yearbook*’s main section is intended to be a reference work, and reference works need to be accessible. Few scholars will be able to pay €199, even if the other potential readers the Brill website lists (“government and NGO officials, journalists, and policy makers”) may. In fact, it is not clear that a physical book is the appropriate form for the main section of the *Yearbook* in the first place. This section, at least, would surely be much more useful in electronic form. As well as allowing easy access to researchers, electronic publication would make it possible for country profiles to be updated as and when new information becomes available, not updated once a year with data that is already one or two years out of date. It is especially important that information be as up-to-date as possible when a topic is changing fast. On the *Yearbook*’s current schedule, we will have to wait until the end of 2011 to hear about the Swiss minaret ban; all we learn from the *Yearbook* available in August 2010 is that a referendum was planned, and that “no Swiss political party has directed its political views against Islam” (p. 350).

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**Ala Al-Hamaneh and Jörn Thielmann (eds.):
Islam and Muslims in Germany (series: *Muslim
Minorities* vol. 7)**

Brill, Leiden and Boston, 2008, 592 pages.

“Islam and Muslims in Germany” is the 7th in a series of now 10 edited volumes in Brill’s series Muslim Minorities. With its 23 chapters and 592 pages, the volume offers a valuable insights and data on a broad range of topics pertaining to the Muslim minority in Germany.

The volume is organized in 7 parts and a helpful introductory chapter by Jörn Thielmann.

Part I (Framing of Muslim Life Worlds) contains three chapter by F. Sen (Euro-Islam), M. Rohe (Islamic Norms in Germany and Europe), and K. Eilers, C. Seitz, and K. Hirschler (Religiousness among Young Muslims in Germany). The contributions in this part set the framework for the volume as a whole: They portrait Muslims in Germany as relative newcomers to German society that are in the process of finding a place within a heterogeneous and changing host society – a process not without tensions but also not one in substantial crisis. Most noteworthy in this part and crucial for the rest of the volume is Mathias Rohe’s discussion of the integration of Islamic norms into the German, and more broadly European, landscape of legal and religious norms. Rohe, a law professor and scholar of Islamic law, shows that Muslim religious norms have become part of a German/European mosaic of norms. Although not without tensions and conflicts, this integration is facilitated by the strict separation of a ‘legal’ and a ‘religious’ sphere of norms in Europe. While the legal sphere is formally and substantially separate from the sphere of religious norms, Rohe argues, it is not anti-religious but facilitates the organization of diverse religious traditions within society. Also Muslim traditions, Rohe shows, have begun to establish themselves as part of this mosaic and will do so as religious Muslims move from the margins to the mainstream of European societies.

Part II (Islam and Social practice) contains four chapters: (Governmentality, Pastoral care and

Integration) by L. Tezcan, an analysis of the Roles and Functions of Imams in Germany by M. Kamp, a piece on Christian-Muslim encounters by F. Eissler, and an essay on the ‘re-invention’ of *jihad* by officials of the German Empire in the early 20th century by W. G. Schwanitz. Tezcan’s and Kamp’s papers on the role of the Imam are nicely complementary, with the former placing the figure of the Imam into a Foucauldian framework of governmentality and ‘pastoral care’ and the latter offering a rich analysis of the multifaceted practical side of working as an Imam in Germany. Part III (Communities and Identities) contains contributions on institutional settings within which Islamic traditions are represented in Germany (The Islamic Charta of the Central Council of Muslims in Germany and Case Law in German Courts by N. Tietze and Islamic Instruction in German Public Schools by M. Søvik) and on two sub-sections of the Muslim minority (The Debate on Alevism and Islam in Germany by M. Sökefeld and a discussion of South Asian Muslims in German by C. Preckel). Part IV (Culture) is dedicated to issues pertaining to cultural production and consumption not directly related to religious issues. V. Shafik looks at Turkish-German Filmmaking and tracks a trend From Phobic Liminality to Transgressive Glocality, Y. Shanneik writes about A Literary Dialogue of Cultures: Arab Authors in Germany, and M. Wurm analyzes Turkish Popular Music in Germany and asks if it provides Entertainment of a Parallel Society.

Part V (Media) contains three contributions. J. Pies examines Media Use among Young Arabs in Germany, S. Schiffer analyzes the representation of Islam in German Media, and C. Schumann writes about the Turkish Press in Germany.

In Part VI (Gender) J. S. Souili writes about How Muslim Women Become Pious in the German Diaspora, and V. Schreiber analyzes how Gender

and Ethnicity are connected in biographies of female entrepreneurs of Turkish background.

Finally, part VII (Islamic Economies), offers three perspectives on economic activities related to the Muslim minority: *Trans-culturality as Practice: Turkish Entrepreneurs in Germany* by R. Pütz, *The Construction of 'Turks in Germany' as a Target group of Marketing* by M. Kulinna, and a paper by K. Bälz on *Islamic Financing Transactions in European Courts*.

As this very brief overview indicates, the papers collected in the volume do not form a systematic attempt to situate Muslims and Islam in German society, much less a coherent analytical framework. What they each offer are more or less specific insights into aspects of the multifaceted encounter of German majority society and the Muslim minority. Together, moreover, the papers offer a good overview over the scholarly field, not least through their bibliographical references. It is a pity, in this respect, that there is no collected bibliography. As is often the case with collected volumes like this, the quality of the contributions varies. The strength of the volume thus lies less in the theoretical sophistication of its chapters, and the book will hardly set a new agenda in the research on Muslims in Germany. Together, however, the chapters provide a broad and interesting overview over many important aspects of the dynamic process in which Muslims and Islam are becoming a part of German society. For a Danish audience the volume may be particularly interesting because it shows the German context as significantly different from the Danish in two respects: For one, the contributions to the volume reflect a public discussion that over the past decade has been significantly less agitated and polarized than the Danish. Secondly, the volume shows that sheer size as well as a different historical trajectory have made today's Germany into a significantly more heterogeneous society as

Denmark, which may explain at least part of the less agitated response in Germany to the emergence of a Muslim minority.

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Tarif Khalidi: *Den muslimske Jesus: Jesusord og fortællinger i islamisk litteratur.*

Oversat fra engelsk af Marie Juul Petersen. Forlaget Mimer, 2008.

Tarif Khalidis *Den muslimske Jesus*, foreligger nu i dansk oversættelse. En gennemlødige og mundret oversættelse med dertil kort forord af Professor Jørgen S. Nielsen. Med oversættelsen har det danske publikum fået lettere adgang til et værk, der præsenterer dem for et billede af Jesus, som ikke blot er ukendt uden for en arabisk-islamisk kultur, men som også indeholder den største samling af Jesus-relaterede fortællinger inden for den ikke-kristne litteratur.

Bogens opdeling: Bogen er delt i to dele, hvoraf den første del, indledningen, giver den overordnede historiske og litterære ramme for Jesusordene og fortællingerne – den tekstsamling, Khalidi betegner som "det muslimske evangelium". Den anden del udgøres af selve evangeliet. Teksterne er arrangeret og nummereret i kronologisk orden, hvoraf de fleste ledsages af righoldige bio- og bibliografiske henvisninger til arabiske kilder og hver fortællings specifikke ophavs kontekst.

Et godt indtryk af spændvidden i de litterære og religionshistoriske problemstillinger, som det muslimske evangeliums opståen og udvikling rejser, får man i den emnemæssigt bredt anlagte introduktion, som må siges at indtage en nøgleposition i bogen. Khalidi begynder med en kort oversigt over udviklingen inden for vestlige studier af Jesus-billedet i Koranen og betoner