

Pavlov's translations from the Arabic are clumsy and often incomprehensible. Most often Abū l-Barakāt's syntax proves too much for him. Abū l-Barakāt's Arabic is rendered into extremely complex English sentences that often fail to convey what he is trying to express. The book reviewed here is concerned with Abū l-Barakāt's natural philosophy and is followed by a second one on his metaphysics, which was published half a year after this one, but whose future existence is nowhere even hinted at here.³ It adds another 388pp. to Pavlov's project of analyzing the *Kitāb al-Mu'tabar*, bringing it – in sheer number of pages – to more than three fourth of the 960pp. of the original book. These could be worth reading if Pavlov would at least offer a reliable paraphrase of Abū l-Barakāt's teachings. Given his lack of knowledge about context, his inexperience with Arabic syntax, and his unfamiliarity with the technical vocabulary of Arabic philosophy – Pavlov, for instance, gives a confusing report (144-45) of the differences between two Arabic words for "cause", *'illa* (mistakenly transliterated as *'ila* throughout) and *sabab* – nothing in this book can be trusted. The *Kitāb al-Mu'tabar* simply isn't a work that one can put into the hands of a student with the expectation of producing something knowledgeable about it. That results in incomprehensible rigmarole, which is how I would characterize this book.

Pavlov's book is disconnected from the philosophical discussions that Abū l-Barakāt was engaged in and from the secondary literature on it, which is hardly ever considered. None of the small number of publications on Abū l-Barakāt that were written after Pines (H. A. Davidson and articles by R. Marcotte, S. Nony, or this reviewer) ever appear in his notes, not to mention the quite copious Arabic secondary literature on him (monographs by M. Abū Sa'ḍa, A. al-Ṭayyib, 'A. Ajhar, and others). Even the Hebrew secondary literature (S. Stroumsa and A. Eliyahu) is absent. There are also no references to Abū l-Barakāt's Ecclesiastes commentary or his epistle on the intellect, which apparently Pavlov never even looked at. All this shows an almost reckless case of lack of due diligence, reckless, I find, because Pavlov's ideological commitments lead him to conclude that Abū l-Barakāt was a Talmudic scholar and that he converted old and blind and under coercion. Due diligence, namely reading his Arabic biographers together with the epistle on the intellect, would have raised doubts and prevented him from producing these fake facts that – given their publication in an academic series – will surely be repeated on and off over the coming decades.

Frank Griffel (New Haven)

Quivo o i j, Romain: L'impact du jihad virtuel. Paris: L'Harmattan, 2016. 184 p. ISBN 978-2-343-08967-6. € 19,48.

Eigentlich wäre die vorliegende Studie, die 2016 erschienen ist, eine historische Studie, da sie eher die Phase der Foren der dschihadistischen Subkultur behandelt. Nach dem faktischen Bedeutungsverlust dschihadistischer Onlineforen, dem Wechsel zu Twitter (und weniger zu Facebook) u.a., der zunehmenden Kontrolle durch Internetfirmen und dem schließlichen Aufblühen der Telegram-basierten Kommunikation – einige andere Plattformen seien hier der Kürze halber ausgelassen – scheint ein solcher Ansatz merkwürdig aus der Zeit gefallen. Dem widerspricht auch nicht, dass es immer noch reicht, einige wenige

³ Moshe M. Pavlov, *Abū l-Barakāt al-Baghdādī's Metaphysical Philosophy: the Kitāb al-Mu'tabar*, London and New York 2017.

Telegram-Kanäle etc. sich anzuschauen, um als Onlinedschihadismusexperte zu gelten.

Gehaltvolle Aussagen lassen sich nur machen, wenn ein repräsentatives Sample im Untersuchungsfeld analysiert wird, eine Analyse, die eines Big Data-Ansatzes bedarf. Der Mangel an gehaltvollen Aussagen zeigt sich, wenn zu lesen ist, dass Cyberaktivismus ausgeschlossen wird, da er von geringer Bedeutung sei (S. 22). Dies trifft bereits für die Phase der Foren nicht zu, in der – sicher nicht sehr qualitätsvolle – Subforen zu Fragen des On-lineaktivismus zu finden waren.

Sehen wir von diesen grundlegenden Bedenken ab, können wir feststellen, dass die Mehrzahl der Online-Quellen im Jahre 2012 endet, eine geringere Zahl der Quellen arabischsprachig ist.

Der erste Teil des Bandes beschäftigt sich mit der strukturellen Genese des Onlinedschihad, der zweite Teil mit dessen Zielen und der dritte mit dessen Stärken und Schwächen.

Eine gewisse Skurrilität aus heutiger Sicht liegt in dem wenigen Platz, der der Mobiltelefonie gewidmet wird (S. 59ff.).

Es lassen sich einige Informationen aus der Zeit der dschihadistischen Foren finden, von Interesse für diejenigen, die diese Phase nicht miterlebt haben. Ansonsten ist der Erkenntnisgewinn nicht sehr groß: dass der Onlinedschihad sich Hindernissen diverser Art gegenüber sieht, gar der Unvollkommenheit (S. 140), ist kein Forschungsfortschritt zu nennen.

Der Band ist mit zahlreichen Screenshots illustriert, die allerdings einen gewissen Mangel an Vertrautheit mit den visuellen Aspekten des Internets bezeugen. Ein Index und eine umfangreiche Bibliographie schließen den Band.

Rüdiger Lohlker (Wien)

Raei, Shahrokh (ed.): *Islamic Alternatives: Non-Mainstream Religion in Persianate Societies*. Vol. 16. Wiesbaden: Harrassowitz, 2017. 238 pp. ISBN 978-3-447-10779-2. € 58,00.

Islamic alternatives of non-mainstream religion in persistent societies edited by Shahrokh Raei that was published by Harrassowitz Verlag Wiesbaden is a valuable collective volume. This book is an valuable resource of cultural, historical and religious tradition of Khāksār and other religious communities such as Ahl-e-Haq, Bektashi or Dervish groups as orthodox shī'a and related aspects of each of them. The book helps to get to know of the whole subject across a vast geographical area in the orient studies. In reviewing this book, the principal criteria included content, organization, and reference sources.

In the first chapter about Early shī'a and Futuwa the author presents new remarks on secrecy and concealment in early Imami Shiism, the case of khatan al-nubuma marks on Taqiyya (to hide the truth of the faith) or one's own religion affiliation or to even deny it, and according to Quranic verses, the Taqiyya was apparently first practiced in this meaning by the Kharijis and is regarded as lawful in all branches of Islam if it is necessary. From Futuwwa to a mystic political thought zakeri contention that Caliph al-Nasiri Din Allah unorthodox policy of engagement with Sufism/Shiism and Futuwwa. He briefly introduces some facet of suhrewardī's idea and repercussions on development. Corresponding to al-Nasir's movement and a unique role played by the ambitious and dynamic sufi sheikh shihab – al-Din suhrewardī in a political theory of government.