

schoben, weil der Hauptdestinations- oder Ausgangsflughafen im Mumbai schlicht überlastet ist. Wegen ihrer Aktualität wird nur am Rande die neueste Entwicklung auf diesem Gebiet erwähnt, dass internationale Konsortien, darunter die Frankfurter FRAPORT, den Betrieb und die Modernisierung der beiden wichtigsten Flughäfen in Delhi und Mumbai unter großem Protest der Gewerkschaften im Frühjahr 2006 übernommen haben.

Die der Veröffentlichung beigefügten Anhänge sind sehr interessant (Darstellung der Freiheitsrechte der Luft), informativ (Allianzen, Flotte der Air India und der Indian Airlines, Liste der Privatflieger etc.) und amüsant (Werbekampagnen der Air India und Nachruf auf die Einmottung der ersten Jumbos der Air India). Es wäre sicherlich interessant, diesen Band fortzuschreiben und die neuesten Entwicklungen – positiv wie negativ – mit einzubeziehen. Erwähnenswert wären noch die unterschiedlichen Preisgestaltungen für Ausländer, die in Devisen oft höhere Tarife zahlen müssen, und Inder, die die deutlich günstigere so genannte "Rupee Fare" in Anspruch nehmen können. Jedoch besteht momentan immer die Gefahr, dass die Arbeit aufgrund der Dynamik der kommerziellen Luftfahrt in Indien bei Drucklegung den Ereignissen hinterherhinkt. Aber dies spricht auch dafür, dass der Autor ein aktuelles und auch von der deutschen Presse immer stärker verfolgtes Thema anspricht.

Jona Aravind Dohrmann

**Greg Fealy, Virginia Hooker (eds.):
Voices of Islam in Southeast Asia. A
Contemporary Sourcebook**

Singapore: ISEAS, 2006, LI + 540 pp., US\$ 29.90 (paperback)

This book is divided into two parts. The first part consists of ca. 90 pages. After an introduction how to use this book eight chapters on the developments regarding Islam in the

several states of Southeast Asia, with a strong focus on the last two or three decades follow. No chapters on Laos and Timor Leste have been included, Cambodia and Vietnam are discussed together in one chapter. Each chapter contains some demographic data, information on the historical background and the role of Islam and the state and finally a short discussion of recent developments.

The second part represents the main section of the book. On about 380 pages more than 180 text samples are presented in English, being mainly translations from Indonesian/Malay, Burmese or Thai or original English sources (mainly from the Philippines and Malaysia). At least the translations of Indonesian and Malaysian texts are of high quality, the texts from Burmese and Thai sources were not verified due to the lack of language proficiency of the reviewer. Each text extract is introduced by a commentary which puts the text into a religious, political or social context. By doing this the editors made it possible to use the book as an excellent resource for teaching classes on Islam in Southeast Asia, sociology or modern politics.

As Indonesia with its population of more than 200 million Muslims is the most populous Islamic country in the world it is not surprising that the majority of texts chosen by the editors come from Indonesia. About 69% of the material presented here come from Indonesian published or internet sources, while the rest of Southeast Asia is represented as follows: Malaysia 20.1%; the Philippines 4.4%; Myanmar 3.3%; Thailand 2.2%; Brunei Darussalam 0.5%; Singapore 0.5%. No text from Cambodia or Vietnam had been included although both countries were discussed in the first part of the book. Especially an official text from socialist Vietnam regarding its Muslim minority would have been interesting.

The sources are further divided into several chapters and subchapters, organized mainly on the most relevant themes discussed in the

Muslim communities of Southeast Asia. These are: the Sharia law; Islam, state and governance; gender & family; jihad; global and local Islam; Muslim and Non-Muslim interactions; personal expressions of faith like sufism or manifestations of piety. The materials presented here come from various and diverse sources. They include official law texts like the Syariah Criminal Offence Terengganu Bill from Malaysia (p. 182) or a regional regulation of the Indonesian province of Gorontalo (p. 196), statements or speeches from politicians (government as well as opposition) like Mahathir Mohamad, Abdurrachman Wahid, Abdullah Ahmad Badawi, M. Amien Rais, Anwar Ibrahim or Mohammad Roem or texts from Islamic scholars (*ulama*) like Hamka or Abdul Hadi Awang. The interested reader also finds excerpts from essays by intellectuals like the late Nurcholish Madjid, Azyumardi Azra, Farish Noor, Alwi Shihab or Zainal Abidin Ahmad as well as by NGO-activists (e.g. Sisters in Islam, Zainah Anwar, Ulil Abshar-Abdalla or Masdar F. Mas'udi).

Texts from terrorist organizations like Jemaah Islamiyah resp. their mastermind Abu Bakar Ba'asyir are represented as well as from Muslim separatist movements like PULO, MILF or the Arakan Rohingya Islamic Front. Even sources written by obscure personalities like Puspo Wardoyo – the guy who established a polygamy award in Indonesia – found their way into this book. The range of topics discussed in the various chapters is wide and impressive. They include texts of Islamic popsongs as well as sources on the treatment of illnesses or the relevance of *pondok* education in modern times. Several texts refer to the writings of Middle Eastern ideologues like Sayyid Qutb, Abul A'la Mawdudi or Sheikh Yusuf al-Qaradawi and show the great impact their works have on contemporary Islam in Southeast Asia – keeping in mind that detailed studies of the close intellectual relations between Southeast Asia and the Middle East in terms of contemporary ideology are painfully rare.

Generally speaking the presented materials of this book are representative and well chosen. They cover many aspects of ongoing discussions on Islam in Southeast Asian states and societies. However, some minor criticism must be mentioned here. The reviewer wonders why there could not have been included more sources from Singapore and Brunei Darussalam in this collection than only one text each. Especially materials on the debate on wearing the headscarf in Singapore's schools which arose in 2002 would have made a valuable contribution to this compilation. Further materials could have been found for the chapter of Muslim-Non-Muslim interactions. The definition of the Muslim self and their role as a minority in states like Thailand, Singapore, the Philippines or Vietnam could have been represented more deeply, e.g. by including a text from the Thai intellectual and former Ministry of Foreign Affairs Surin Pitsuwan or others.

Nevertheless this book is a most welcome sourcebook for which the editors did a great job. It probably will serve as a textbook for teaching classes on Islam in Southeast Asia for many years. The reviewer can only express his hope that another volume is planned, e.g. on Islam from the 1960s to 1980s, to have a similar sourcebook on Southeast Asian Islam for other historical periods. An up-date bibliography and an index of 47 pages (!) complete the impression of excellent editing this book.

Holger Warnk

Michael Waibel/Rolf Jordan/Helmut Schneider (Hg.): Krisenregion Südostasien – Alte Konflikte und neue Kriege

Bad Honnef: Horlemann Verlag, 2006, (= Pazifik Forum 11), 172 S., 14,90

Bis zum Ende des 20. Jahrhundert war in den Köpfen sehr vieler Menschen das Bild