

blurred in the context of a political system in which the “basic elements” (p. 55; my translation) are influential family and patronage networks with members in all relevant sectors of power.

Furthermore, he points out the central role of foreign states in strengthening the power of the military and secret service in Pakistan, in particular the USA, which several times co-opted Pakistan as a frontline state in pursuance of their own geo-strategic interests, and for the most part have cooperated with and strongly supported military regimes in Pakistan. Due to this multiple complicity with the military in Pakistan, Christian Wagner does not see any relevant player inside or outside Pakistan that has an interest in changing the established status quo of the civil-military power balance in the country. This is bad news for all those who hope that the democratic process will make progress; but, as Christian Wagner concludes, it seems to be the price the “international community” (read: USA) is ready to pay to guarantee the “precarious stability of this cantonment democracy” (p. 136; my translation) and the supposed security of Pakistan’s nuclear weapons.

*Andreas Benz*

MUHAMMAD IQBAL, *Streuende Gedanken*. München: Books ex Oriente, 2012. 160 pages, € 14.50. ISBN 978-3-9815153-1-2

This book is a translation of a notebook by the philosopher and poet Muhammad Iqbal (1877–1938) from Lahore, whom Pakistan posthumously raised to the status of its national poet. The notebook was written in 1910 with some later additions. The original was edited in 1961 by Iqbal’s son Javid. Iqbal returned from studies in Cambridge and Heidelberg (Germany) in 1908. He studied Kant, Hegel and Nietzsche, read Germany’s national poet Goethe, and spent much time in the company of intellectuals. Back in Lahore, he found it very hard to settle down again; his marriage also failed. Finally, the years of crisis led him to a distinct understanding of Islam that was influenced by Goethe and Nietzsche. Islam, according to Iqbal, is the religion that encourages the development of an independent, cultivated personality best, and Muslims should form a community of independent cultivated individuals. He eventually stated this view in his rhymed essay *The Secrets of the Self (Asrār-i Khudī)* in 1915 and in all subsequent works.

Iqbal’s notebook dates from the years of realignment and the development of this philosophy. Iqbal comments in it on diverse philosophical, political and aesthetic topics in short aphorisms. The preface by the editor Javid Iqbal, which refers to the diversity of Iqbal’s thought is included in this edition, as is an epilogue on Goethe’s influence on Iqbal by Christina Oesterheld, the German expert on Urdu literature at Heidelberg University. The translator Axel Monte – a

specialist on encounters between the Islamic world, India and Europe – has added comprehensive notes to the book to enable readers to understand it in its context.

With this work, a simple introduction to Muhammad Iqbal's thought is now available to German readers, through which they can get to know him outside of the strict conventions of Persian and Urdu poetry. To admirers of his poems, it offers hints of the diverseness of Iqbal's poetry, and to researchers of his philosophy, a snapshot of his ideas as they were emerging. Iqbal's poetry is cited in Pakistan by everybody from the Taliban to liberals, but his ideas do not attract much interest. A deeper understanding of the ideas of Pakistan's national poet could help Pakistanis to rediscover the values it stands for, and help the Occident to understand the ideals of Pakistan.

*Stephan Popp*

HEIDRUN BRÜCKNER / KARIN STEINER (Hg.), *200 Jahre Indienforschung – Geschichte(n), Netzwerke, Diskurse*. Wiesbaden: Harrassowitz, 2012. IV, 296 Seiten, € 58,-. ISBN 978-3-447-06746-1

Der Sammelband von Heidrun Brückner und Karin Steiner beschäftigt sich mit der Wissenschaftsgeschichte des Faches Indologie. Etwa die Hälfte der Beiträge beruht auf Vorträgen, die 2008 auf einem gleichnamigen Kolloquium an der Universität Würzburg präsentiert wurden. Anlass des Projektes ist die „von außen heraufbeschworene Krise“ (S. 3) der Indologie. Die hier dargebotenen Beiträge dienen der „Aufarbeitung der indologischen Fachgeschichte *durch die Fachvertreter selbst*“ (S. 6) und zielen darauf, zu klären, „wie sich die deutschsprachige Indienforschung vor dem Hintergrund ihrer zweihundertjährigen Geschichte heute in Universität und Gesellschaft positionieren kann“ (S. 6). Dies wird durch Rückblicke auf die Formierung und die überregionale sowie auch orts- und zeitspezifische Stellung des Faches erreicht. Es werden indologische Projekte, Diskussionen und Ereignisse aus dem zweihundertjährigen Zeitraum seit Erscheinen von Friedrich von Schlegels *Sprache und Weisheit der Indier* (1808) behandelt. Der Schwerpunkt des Sammelbands liegt auf dem späten 19. und frühen 20. Jahrhundert.

Die Beiträge ergänzen sich inhaltlich sehr gut und sind entsprechend der vier Themengebiete, die die Beitragenden abdecken, angeordnet: 1. Etablierung und (universitäre) Positionierung der Indologie unter den besonderen politischen Gegebenheiten Deutschlands (Indra Sengupta, Sven Sellmer, Frank Neubert), 2. Arbeitsorganisation und wissenschaftliche Prinzipien des indologischen Jahrhundertprojektes des *Petersburger Wörterbuchs* (Agnes Stache-Weiske, Gabriele Zeller, Karin Juliana Steiner, Jeong-Soo Kim), 3. Etablierung der und Gegenpositionen zur (vergleichenden) Mythenforschung, vor allem derjenigen