

in dieser Zeit (S. 97). Der (in der offiziellen Statistik durchaus berücksichtigte) informelle Sektor kann keinen Anteil von 90 Prozent an der Wirtschaftsleistung, aber nur 30 Prozent am BIP haben (S. 144). Die Autoren schreiben richtig, dass die Landwirtschaft traditionell weitestgehend von der Besteuerung ausgenommen ist (S. 147), die landwirtschaftliche Produktion konnte also schwerlich „die Haupteinnahmequelle des Staates darstellen“ (S. 148). Dass es heute „im Gegensatz zu den 1970er Jahren weniger offene Kämpfe zwischen separatistischen Gruppen und der Armee“ in Belutschistan gibt, mag bezweifelt werden, nicht ohne Grund spricht man vom fünften Krieg dort (S. 161). Dass ein unabhängiges Kaschmir nicht im Teilungsplan vorgesehen war, ist richtig, aber nur insoweit, als dass der Indian Independence Act 1947 nur Britisch-Indien betraf. Zugleich verabschiedeten sich die Kolonialherren aus den Verträgen mit den Fürstenstaaten. Die Einzelheiten des Beitritts Kaschmirs zu Indien sind heftig umstritten (S. 202). Pakistan hat sich übrigens im Falle Kalats über die Wünsche des (muslimischen) Herrschers hinweggesetzt und den Beitritt mit Gewalt erzwungen.

Derartige Fehler und Unklarheiten könnten ohne großen Aufwand in der nächsten Auflage beseitigt werden. Diese ist dem Werk zu wünschen, weil es einen kenntnisreichen und lesbaren Überblick über die politischen und gesellschaftlichen Probleme des Landes bietet.

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ROBIN JEFFREY / RONOJOY SEN (eds), *Being Muslim in South Asia. Diversity and Daily Life*. New Delhi: Oxford University Press, 2014. 356 pages, 3 maps, 10 photographs, £35.99. ISBN 978-0-19-809206-3

More than 500 million Muslims live in South Asia. Although about one third of the world's Muslim population is South Asian, academic interest in the disciplines of Islamic studies and Islamic theology mostly revolves around Arab countries – the Near Eastern and North African states, where about a quarter of the world's Muslim population lives. The editors, Robin Jeffrey and Ronojoy Sen, are affiliated with the Institute of South Asian Studies at the National University of Singapore and the book is the result of an international workshop organized by the Institute. Containing several excellent articles, this volume of fifteen essays is a major and most relevant contribution both to modern Islamic studies in general and to the study of Islam in South Asia in particular.

Barbara D. Metcalf's chapter "Islam and Democracy in India" (pp. 18–41) on the impact of nationalist discourses on Islamic interpretations contrasts Muhammad Ali Jinnah with Maulana Husain Ahmad Madani ("nations are based on homelands, not religion", p. 26), Abul A'la Maududi and Maulana Ghulam Muhammad Vastanvi. "Democratic reality appears to be the antidote to totalitarian theories of any kind" (p. 30) is Metcalf's explanation for a mode of Islamic pol-

itics in India in which home-grown Islamic militancy is strikingly absent. This observation is highly relevant if, for example, one seeks to understand why the Deobandis in Pakistan developed so differently from the Deobandis in India: “Since the Taliban share the sectarian orientation of Deoband, and since Deobandis have been known for radical militancy in Pakistan, Indian Deobandis have been particularly challenged to insist that they are wholly distinct from these positions” (p. 36). Although its title suggests that the article is mainly about India, the findings are vital for Pakistan.

In his contribution “Islam and Modernity in South Asia” (pp. 1–17) Muhammad Khalid Masud explores different notions that Muslim thinkers have attributed to modernity. Masud argues that Sir Syed was the first Muslim to realize in the 1870s a need for a new Islamic theology (*jadid ‘ilm al-kalam*), bringing religion and science together by developing new principles of interpreting scriptures. This point is crucial as the standard story of Islam and modernity usually begins with Jamaluddin Afghani and his disciple Muhammad Abduh, thus focusing more on the Arab Middle East and ignoring the contributions of South Asian Muslim thinkers. As Muslims in South Asia used the printing press earlier than in Egypt, modernization began earlier for Muslims in South Asia (p. 6). Pakistan’s national poet Muhammad Iqbal understood the challenge of modernity as an issue of autonomy of the self (*khudi*) and called for its empowerment. Maududi, however, equated modernity with secularism or the denial of religion (*la-diniyyat*). “Sir Syed’s movement for new theology appeared to have receded against the movements for Islamization” (p. 13), and “neglecting religious reforms and education, Muslim thought in South Asia came to its present intellectual impasse” (p. 17).

Matthew J. Nelson (pp. 161–180) presents important data, including an excellent theoretical reflection from his research on religious education and the role of madrasas in Pakistan that he conducted in cooperation with Gallup Islamabad. He found that more than 70 per cent of Pakistani children are enrolled in madrasas on a part-time (non-residential) basis (p. 164). This is an important figure as most previous studies focus on full-time or residential madrasa enrolment – the World Bank study for example states that “less than 2%” of Pakistani children live in a madrasa and, hence, suggests that madrasas are statistically far less significant than they are in reality.

Khaled Ahmed’s chapter “Media in Pakistan” (pp. 269–288) explores English and Urdu print media (in a ratio of 5:95), radio and television channels and explains in great detail how the Islamic republic has turned into such a dangerous place for journalists of the Urdu press, who are threatened by Islamic militants and state agencies alike for critical reporting. While the ideology of the Pakistan movement and the two-nation theory plays a central role in Urdu journalism, secular perspectives and economic analysis are almost absent and Urdu still struggles with the vocabulary of economics.

Dennis B. McGilvray writes on matrilineal marriage residence patterns and property rights of women among the Moors of Sri Lanka (pp. 87–115). The Moor belief that daughters require dowry houses in order to be married (p. 91) – unlike in India, dowry is legal in Sri Lanka – means that the husband is expected to devote his loyalties to his wife’s family. Parallel cousins (a father’s brothers’ children and a mother’s sisters’ children) are classified as siblings among Moors and marriages with them are subject to an incest taboo. Cross cousins (a father’s sisters’ children and a mother’s brothers’ children) are considered permissible and sometimes even preferred marriage partners. However, this matrilineal marriage system is challenged by *tawhid* reformist clerics.

Mubashar Hassan (pp. 224–248) discusses recent political clashes between Bengal nationalism and Islam, with the patriotic movement demanding the death penalty for Islamist leaders and the Muslim mob destroying national symbols in their demands for the death penalty for the so-called blasphemous bloggers. As bloggers are still being killed, this article is essential reading for political analysts.

Samia Huq (pp. 249–268) observes that the secularists have left Islam to Islamists in Bangladesh and explores the potential for pluralist Islamic interpretations that could ease the tensions between nationalists and Islamists. Arif A. Jamal writes on “the Ismaili Conciliation and Arbitration Boards in India” (pp. 141–160), which currently deal with about 300 cases a year, more than 80 per cent of which are matrimonial disputes; thus far it has operated on a conciliation basis in 100 per cent of its cases (p. 151). Salim Lakha (pp. 116–140) describes the development of dense community networks among Khoja Ismailis in East Africa. Torsten Tschacher (pp. 64–86) looks into the “caste” narratives of Tamil Muslim communities in South India. Taberez Neyazi portrays the Darul Uloom Deoband (pp. 181–200). Riaz Hassan (pp. 42–63) explains the impact of Salafism (a mix of Salafism and Wahhabism) on different notions of Islamic consciousness in Pakistan, but uses for the most part dated data published by himself earlier in 2002 and 2008. Irfan Ahmad (pp. 289–329) comments on the media debates on terrorism in India and Ronjoy Sen (pp. 330–351) introduces India’s Mohammedan Sporting Club.

Both glossary and index are useful. Although some readers might wish for at least one contribution on Barelwis or Sufism – the majority of Sunni Muslims in South Asia follow Barelwi beliefs – or another chapter on Afghanistan or one on the Maldives, this volume includes plenty of excellent contributions that cover an impressive diversity of regions and foci. Compared to other readers on South Asian Islam that come to mind, this volume can be strongly recommended. It is essential reading for anyone interested in Islam in South Asia.

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