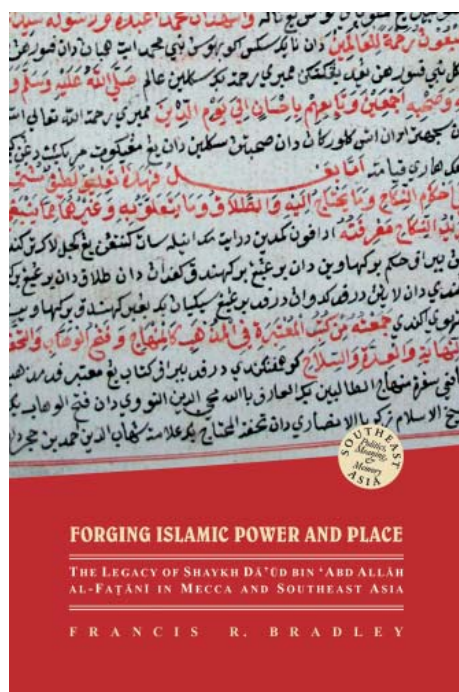


important aspects from family and business histories as well. In short, the authors have succeeded in revolutionizing the history of the Chinese in Thailand. At long last, a new classic to match Skinner's *Chinese Society in Thailand* has arrived!

Wasana Wongsurawat

Forging Islamic Power and Place: The Legacy of Shaykh Da'ud bin 'Abd Allah al-Fatani in Mecca and Southeast Asia by Francis R. Bradley (Honolulu: University of Hawai'i Press, 2015). ISBN: 978-0-8248-5161-3. US\$54.00



Patani Malay nationalism, like most nationalisms, holds certain things sacred: the Patani Malay language (including its written form, *Jawi*, or Malay written in a modified Arabic script), the memory of a glorious sultanate, its Islamic tradition with its *pondok* system of religious education, its many historical defeats at the hands of the Thai kingdom, its famous Kresik mosque, and its great historical personages. Of these, few are more renowned among Patani Malays than the prolific Islamic scholar, Shaykh Da'ud al-Fatani (1769-1847). Indeed, Shaykh Da'ud's reputation extends beyond Patani, which contributes to his popularity; his works are well known to Southeast Asian Muslim scholars. While scholars of Patani's history and its Islamic tradition duly mention the significance of Shaykh Da'ud and the "Patani school" of Islamic scholarship he helped found, very few

have actually closely examined this corpus of written work. Part of this oversight can be put down to the comparatively undeveloped state of studies of Patani, but part of the reason is that most of these writings have yet to be published and can only be accessed in manuscript form in the original *Jawi* script. It has taken an American scholar, Francis Bradley, to delve into this rich tradition of Patani Islamic scholarship and present the fullest account of Shaykh Da'ud's life, work and legacy that has yet been written.

Bradley has made the astonishing discovery of the existence of 1300 *Jawi* manuscripts produced by scholars of the former Patani sultanate, on such diverse topics as law, prayer, mysticism, poetry, Arabic grammar, Malay translations of Arabic literature and Patani Malay oral tradition (pp. 2-3). The manuscripts were found in libraries in Malaysia, the Netherlands, London, the United States and South Africa. According to Bradley, this represents "one of the largest collections ever assembled in the region",

rivalled only by the manuscript tradition of Java. What is even more astonishing is that this corpus of Islamic scholarship has received “virtually no attention” in the existing academic literature (p. 3). As a result, Patani’s contribution to Southeast Asian Islam has been “largely ignored” (p. 4).

Forging Islamic Power and Place: the Legacy of Shaykh Da’ud bin ‘Abd Allah al-Fatani in Mecca and Southeast Asia seeks to rectify this situation. It places Shaykh Da’ud and the Patani school of Islamic scholarship into a regional historical context. It demonstrates the importance of Patani’s intellectual contribution to Southeast Asian Islam in the 18th and 19th centuries. More importantly – and here is another aspect of the novelty of this book – Bradley argues that the emergence of this rich Islamic scholarly tradition was a direct result of the “Patani-Siam” wars of this period, which ended Patani’s existence as an independent sultanate and created a scholarly diaspora that sought to keep alive the essence of the Patani community through the production of religious scholarship.

The book is organized chronologically, beginning with the “golden age” of the Patani sultanate as a prosperous trading state during the 16th and 17th centuries, and the respective roles of the merchant class (*orang kaya*), the palace and Islamic scholars. It goes on to show how Patani’s declining status as a trading centre resulted in a downturn in its economic fortunes that eventually led to political in-fighting within the palace. This political disunity was partly responsible for the sultanate’s devastating defeat by a Thai army in 1786, followed by a series of subsequent defeats, which by the 1830s had led not only to a loss of independence, but also to the “withering away” of the social hierarchy centred around the royal court. Bradley gives a particularly vivid account of the violence and brutality of the Siamese invasion and destruction of Patani, the cruel treatment of Patani’s inhabitants and the enslavement of a substantial part of the population.

Patani’s destruction as an independent sultanate is crucial to Bradley’s argument. The wars with Siam led to the displacement of a large part of Patani’s population. Among those displaced were a small number of Islamic scholars, who proceeded to travel to Mecca, then the centre of global Islamic scholarship, where they joined Malay-speaking Muslims from other parts of Southeast Asia, the so-called *Jawah*. One of these figures was Shaykh Da’ud, whose career and work forms the core of the book. In the late 1780s, soon after the Siamese invasion and sacking of Patani, Shaykh Da’ud fled to Mecca where he spent most of the rest of his life. By the early 19th century, Shaykh Da’ud had become the “leading figure in the Malay-speaking community” in Mecca (p. 100). Bradley argues that the subsequent flourishing of Patani Islamic scholarship in Mecca should be understood as an attempt to construct a “revitalized moral order” based on Islamic teachings in the wake of the sultanate’s destruction by Thai forces. Over the course of his long career, Shaykh Da’ud wrote prolifically on such subjects as Islamic jurisprudence, eschatology, the “tenets of the faith”, pedagogy, and Sufism (pp. 74-99). He is also known as one of the foremost translators of Arabic works into Malay, enriching the corpus of Malay-language Islamic scholarship and thus enabling the dissemination of textual Islam beyond the small community of scholars literate in Arabic, to the broader Malay community.

Shaykh Da'ud was also a gifted teacher, and students from all over the Malay peninsula, Sumatra, and even as far away as Borneo, studied with him in Mecca (pp. 100-103). Bradley describes how his legacy continued through his students and, importantly, through Patani's famous *pondok* Islamic schools, which sought to reproduce the Mecca model of Islamic learning. This contributed to the formation of what Bradley calls an Islamic "knowledge network" (pp. 100-18), centred on the Patani scholarly community in Mecca, and which included Patani, Sumatra, Cambodia, Bangkok, and even the Malay community in South Africa. Bradley continues the now quite common tradition in recent scholarship on Southeast Asian Islam, pioneered by scholars such as Azra, Laffan and Ricci, in highlighting the lineages of Islamic scholars, the books they wrote, the schools they founded, the students they taught, and the schools their students founded. While mapping out these networks does not always make the most scintillating reading, such work does give empirical substance to the often casually used concept of "network". Here, Bradley could have gone further and proposed, using the late Benedict Anderson's famous argument, that this "knowledge network" of scholars who moved in the same circles, used the same written language, and read the same texts, was the genesis of Patani's "imagined community". This might additionally help explain the heavy religious element present in Patani nationalism by comparison with the more common secular nationalisms that emerged in the European colonial states of Southeast Asia. Bradley has a point in the Introduction to the book where he criticizes the preoccupation of much scholarly work on Patani with nationalist themes, while the trove of Islamic scholarship he has discovered has hardly been touched. But this book, in fact, contributes to a better understanding of the nature of Patani nationalism.

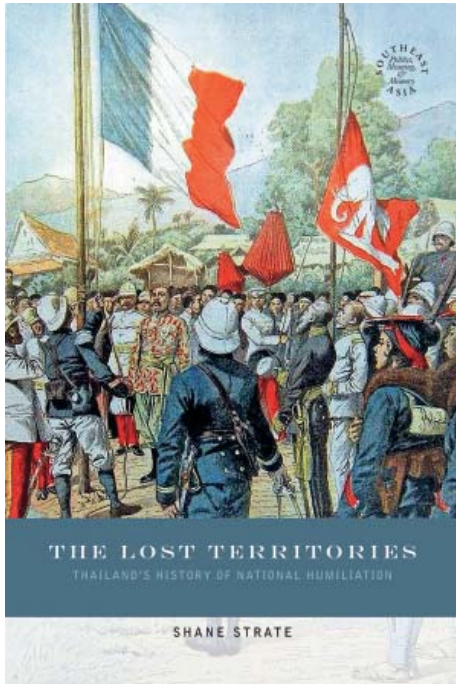
The book is written in a sympathetic vein. Bradley demonstrates an admiration for the enormous scholarly legacy of Shaykh Da'ud and the Patani school, at least partly due to the difficult circumstances in which it was produced: this was the product of a defeated, diasporic community.

Although it is not explicitly argued in this book, Bradley's work helps explain a phenomenon that can be seen elsewhere in the Muslim world: the rise of "Islamist politics", which since the 1980s, has also reshaped Patani resistance movements against the Thai state. The elimination of the pre-existing Patani elite (earlier the "*orang kaya*" and the political elite centred on the royal palace, and in the modern era subsequent political leaders) as a result of Thai colonial depredations and, more recently, military repression, has left a political, economic and moral leadership vacuum within Patani society which the Thai regime has not succeeded in replacing. Instead, this leadership vacuum has been filled by Islamic leaders, institutions and Islamic discourse. This is a direct legacy of Shaykh Da'ud and the Patani school.

This is an important book. It will stake a claim for the significance of Patani Islamic scholarship in the context of the Southeast Asian Islamic tradition. Although it is not necessarily the intention of the author, as the discovery of this rich tradition of Islamic scholarship becomes better known, it cannot but help strengthen the claims of the people of Patani for recognition by the Thai state as a people with a distinct and separate national tradition.

Patrick Jory

The Lost Territories: Thailand's History of National Humiliation by Shane Strate (Honolulu: University of Hawai'i Press, 2015). ISBN: 978-0-8248-3891-1 (hard). US\$52.



As every Thai knows, and any foreign visitor to the kingdom quickly learns if they did not already, Thailand, or Siam as it was called until 1939, was never colonized by a Western imperial power. In the conventional historical narrative, the preservation of the country's independence is usually attributed to the skilful diplomacy and modernizing reforms of King Mongkut (r.1851-1868) and King Chulalongkorn (r.1868-1910). But there is a darker side to this triumphant story of continual independence: Siam's survival comes at a high price as it is forced, first, to sign unequal treaties with the Western powers that limit its fiscal and judicial sovereignty, and, second, to cede parts of what are now Cambodia and Laos to the French, and Malaysia and Myanmar to the British. Although never formally colonized, Thailand was thus still a victim of Western imperialism. It is this narrative of loss and suffering that forms the

focus of Shane Strate's *The Lost Territories*.

In this insightful and highly readable study, which is based upon his PhD dissertation from the University of Wisconsin-Madison, Strate explores the origins of what he terms 'National Humiliation discourse' and its relationship with the predominant Royalist-Nationalist strand in conventional historiography. Both of these narratives were born from the same event: namely, the 1893 Franco-Siamese Crisis in which the French used gunboat diplomacy to force the Siamese government to surrender its claims over the Lao tributary states on the left bank of the Mekong River. From the Royalist-Nationalist viewpoint, this concession was a classic example of the kingdom's 'bamboo diplomacy', with Chulalongkorn wisely bending to the wishes of the French in order to stop them colonizing all of Siam. Drawing on the work of Thongchai Winichakul, Strate shows how the still passionately held belief that Siam was robbed of its former territories is based upon anachronistically projecting the modern concept of nation-states exercising exclusive sovereignty over specific territories demarcated by borders into a Southeast Asian past of hierarchical overlord-tributary interstate relations and frontiers of overlapping sovereignty. This ahistorical sleight-of-hand is necessary to turn what was actually a humiliating defeat in 1893—that might have tarnished Chulalongkorn's reputation—into a diplomatic victory that ensured Siam's survival and saw the monarchy enshrined as the nation's guardians. As Strate illustrates, however, the sense of humiliation and victimization by the West has never been entirely erased. Indeed,