Philipp Bruckmayr, *Cambodia's Muslims and the Malay World: Malay Language, Jawi Script, and Islamic Factionalism from the 19th Century to the Present*. Leiden / Boston: Brill [Southeast Asian Library 7], 2019, xv + 412 pp. ISBN: 9789004346055 (hardback), price: EUR 110.00, 9789004384514, EUR 111.00 (e-book).

This highly interesting book deals with the integration of Cambodia's Muslim minority community (in 2010 almost 350.00 people; some 2,5% of the total population) into the wider Southeast Asian Muslim scholarly culture through what the author calls *Jawization*. This is the historical process from the middle of the nineteenth century onwards until the 1970s by which the Cham and Khmer speaking Muslims of Cambodia adopted the Malay language in the Jawi script as the main vehicle for Islamic teaching and scholarship. As known, Jawi script is a slightly modified form of Arabic script used in the past (until the beginnings of the twentieth century, with later exceptions) for writing Malay Muslim texts. Since Malay Islamic scholarship was very much connected to that of the Islamic centers in Southeast Asia, like Kelantan and Patani, and the Middle East, it posed a serious challenge to local Cambodian expressions of Islam, and this tension forms the core of this excellent book.

After an introduction, in chapters two to four Dr. Bruckmayr describes the political developments in Cambodia, as well as developments in the wider Malay world prior to the mid-nineteenth century onwards, which stimulated the emergence of the Jawization process. A major influence here was the rise of the well-known scholarly and educational Patani Muslim network, which even had a strong foothold in Mecca. Chapter five shows in great detail how Muslims in different parts of Cambodia responded differently to the Jawization process. An emblematic case which emerged at the turn of the twentieth century, is the formation of two opposing Muslim factions: one group using the term *trimeu*, and the other the term *kobual*, in order to formally accept the offer of the marriage contract in a Muslim wedding ceremony. The first term (from Malay *aku terima*, I accept) was used by groups who had been more influenced by the Jawization process, and thus were subject to more Pan-Malay and cosmopolitan understandings of Islam, while the second term (from the Arabic *qabul*, which was the traditional formula) was used by groups with a more local understanding and practice of Islam. From the late 1930s, the *trimeu* faction had gained the upper hand, showing the success of the Jawization and its concomitant triumph of Malay scholarly culture and the almost complete loss of local scholarly traditions in local languages, like Cham and Khmer.

Chapter six deals with the networks, vehicles, and agents of the Jawization process, in which the well-known scholars Ahmad Patani (1856–1908) and the Kelantanese Tok Kenali (1863–1933) played vital roles through their teach-

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ing, writings, and students. This chapter also includes a number of sophisticated discussions on fatwas on issues related to Islam in Cambodia, e.g. one by Ahmad Patani on the correct issue of the ceremonial formula of acceptance during the marriage ceremony, thus providing an example of the *trimeu-kobual* dichotomy. Chapter seven goes into the French role in this shaping of Islam in Cambodia during the colonial period which came to an end in 1954. Although the French colonizer was in principle neutral in religious affairs, it appears that the French gave preference to Jawi influenced scholars at the expense of local Muslim scholars. The eighth and final chapter goes into the further developments in Cambodian Islam after independence, interestingly also through the lens of Jawization (and Anti-Jawization), while also some attention is given to new transnational movements, like Salafism and the Tablighi Jama'at.

The core of the book are chapters five and six which together take about half of the entire book (pp. 90–256). These pages belong to the best pieces I have ever read on the Muslim networks, texts, and persons circulating in mainland Southeast Asia and their connections with Mecca around the year 1900, and the only criticism I have is that at times the book is too detailed. *Cambodia's Muslims and the Malay World* is based on a large variety of sources in print and manuscript as well as archival materials in an impressive variety of languages, including Arabic, Malay, and Cham, as well as fieldwork among Muslim communities in Cambodia.

All in all, this is an excellent contribution to the study of Islam in Cambodia, which convincingly shows how this history is linked to the more cosmopolitan scholarly Muslim communities in Kelantan and Patani in mainland Southeast Asia, and to the intellectual centers of the Muslim world in Mecca and Cairo in the Middle East.

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