A Provisional Catalogue of Southeast Asian Kitabs of Sophia University

Compiled by:
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(Editor in chief)
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Ervin NURTAWAB
SUGAHAIRA Yumi
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Introduction

1. The Collection and the Catalogue-Making Project

Kawashima Midori

(1) The Background and Rationale

This catalogue lists over 1900 titles of *kitabs* comprising approximately 2300 volumes in the collection of the Institute of Asian Cultures – Center for Islamic Studies of Sophia University (SIAS).

Since the NIHU Islamic Area Studies project was launched in the fall of 2006, Group 2 which deals with the “Development of Southeast Asian Islam” of SIAS has been conducting studies on social networks created by Southeast Asian people, and the ideas they created in the process of interaction among themselves and with those outside the region through such networks.

We focus our attention on the networks of Muslims in Southeast Asia, that are related to the production, publication, and circulation of *kitabs* (Islamic books). By examining how, why, and by whom those *kitabs* were produced, circulated, and used, we can identify networks of communication, education, and business that are linked together through the medium of *kitabs*. Moreover, by examining the text of the *kitabs* and comparing them with those of different times and places, we can further our understanding of the way in which Southeast Asians interpreted and understood Islam, and how they attempted to convey their ideas to others. In particular, comparing texts of different versions of a certain *kitab* in diverse languages (such as Malay-Indonesian, Javanese, Madurese, Sundanese, Acehnese, southern Philippine languages, Cham, Arabic etc.), would shed light on various aspects of the phenomena of Islamization, indigenization of Islam, and re-Islamization, that occurred in the region.

In order to establish a solid foundation on which such a comparative study could develop, the group has been collecting *kitabs* from various regions of Southeast Asia and compiling a catalogue, in collaboration with the Toyo Bunko (Oriental Library). This catalogue is the outcome of our efforts of the past five years.
(2) Definitions of Terms and the Criteria for Selection of Kitabs

a. Kitab

In most of the Malay-speaking areas of Southeast Asia, the term kitab\(^1\) is used to refer to religious books in general, and Islamic books and writings in particular. Following this usage, we loosely define kitab as a generic term for a broad range of Islamic books and writings. This loosely defined concept of kitab, however, poses a problem at the operational level, because the term "Islamic book" is still rather ambiguous to be used as a criterion in collecting material. Yet, it is still difficult to establish objective criteria to determine whether a book is "Islamic" or not, because of the many ways one can interpret the term "Islamic".

Instead, we chose a type of script, namely an Arabic script, as a simpler and objectively recognizable criterion for collecting material, following the method adopted by Van Bruinessen [Bruinessen 1990]. We decided to collect material written in diverse languages of Southeast Asia and also in Arabic, wherein the Arabic script is used. Hence, our collection includes books that are not usually regarded as Islamic, such as Arabic-Malay (Jawi) dictionaries and Jawi textbooks, in addition to classic Islamic textbooks.

Using the Arabic script as a criterion for selection has an advantage because it has made the collection representative of an important aspect of the intellectual tradition of the region.

b. Books and Handwritten Kitabs

The kitabs can be divided into the following two types by their physical forms, namely, kitabs in the form of printed books and those in the form of handwritten manuscripts. As the resources and time available to us was limited, we chose to concentrate on collecting printed kitabs of both these two types, because our primary concern was to identify the publication and distribution networks of printed Islamic material. That does not mean that we disregarded the importance of kitabs having the form of manuscripts. This collection by no means claims to be self-sufficient. It should be regarded as one of the depositories of the Islamic material of Southeast Asia, depositories that compensate each other with other such collections elsewhere in the world.

c. Southeast Asian Kitabs

Those who nurtured the Islamic cultures and ideas of Southeast Asia are not limited to people born in the geographical area of Southeast Asia. Those who came to Southeast Asia from outside the region also contributed to the creation of such cultures and ideas. Arabs and South Asians are known to have played important roles in this respect. Likewise, the Islamic cultures and ideas of Southeast Asia emerged not only on the soil of Southeast Asia but also outside the region, particularly in Mecca and Cairo, where a considerable number of Southeast Asian Muslims had sojourned. Thus, the Islamic practices and intellectual traditions of Southeast Asia should be understood as a product of interaction among people arriving from different places, and the social networks of Southeast Asian people extended beyond the region to cover South Asia and the Middle East.

With a view to substantiate such a dynamic nature of these networks, we included the following three types of kitabs in our collection.

i. Kitabs that were written, translated, or commented upon by Southeast Asians, and published in Southeast Asia.

ii. Kitabs that were written, translated, or commented upon by Southeast Asians, but published outside Southeast Asia, such as Mecca and Cairo.

iii. Kitabs that were written, translated, or commented upon by non-Southeast Asians, but published in Southeast Asia.

The term "Southeast Asian kitabs" is meant to refer to an aggregate of the above-mentioned two types of kitabs.

d. Bound Kitabs and Unbound Kitabs

The kitab in the collection can be classified into two types, based on the way they were created. The first is the kitab made in the form of ordinary books whose pages are bound at the edge. The second is the kitab whose pages are not bound but consist of loose sheets of paper, that are folded and inserted in a folder. Many of those kitabs which are called kitab kuning are published in the latter form. Kuning is a Malay word meaning yellow color, and those kitabs in which yellow-tinted paper was used have been called kitab kuning [Bruinessen 1990: 227].\(^2\)

e. Names of Scripts

The term Arabic script is understood here as a generic term referring to a system of writing based on the Arabic alphabet itself and its modified versions adapted for writing languages other than Arabic.

In areas of Southeast Asia that were later Islamized, Indian and Indian-derived scripts had widely been accepted prior to the introduction of Arabic script which accompanied the establishment of Islam in their societies [Aoyama 2002 : 11]. The Malay language, which was earlier written in Indian-derived scripts, began to be written using an Arabic script, which is called Jawi. Jawi is a term used by Arabs to refer to Southeast Asian people, which also became a term to address the system of writing the Malay language using an Arabic script.

Other Austro-Asiatic languages in Southeast Asia also have a system of writing

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\(^1\) Originally an Arabic word for "book".

\(^2\) See also Farhurahman's paper in the introduction.
the Arabic script. Indonesian, Acehnese, Minangkabau, Sundanese, Javanese, Madurese, Buginese, Makassar, Wolio, Sama, Yakan, Tausug, Iranon (including Maranao), Maguindanao, and Cham are among them. The local terms for the Arabic script in their own languages include pegun for Javanese and Sundanese, pegun for Madurese [Mansurino 2009: 77], and serong for Buginese. The Tausugs also call the Arabic script used to write their own language jawi. The term Arab-Melayu is in popular use among the Minangkabaus, and is used to refer to the Arabic script employed in writing their own language as well as the Malay language [Hattori 2002: 59]. The terms batang Arab and batang Iranon are used by Maranaos for the Arabic script used in writing their language [Kawashima 2009: 66, 71].

The scope of our collection potentially covers kitabs written in all these languages. However, the languages of the kitabs collected so far are limited to some among them, as discussed by Arai in his paper in this volume.

f. Names of languages

We use the widely accepted terms for the languages used in the kitabs, except for two cases. One is the use of the term “Malay-Indonesian”. We chose to use this term instead of using terms such as Malay (Melayu) and Indonesian. The term Indonesian cannot be appropriately used in the case of a kitab whose original text was written in the 19th century, for example at a time when the concept of the Indonesian language was not yet developed, even if the copy of the kitab was later published in Indonesia. On the other hand, we cannot use the term Malay for the language of a kitab that was written for the first time after the Independence of Indonesia and published in Indonesia. It is difficult to clearly distinguish the language of kitabs as either one or the other of the two closely related languages. Hence, we chose to use the complex, that is, Malay-Indonesian to refer to a broader linguistic category that includes both the Malay and Indonesian languages.

The other is the use of the term “Iranon” to refer to languages spoken by the two closely related ethnic groups in Mindanao, namely Maranao and Iranon. According to elderly people belonging to the Maranao ethnic group, rather than the term Maranao which is currently in popular use, the term Iranon was more often used to refer to their language until about the early 1960s. In fact, the languages spoken by the Maranao, Iranon and Maguindanao are closely related and mutually intelligible. Also, the ulama of the older generation tend to prefer the term Iranon over Maranao, when referring to their mother tongue [Kawashima 2009: 71]. Taking these facts into consideration, we use the term Iranon instead of Maranao in the catalogue.

(3) Method of Collecting Kitabs

The printed kitabs can be classified into the following three categories, depending on the types of publishers.3

i. Kitabs produced by publishers who operate on a large scale and who have region-wide or nation-wide distribution networks in Southeast Asia.

ii. Kitabs produced by smaller publishers meant for the local market.

iii. Kitabs published by individual Islamic educational institutions such as madrasa, pesantren, and pondok with a limited circulation.

We decided to prioritize the first two categories and to visit major cities that are known to be centers of Islamic education and publication in the region, rather than collect kitabs in an arbitrary manner. In addition, we visited a small number of selected pesantrens and madrasa and purchased their publication in the Arabic script. As a result, we were able to collect a substantial number of printed kitabs published in those places.

During the period extending from February 2007 to March 2010, the following twenty cities in five countries were visited by a total of six researchers (See Appendix I).

Indonesia: Banda Aceh, Cirebon, Jakarta, Kudus, Medan, Pekalongan, Pontianak, Semarang, Sukabumi, Surabaya, Yogyakarta

Malaysia: Georgetown (Penang), Kuala Lumpur, Kota Baru, Malacca

Singapore: Brunei: Bandar Seri Begawan

Philippines: Manila, Marawi City

They visited major publishers, bookshops and book-dealers specializing in Islamic literature, and purchased material written in the Arabic script. All the titles of those kitabs collected are listed in this catalogue, except for those collected in Kota Baru and Georgetown (Penang) in 2010. These we were not able to include owing to insufficient time for cataloguing. We plan to include them in a revised version of this catalogue in the near future.

(4) The Procedure of Catalogue-Making

In order to provide practical information for those who plan to create similar catalogues, a brief explanation of the process and procedures and some of our findings are given in this section.

The catalogue-making process consisted of the following six stages:

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3 The classification of kitabs by publishers and the strategy of collection was discussed and decided at a series of workshops of the SIAS Group 2, and at the meeting of the Study Group for the Kitab Catalogue-Making. See also [Nurtawab 2009].
i. Research and planning of the catalogue-making
ii. Input of the catalogue data
iii. Review of the catalogue data and correction
iv. Arrangement of the catalogue data
v. Formatting
vi. Writing and editing the introduction

Making a catalogue of Southeast Asian kitabs requires a teamwork of scholars specialized in several different fields of study such as Islamic studies, philology, library science, and Southeast Asian history, and those who are proficient in the languages used in the material. Hence, the catalogue-making process was conducted as a joint project of the Center for Islamic Studies of Sophia University and the Documentation Center for Islamic Area Studies of the Toyo Bunko (Oriental Library). We formed the Study Group for Kitab Catalogue-Making, which was jointly organized by the two institutions (See Appendix 2). The Study Group also invited two experts on Southeast Asian Islamic philology from Indonesia to participate in the project. The Study Group held a series of meetings and workshops to discuss the policies and procedures of the catalogue, as well as various problems we encountered in the process of the catalogue-making.

One of the problems in making a catalogue of kitabs was the lack of communication between the librarians and researchers, as pointed out by Yanagiya and Arai at one of the workshops we organized [Yanagiya and Arai: 2009]. In general, librarians are not familiar with the Arabic script, whether in the Arabic language or Malay (Jawi), and young researchers are asked to input bibliographical data of those materials written in the Arabic script. On the other hand, researchers are not familiar with the cataloguing rules, and hence they cannot take the cataloguing data in the proper way. Consequently, Yanagiya and Arai argued that ensuring better cooperation and communication between librarians and researchers is essential in producing a satisfactory kitab catalogue.

Cataloguing of voluminous kitabs in the collection turned out to take far more time than we had earlier envisioned. Cataloguing a kitab requires not only familiarity with the language in which it was written but also a basic knowledge of its content and the history or genealogy of the kitab. In the second year of our catalogue-making, in order to expedite the cataloguing process, we decided that an overwhelming majority of kitabs should be catalogued and reviewed by the two specialists in Islamic philology, namely Fathurahman and Nurtawab. Several graduate students of Sophia University assisted them by cataloguing some of the data.

Fathurahman and Nurtawab also carried out the arranging of titles in the catalogue, while most of the proofreading, all of the formatting, and finalization of the catalogue draft were undertaken by Arai and Yanagiya. Kawashima served as the editor-in-chief and coordinator, as well as by cataloguing some of the

kitabs collected in the Philippines.

We hope this catalogue, which is the fruit of the cooperation of all concerned, will serve as an effective tool in furthering the study of kitabs and Islam in Southeast Asia, as well as the networks connecting Southeast Asia and other regions of the world. This catalogue is still a provisional effort that needs to be revised and upgraded. We would appreciate receiving any comments or advice that may be of help in improving it.

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2. Printed Kitabs in Southeast Asia and the Significance of the Catalogue

Oman Fathurahman

The end of the 19th century can be regarded as a new era in the development of the writing tradition of Islamic works in Southeast Asia. Previously, those works were written and copied by hand, both on European and local papers, including ilanang, lontar, etc. Thanks to the development of the printing technology at that time, some local publishers emerged and competed in reproducing and disseminating the Islamic canonical texts.

As for the Muslim communities in the region, such development of “western technology” was a blessing in disguise, since Islamic teachings that had been established in the Muslim world could by this means be spread to a wider section of the local populace. Some pioneering efforts in translating authoritative works written by Muslim scholars were eventually carried out by local authors.

It was from this era onward that the local printing tradition produced what was known as ‘kitab kuning’ (which literally means “yellow book” in Malay), namely the kitab that was printed on yellow paper brought in from the Middle East. Up until now, such a kitab symbolized a cultural identity to differentiate a group of the “traditionalist” Muslims from the “modernist” one. The former exclusively utilize the ‘kitab kuning’ as sources to study Islamic teachings, while the latter prefer to read the ‘buku putih’ (the romanized ‘white’ book).

The kitab are also used as the main curriculum in most traditional Islamic educational institutions in Southeast Asia, such as the pesantren in Java, zawiya in Aceh, surau in Minangkabau, or pondok in Patani and Malaysia. As a recent development however, works associated as ‘kitab kuning’ are printed on local white paper, as well, as can be seen in this Sophia collection.

As regards their content, the so-called ‘kitab kuning’ were well-known to Southeast Asian Muslims earlier in the seventeenth century, since they were in the form of manuscripts that were distributed in the region. Hence, the kitabs had a root as an integral part of the Islamic intellectual tradition in the region. This fact has attracted the attention of some scholars towards the kitabs in Southeast
Asia.

Van den Berg is regarded as the first scholar who paid attention to the *kitabs* in Southeast Asia. He made a survey of *kitabs* that were used in Javanese and Madurese *pesantren* in their curriculum, and compiled a list of some fifty *kitabs* [Berg 1886]. It was more than a century later that Martin van Bruinisse compiled a list of approximately 900 Southeast *kitab* collected by the KITLV library in Leiden [Bruinisse 1990].

Compared to the list of Van den Berg, Van Bruinisse's list covers collected in many more places and they are considered as more representative of Southeast Asian *kitabs*. The places that he visited and where he collected *kitabs* include Jakarta, Bogor, Bandung, Purwokerto, Semarang, Surabaya, Banda Aceh, Medan, Pontianak, Banjarmasin, Amuntai, Singapore, Kuala Lumpur, Georgetown (Penang), Kota Baru and Patani (Southern Thailand). Unfortunately, Van Bruinisse's list, which was prepared as a finding aid for the KITLV library, has never been published for a wider audience.

Another effort to list Southeast Asian *kitabs* was undertaken by Nicholas Heer in Washington University. He electronically published *A Concise Handlist of Jawi Authors and Their Works* based on sources he consulted. The first version of the handlist (version 1.0) was made in 2007, while the most recent one, version 2.1, was updated in 2010, and contains approximately 525 titles. It appears as though Heer intended to provide *kitabs* written only by Southeast Asian authors.

It is in this context that we formed a plan to collect Southeast Asian *kitabs* in more extensively including those published in recent years, and to compile a catalogue with more complete information and a more systematic arrangement.

The uniqueness of this catalogue lies in the following points. First, it contains more than 1900 titles, probably the largest number of titles in the existing catalogue of *kitabs* in Southeast Asia, making it more representative as source to consult in this field of study. Second, it includes more complete information on *kitabs*, such as the full title, the name of author or scribe, the place and date of publication, the name of publisher, the size, language, physical characteristics such as the color of the paper and the form of the *kitab* (bound or unbound). The title and the name of the author or scribe are written both in the Latin and Arabic scripts.

This catalogue, however, also have some limitations. There are several important places of *kitab* publication that we have not visited in order to collect *kitabs*. We were unable to compile an index of *kitabs*, due to the constraints of time, although we had intended to do so in the beginning. These issues will be addressed in a revised and expanded version of this catalogue that we are planning to compile in the future.

Through this catalogue, the window to explore the characteristics of Islam in Southeast Asia is opened wider. The source materials presented in this catalogue will help us to comprehend Islam in Southeast Asia more appropriately, since these *kitabs* were mostly written and/or produced by the Southeast Asian Muslims themselves, and have been utilized by them even until the present time. Studying the *kitabs* listed in this volume will certainly enhance one's understanding of Islam in the region, and make it even clearer and worthier.

### 3. Publication of *Kitabs* and Development of Using Jawi and Pegon Scripts

* Sugahara Yumi *

The nineteenth and twentieth centuries witnessed a fresh wave of Islamization in Southeast Asia, marked by both a considerable increase in the number of pilgrims to Mecca and the emergence of Islamic schools (*pesantren*, *surau*, and *dayah*) in local villages. The business of publishing Islamic textbooks called "*kitabs*" also flourished in Southeast Asia during this time.

Singapore became a vital center of Islamic publications between 1860 and 1900, because it was a meeting point of the political and economic networks connecting the West and the East, and it was the main port for the outward-bound journey to Mecca. In Singapore, Javanese entrepreneurs from the northern parts of Java including Semarang and Surabaya, opened bookshops and published books covering many genres of Malay literature and scholarship, although the sale of the *kitabs* constituted their major work. They issued catalogues of books and invited mail orders from the Indies, or sold books to the pilgrims going to Mecca who passed through Singapore. At that time, *Jawi* was widely used in various publications from newspapers to Islamic textbooks. While newspapers and magazines written in Arabic script gradually lost out to those appearing in the Latin script in the 1910s, religious textbooks continued to be published in the Arabic script.

Bombay was also an important center of Islamic publications around the end of the nineteenth century. Many Bombay lithographic publications carried a detailed list of related books that were published there. These included at least 50 to 60 books written in *Jawi* or *Pegon*. Bombay publishers often cooperated with their Singaporean partners as printers.

Around the end of the nineteenth century, Singapore began to lose its status as the publishing center because of the emergence of publishers from the world outside of Southeast Asia. In the 1880s, publishers in the Middle East entered into the full-scale business of publishing *kitabs* destined for Muslims in Southeast Asia, called *Jawah* in Arabic, because the *Jawah* increased their presence in the Middle-East. *Kitabs* published in Mecca and Cairo began to be sent to Singapore, and furthermore, they were sold to the Archipelago by way of

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4 For further information on the number of *kitabs* in the collection, see Arai’s paper in the introduction.
Singapore. This included kitabs written not only in Malay (Jawi) but also in Javanese in the Arabic script (Pegon). This development forced the Singapore publishers to shrink their business. By contrast, the publishing business in Cairo continued until the 1950s.

From the late 1920s, these books were published in various towns in Java itself. Two of the oldest bookshops and publishers were Salim Said ibn Nahban in Surabaya, and Al-Mesiryya (Tokio Mesir) which was established by ‘Abdullah bin ‘Affi in Cirebon. They are Arabs who opened bookshops in the area where many Arabs live (Kampung Arab) near the city’s mosques. At first, they only ordered books from Singapore, Bombay, and Egypt. Gradually, they began to publish books themselves and send them to Indonesian and Malay Islamic societies. They bought the copyrights to the manuscripts from the authors. Most of the books are written in Arabic, Malay (Jawi), or Javanese (Pegon). Some have been translated into Sundanese and Maduraneese with Arabic script, so that local readers can read books having the same content as the Javanese or Malay editions. Al-Mesiryya even succeeded in the business of publishing the holy Qur’an in the 1930s. However, after the Independence of Indonesia, the business went bankrupt, and Al-Mesiryya sold the copyright to newer bookshops in Pekalongan and Semarang.

Later, such bookshops and publishers became widespread in Java, especially in the port towns located in the north coast area known as Pesir. In towns such as Jakarta, Semarang, and Surabaya, the business of Islamic textbooks continued its success in obtaining customers and surviving. They have a long history of networks for supplying the demands of their customers, through reciprocally sending books that they have published themselves.

In Surabaya, most Islamic bookshops (toko kitab) opened near the tomb of Sunan Ampel, who was one of the Nine Saints believed to have brought Islam to Java (walli sange), and numerous books are sent not only to other towns in Java, but also to other islands such as Sumatra and Sulawesi. They also send books overseas. In Semarang, a bookshop named Al-Munir was opened in 1962, but the family split the business into two shops. One is called Toha Putra. Toha Putra has gained success through publishing and selling religious books written in the Latin script, because more and more people have begun to learn to read the Latin script in school. Toha Putra went so far as to have branches in every town. Jakarta also has some kitab publishers. Alaydrus is the oldest in Jakarta, and they still publish kitabs written in Jawi.

In addition, Pekalongan has Raja Murah, who bought some copyrights for publishing kitabs from Al-Mesiryya. Raja Murah is a small bookshop, but until now they continue to publish, especially focusing on the Javanese kitabs using the Arabic script (Pegon). Also in the 1950s, Kudus, a town that one of the Nine Saints (walli sange) founded, had the first publishing business in Indonesia that was owned by a native Indonesian. Menara Kudus grew and now has some branches in towns such as Jakarta and Jogjakarta. Menara Kudus has also published many kitab Pegon intended for the Javanese people. In Sukabumi, a pesantren has published many kitabs written in Sundanese in the Arab script.

In the early twentieth century, Sumatra also had publishers and bookshops for Islamic textbooks in towns such as Padang, Padang Panjang, Payakumbuh and Bukit Tinggi where one could find many newspaper publishers as well. However, such publishers have almost disappeared now. As a result, the business of publishing Islamic textbooks is now centered in Java. Jakarta, Semarang and Surabaya published kitabs in order to supply the demand from other islands in Indonesia, and for exporting to Malaysia and Singapore.

On the other hand, some small towns have publishers that circulate only among the local society. People in such towns usually buy most of the kitabs published in Jakarta, Semarang and Surabaya, but local bookshops publish small kitabs that are intended only for the local people. One can also find pesantrens that publish the kitabs for their students. Many schools order kitabs from bookshops in Jakarta, Semarang, and Surabaya, but sometimes schools print kitabs exclusively for a specific curriculum.

In Jogjakarta there is the bookshop Beirut near the campus of the National University of Islam (Universitas Islam Negeri) Sunan Kalijaga. They sell kitabs imported from Beirut. Kitabs written in Arabic are prepared for the readers. Among them are kitabs authored by scholars (ulama) from Southeast Asia.

Thus, the printed kitabs rapidly increased in number. And the Jawi and Pegon used in kitabs have served to present the indigenous people in Southeast Asia with opportunities to study Arabic knowledge. They have utilized the textbooks in their struggles to follow the religion and become ideal Muslims. It could be said that the image of the ideal Muslim, for them, began to be established by textbooks that prevailed in Insular Southeast Asia.

4. Arrangement of Kitabs

Oman Fathurahman

In order to enable readers to find a group of kitabs of similar or related content easily and to shed light on the interrelatedness of the various kitabs which were published in different languages and at different places, the following principles were adopted in arranging the titles of the kitabs in the catalogue.

First, all the titles in the collections are classified by their content into the following thirteen categories, namely: (1) al-Qur’ân, (2) Qur’âní Exegesis, (3) Qur’âní Science, (4) Hadith, (5) Hadith Science, (6) Theology, (7) Fiqh and Usûl al-Fiqh, (8) Sûfism and Ethics, (9) Philosophy and Logic, (10) Language and Literature, (11) History, Tale, and Biography, (12) Astronomy and Medicine,
(13) Prayer and Primbon.

The criteria of categorization is not always clear-cut. In fact, there are cases in which the classification is debatable. With regard to the first four categories, i.e., al-Qur’ân, Qur’ânic Exegesis, Qur’ânic Science, Hadith, and Hadith Science, the classification is clear and simple, since the Qur’ân and Hadith are the two most important sources of knowledge on Islam that can be easily identified such exact classification, however, may not be rigidly applied to other categories, including Theology, Fiqh and Usûl al-Fiqh, and Sûfism and Ethics. For some of the kitabs found in the category of Theology, for example, may also be placed in the category of Sûfism and Ethics.

Kitabs in each category are arranged in consideration of their interrelatedness. For example, when a kitab in the collection is definitely identified as a comment (sharh) of another primary kitab (matn) in the collection, the sharh is placed following the matn. This rule is applied also to the kitabs that are confirmed as translations of other kitabs in the collection. In such a case, the translated work is placed after the original kitab.

5. Characteristics of the Collection

(1) Number of Titles of Kitabs Contained in the Catalogue

We collected a total of 2569 volumes of kitabs in the course of the project, including duplicate volumes. In making a catalogue of these kitabs, the following two principles were followed.

First, only those volumes whose bibliographical data are identical to those of another volume in its entirety, were considered as being “duplicate copies”, and were thus excluded from the catalogue. Volumes which have the same title, author, number of pages, size and other attributes, but are published from a different publisher, are treated as different volumes and entered separately in the catalogue. Hence, one will more often than not find in the collection those volumes that are identical with other volumes in content, but have different covers and colophons.

Second, a set of kitabs consisting of more than one volume is treated as one title, and entered as a single title in the catalogue.

As a result of such use of the data in the catalogue-making, the total number of titles of kitabs or entries in the catalogue was reduced to 1929.

(2) The Number of Titles of Kitabs by Category

The number of the titles of kitabs in each category is as follows.

<table>
<thead>
<tr>
<th>Category</th>
<th>Number of Titles of Kitabs</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. al-Qur’ân</td>
<td>5</td>
<td>0.3</td>
</tr>
<tr>
<td>2. Qur’ânic Exegesis</td>
<td>38</td>
<td>2.0</td>
</tr>
<tr>
<td>3. Qur’ânic Science</td>
<td>75</td>
<td>3.9</td>
</tr>
<tr>
<td>4. Hadith</td>
<td>104</td>
<td>5.4</td>
</tr>
<tr>
<td>5. Hadith Science</td>
<td>19</td>
<td>1.0</td>
</tr>
<tr>
<td>6. Theology</td>
<td>296</td>
<td>15.3</td>
</tr>
<tr>
<td>7. Fiqh and Usûl al-Fiqh</td>
<td>438</td>
<td>22.7</td>
</tr>
<tr>
<td>8. Sûfism and Ethics</td>
<td>330</td>
<td>17.1</td>
</tr>
<tr>
<td>9. Philosophy and Logic</td>
<td>25</td>
<td>1.3</td>
</tr>
<tr>
<td>10. Language and Literature</td>
<td>349</td>
<td>18.1</td>
</tr>
<tr>
<td>11. History, Tale, and Biography</td>
<td>110</td>
<td>5.7</td>
</tr>
<tr>
<td>12. Astronomy and Medicine</td>
<td>14</td>
<td>0.7</td>
</tr>
<tr>
<td>13. Prayer and Primbon</td>
<td>126</td>
<td>6.5</td>
</tr>
<tr>
<td>Total</td>
<td>1929</td>
<td>100</td>
</tr>
</tbody>
</table>

Of the 13 categories, that of “Fiqh and Usûl al-Fiqh” is the largest with 438 titles. The second largest is “Language and Literature” (349 titles), which is followed by “Sûfism and Ethics (330)” and “Theology (296).” These four largest categories alone comprise the overwhelming majority of 73.2% of the whole collection. Each of other categories occupies less than ten percent of the whole collection. As mentioned above, the volumes in each category include those that contain virtually the same texts, but they were published by a different source. The multiplicity of such kitabs can be understood owing to the fact that they have been used in various places and periods of time, which indicates their importance or popularity. It is, however, only natural that the large number of volumes in a category does not necessarily signify the importance of those kitabs. The most notable example is the category “al-Qur’ân”, the importance of which is evident, although it contains the smalles number of volumes among all the categories in the collection.

(3) Number of Titles of Kitabs by Language

In terms of language, the most prominent is Arabic that is used in as many as
1374 *kitabs* (including those written in more than one language). The number of *kitabs* in Arabic amounts to more than half the total number of the *kitabs*. Arabic, the most important language in Islam is followed by Malay-Indonesian, with 423 *kitabs*. Among other languages used in areas comprising present-day Indonesia, are Javanese, Madurese, and Sundanese. Among the languages used in the Philippines, Ibanon and Tausug are found. The small number of those *kitabs* written in these languages may be explained partly by the fact that the population of Muslims in the Philippines is much smaller when compared to Indonesia or Malaysia, limiting the size of the market of *kitabs*, and partly by the fact that our efforts in collecting the *kitabs* in the Philippines have so far been limited to the Ibanon speaking area in central Mindanao, and have not covered other parts of the Muslim-inhabited areas in the southern Philippines such as the Zamboanga peninsula and the Sulu archipelago.

As it is the policy of the catalogue to include only those *kitabs* written in the Arabic script or Arabic-based script, all *kitabs* in this collection are written in these scripts.

**Table 2. Number of *Kitabs* by Language(s)**

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of <em>Kitabs</em></th>
<th>Percentage</th>
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</thead>
<tbody>
<tr>
<td>Arabic</td>
<td>1033</td>
<td>53.5</td>
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<tr>
<td>Malay-Indonesian</td>
<td>393</td>
<td>20.3</td>
</tr>
<tr>
<td>Malay-Indonesian and</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td>27</td>
<td>1.4</td>
</tr>
<tr>
<td>Malay-Indonesian,</td>
<td></td>
<td></td>
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<tr>
<td>Javanese and Arabic</td>
<td>3</td>
<td>0.2</td>
</tr>
<tr>
<td>Javanese</td>
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<td>5.9</td>
</tr>
<tr>
<td>Javanese and Arabic</td>
<td>166</td>
<td>8.6</td>
</tr>
<tr>
<td>Madurese</td>
<td>7</td>
<td>0.4</td>
</tr>
<tr>
<td>Madurese and Arabic</td>
<td>76</td>
<td>3.9</td>
</tr>
<tr>
<td>Sundanese</td>
<td>31</td>
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</tr>
<tr>
<td>Sundanese and Arabic</td>
<td>41</td>
<td>2.1</td>
</tr>
<tr>
<td>Ibanon</td>
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<td>0.6</td>
</tr>
<tr>
<td>Ibanon and Arabic</td>
<td>27</td>
<td>1.4</td>
</tr>
<tr>
<td>Tausug and Arabic</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>Total</td>
<td>1929</td>
<td>100</td>
</tr>
</tbody>
</table>

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6The term “Ibanon” is used in this catalogue to refer to the Maranao and Ibanon languages, as explained earlier in the introduction.

6. **Which Are among the Most Important Printed *Kitabs***

**Ervan Nurtawab**

*Kitabs* circulated in the Muslim world predominantly have their own genealogies, and those circulated in Southeast Asia are no exceptions. This means that there are certain major *kitabs* that have been commented upon or translated by ulamas in the region, throughout the centuries. By examining their genealogies, one can trace some important or popular *kitabs* among the Southeast Asian Muslim communities, as seen in the present catalogue.

With regard to Islamic Jurisprudence, some *kitabs* enjoyed popularity in Southeast Asia, one of them being the *Matin al-Ğahiyah wa-al-taqrib* or *Taqlīb* by Abū Shujā’ Ahmad b. al-Jusayn al-Asfahānī. Many *kitabs* have been authored as commentaries to this Abī Shujā’s work. Some that can be mentioned here are *al-İqān fi ḫall al-fāz’il Abī Shujā* of Muḥammad al-Sharbini al-Khaṭīb, *Kifāyat al-akhyār fi ḫall ḡayrat al-ikhtisār* of Taqī al-Dīn Abī Bakr Ibn Muḥammad al-Jusaynī al-Ḥasanī al-Dimashqī al-Shāfi‘ī and *Fath al-qāri‘ al-muṣāf bi sharḥ al-fāz’il al-Taqrib* of Muḥammad Qāsim al-Ghazzī. Many local ulamas, on the other hand, also showed their intellectual interest in Abī Shujā’s *Taqlīb* and its commentaries. Ahmad Subīk Mashhādī of Pekalongan in Central Java for instance worked on a translation of Abī Shujā’s work, entitled *al-Taqrib wa-al-tahdhīb tarjamat matn al-Ğahiyah wa-al-taqrib*. Another translation of Abī Shujā’s *Taqlīb* is the *Nur al-kabīr fi tarjamat matn al-Ğahiyah wa-al-taqrib* of Ahmad Sāliḥ Jepara, and the *Terjemah matn al-Ğahiyah wa-al-taqrib* of Ahmad Sunarto Rembang. Some translations have also been made by Kyai Ḥājī Abīmard Māḥfūẓ Jogyakarta and Muṣṭūm Dakhān Jalgalay Demak.

Regarding *Taqlīb’s* commentaries, Kifāyat al-akhyār could certainly be one of the most popular *kitabs* owing to the fact that many translations and/or commentaries in some local languages had been produced throughout the region. An example of this is *Terjemah Kifāyat al-akhyār fi ḫall ḡayrat al-ikhtisār* authored by Abīmard Māḥfūẓ b. Abī ‘Allāh Māḥfūẓ from Sukabumi, in West Java.

Another popular *kitab* that needs to be mentioned here is the *Minḥāj al-jālibîn wa-tamid al-μuṣāf bi al-faṣḥ* of Abī Zakārīyā Yahyā b. Shafī al-Nawawī al-Shāfi‘ī. One of its commentaries found in the Sophia University collection is *Muḥānna al-muṣāf al-ma‘rīfat ma ‘anī al-fāz’il al-miḥāj al-qal‘ al-Minḥāj al-jālibîn* of Shams al-Dīn Muḥammad b. al-Khaṭīb al-Sharbānī. Abīmard Māḥfūẓ of Sukabumi made a translation of this *Minḥāj*. Apart from the *Minḥāj*, some other *kitabs* also enjoyed popularity such as the *al-Muqaddimah al-Hudramiyah* of ‘Abdullāh b. Abī ‘Alī Bā‘Fadhīl, the *Qurrat al-‘Ayn* of Zayn al-Dīn al-Malibī, and the *Bulūgh al-marām min al-fawā‘id al-‘aṣīm* of Ibn Ḥajar al-‘Asqalānī. Southeast Asian Muslim scholars also greatly contributed to
the production of *fish kitaibs* for example Nawawi al-Bantani, Muhammad Arsyad al-Banjari, DAwudd ibn ‘Abd Allah al-Faṭārī, Sayid Usman ibn Abdullah ibn Aqīl ibn Yahya, Muhammad Ṣāliḥ ibn ‘Umar al-Samarārī or Soheir Darat of Semarang, and many others.

As for the category of language and literature, this section includes all *kitaibs* dealing with the use of Arabic, Malay, Javanese, or other languages as well as Arabic-based scripts that serve as media of learning and for the development of literature. Arabic of course shows its dominance in terms of number, addressing *naww*, *sarf*, *balāghah*, poetry, or modern Arabic grammar. With regard to *naww*, the most popular *kitaib* is certainly the *al-ʿAjūrīmiyyah* of Abī ʿAbd Allah Muhammad ibn Muhammad al-maʿrūf bi ibn Ajūrīmiyyat al-Ṣanābī. Many commentators had been created from shorter to more detailed versions, and some that can be mentioned are Sharḥ Mukhtasar Ḥammad ibn Ḥāfiz al-Ṣāḥib, al-Faṭārī al-Ṣāḥib, al-Nawwārī al-Ṣāḥib, and al-Sawwārī al-Ṣāḥib. At the advanced level, we have the *Al-Fawākhi* of Muhammad Abī ʿAbd Allah ibn ʿAbd al-Samān ibn al-Dīn al-Qāhirī, al-Ṣāḥib, and al-Sawwārī. Also, many commentators on this work include al-Sawwārī ibn al-Dīn al-Qāhirī, al-Ṣāḥib, and al-Sawwārī. The work by al-Sawwārī demonstrates its popularity among the *kitaibs* on theology. One of the popular *kitaibs* adapted from his work is the *kiyāyat al-awwām* authored by Muhammad ibn al-Shāfiʿī Ṭabarqānī. One of the important commentaries on this work was created by Ibrahim al-Baytarī entitled *Tabāqī li-maṣūm* of Muḥammad ibn al-Dīn al-Qāhirī, al-Ṣāḥib, and al-Sawwārī. This commentary on this work includes many commentaries in local languages have also been made, as for example the one by Muḥammad Makki from Sukabumi. Some other important *kitaibs* on theology are Muḥammad Nafis ibn Idris al-Banjarī with his work *al-Durr al-nafs*; al-Nawwārī al-Dīn al-Qāhirī with his work *Qāmiʿ al-tughayyūn wa Fatha al-majfīd*; DAwudd ibn ʿAbd Allah al-Faṭārī with his work, *al-Durr al-thumān* and *Diyāʿ al-murād*; Abī al-Rahmān ibn Saqāf ibn Ḥusayn al-Ṣaqāf with his work *Durūs al-aʿqaʿ id al-diniyyah li-talāṭimidhat al-madāris al-Islāmiyyah*; and many others.

In *Qurʾanic exegesis*, the work, entitled *Jalālayn*, of Jalāl ad-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī may be regarded as the most popular *kitaib* circulated in Southeast Asia. Sixteen commentaries on this work have been produced. Nevertheless, not many of them are available or are circulated in the region as seen in the collection. One that can be mentioned is the *Ḥāshiyat al-Ṣāḥib* al-ʿAjūrīmiyyah of Ḥāshiyat al-Ṣāḥib al-Ṣanābī. We can also find some translations and commentaries in local languages showing its popularity among the Muslims in this region. Some of them were made by Muḥammad Saʿīd ibn Abī ʿAbd al-Nābi ibn Sibāmī in Javanese; Abī al-Majīd Taḥīm Pamekas in Madurese, and by Muḥammad Makki of Sukabumi in Sundanese. The *Furṭūyān al-mustafīf* of Abī al-Raʿīf al-Shāfiʿī al-Jawī also enjoyed popularity as a work on *Qurʾanic exegesis* adapted from the *Jalālayn*. The work on *Qurʾanic exegesis* in Javanese, entitled *al-Ibrīz li-maṣūm* of Kyai Bībra Ṣujaṭ Ṣanābī Rambang, is also popular, especially in the Javanese Muslim community.

With regard to the *ḥadīth*, the work by Yahyā ibn Sharḥ al-Dīn al-Nawwārī, *Maṭn al-ʿArbaʿ in al-Nawwārīyyah*, is considered as one of the most important works produced and circulated in the region. Many commentators in Arabic and in the local languages, as well as translations, are printed regularly. One of its commentaries involved in the Sophia collection is the *al-Majīlīs al-sanābī* of al-Kalām al-arbaʿ in al-Nawwārīyyah of Aḥmad ibn Ḥijāzī al-Fasandi. Apart from al-Nawwārī’s work, another popular work in this field is the *Lubāb al-ḥadīth* of Jalāl al-Dīn al-Suyūṭī. Some translations of this work are available in Malay or Indonesian, Javanese, Sundanese, and Madurese. One of its commentaries was prepared by al-Nawwārī al-Bantani, and entitled *Ṭanqīḥ al-qawwāl* of Sharḥ Lubāb al-ḥadīth.

There are still many other *kitaibs* that have not been described properly in this paper. It does not mean that they are insignificant. For example, there are *kitaibs* in the categories of *prīmbohn*, medicine, astronomy, logics, biography etc, which are in no way less important. For this reason we invite readers of this catalogue to proceed further and analyze *kitaibs* in the collection, for by doing so we believe other perspectives as to the most important printed *kitaibs* will emerge, based on different points of views.

**7. Rules Applied**

**Yanagiya Ayumi**

In preparing this catalogue, we attached great importance to the following two points:

1. To follow the Romanized tables and cataloging rules based on international standards.
2. To enable it to be useful for conducting research on the *kitaibs*.

That is to say, the catalogue should be simultaneously general and specialized.
On this basis, we adopted in this catalogue the Anglo-American cataloging rules 2nd edition (AACR2) and the ALA-LC Romanization tables (for Arabic and Jawi), which are internationally adopted in major bibliographical utilities including NACSIS-Cat ran by the National Institute for Informatics in Japan. We shall point out some rules of description here for the convenience of users.

In AACR2, bibliographical information that is merely estimated by the cataloguers owing to a lack of data in a book, must be described in square brackets [ ].

For example, the year of publication should be described in the Gregorian calendar according to AACR2, and so if the cataloguer found the year of publication only in the Islamic (Hijri) calendar, he/she adds the description of the Gregorian year using brackets as follows;

1431 [2009 or 2010]

The ALA-LC Romanization tables, which we adopted for the Romanization of Arabic and Jawi, are not the same as the transliteration method that is in general use by researchers. For instance, in the Romanization of Arabic, alif maqṣūra (أ) should be Romanized as ā, and tā marbūṭa (ت) is usually Romanized as “t”, but when the word is in the construct state (idāfah) it is Romanized as “t”. As for Jawi, Arabic words and Arabic-loan words (that is, Malay words) should be Romanized differently according to each rule even if the spellings in Arabic words are the same.

For the use of researchers, some additional information, such as the languages and the physical characteristics of the kitab, that is, whether it is “bound” or “unbound” are included in the description.

Furthermore, we also described the color of the paper in the catalogue. The collection has the so-called kitab kuning which are printed on yellow-tinted paper. Hence we thought this characteristic might be helpful for a study of kitabs and chose to include this information in the catalogue.

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Table 3. Romanization tables (Arabic & Jawi)

<table>
<thead>
<tr>
<th>Arabic</th>
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<th>Jawi-Arabic</th>
<th>Romanization</th>
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<td>w, u, o, au</td>
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</table>

1) These tables are based on ALA-LC Romanization tables. For detailed information, refer to the following URL:

2) Letters with * represent the romanized value of the letter when it occurs in Arabic words.

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7 The website of the Library Congress: URL: http://www.loc.gov/catdir/cpso/roman.html
References


Acknowledgements

In the autumn of 2006, even before the NIHU Islamic Area Studies (IAS) activities had begun, those who participated in the Jawi Study Group had discussed the idea of collecting Southeast Asian Kitabs on a region-wide basis and of conducting a comparative study on them. The launching of the IAS and one of its centers at Sophia University (SIAS) provided us with an opportunity to convert this idea into a reality. As one of its major activities, Group 2 of SIAS decided upon collecting Southeast Asian Kitabs and to compile their catalogue as one of its major activities, in collaboration with the IAS Center at the Toyo Bunko (TBIAS).

Thus, the collection and the publication of this catalogue is largely due to the efforts of all who participated in discussions at a number of workshops and seminars held by the Jawi Study Group, as well as those organized by the SIAS Group 2 and TBIAS.

The collection and compilation of this catalogue would also not have been possible without the effort and support of several other institutions and individuals. Among others, I would like to thank Syarif Hidayatullah State Islamic University and Jurai Siwo State Islamic College-Lampung, both in Indonesia, for permitting their faculty members, Dr. Oman Fathunahman and Mr. Ervan Nurtawab to travel to Japan, at times even for weeks, in order to participate in this project. This catalogue greatly benefited from the participation of the two experts on Southeast Asian Islamic philology.

IAS Center General Office at Waseda University (WIAS) also generously supported us by enabling Mr. Nurtawab to travel to Tokyo and work with us for 2 months in 2007. Another trip of Mr. Nurtawab was made possible funded by the Ministry of Education, Culture, Sports, Science, and Technology (Japan), and the NIHU Islamic Area Studies project funded further trips in connection with this project.

We also appreciate the efforts of those researchers who visited various places in Southeast Asia and collected a considerable number of Kitabs. Their names appear in the Appendix 1, and we are also indebted to several who helped them in the course of their visit, by giving them appropriate advice and some even accompanying them to the bookshops specialized in Kitabs. Without their kind cooperation and assistance, we could not have built up the present collection.

The researchers and staff members of the Institute of Asian Cultures and Center for Islamic Studies of Sophia University, and those of the Toyo Bunko (Oriental Library), also generously offered us their support and encouragement to us. Special thanks are due to those graduate students of Sophia University who worked as editorial assistants and cataloguers. Without their efficient and hard work, this catalogue would not have been completed as scheduled. On behalf of the compilers, I would like to express our sincere gratitude to all these institutions and individuals, and many others whose names I have not mentioned, for their cooperation and assistance.

Kawashima Midori
### Appendix 1. Places Visited to Collect Kitabs

<table>
<thead>
<tr>
<th>Country</th>
<th>City</th>
<th>Year and month</th>
<th>Visited by:</th>
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<tr>
<td>Indonesia</td>
<td>Jakarta, Semarang, Pekalongan, Surabaya, Banda Aceh</td>
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<td>Georgetown (Penang)</td>
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<td>Marawi City, Manila</td>
<td>Mar. 2007</td>
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</table>

### Appendix 2.

#### The Study Group of Kitab Catalogue-Making

**Jointly Organized by:**

1. **Group 2 (Development of Islam in Southeast Asia), Center for Islamic Studies - Institute of Asian Cultures, Sophia University (SLAS)**
2. **Documentation Center for Islamic Area Studies, the Toyo Bunko (TBIAS)**

**Compilers:**

Kawashima Midori (Professor, Sophia University, Japan); Editor-in-Chief

History and Politics of the Islamic Movements in the Philippines

(Alphabetical)

- Arni Kazuhiro (Associate Professor, Keio University, Japan)
- Arab Migration in the Indian Ocean
- Fathurrahman, Oman (Lecturer, Syarif Hidayatullah State Islamic University, Indonesia)
- Southeast Asian Islamic Philology
- Nurtafiah, Erva (Lecturer, Jurai Siwjo State Islamic College-Lampung, Indonesia)
- Southeast Asian Islamic Philology
- Sugahara Yumi (Lecturer, Osaka University, Japan)
- Islamic History in Indonesia
- Yanagiya Ayumi (Research Fellow, National Institutes for the Humanities / the Toyo Bunko(Oriental Library), Japan)
- Medieval Islamic History, Library and Information Science

Others who participated in the catalogue-making by cataloguing some of the materials and assisting the editorial work (Alphabetical)

- Acmad, Adam Taib (Graduate Student, Sophia University)
- Philippine History, Mindanao History
- Fukunaga Koji (Graduate Student, Sophia University)
- History of Islamic Movements in Egypt
- Ishikawa Kazumasa (Graduate Student, Sophia University)
- Burmese History
- Moteki Akashi (Research Assistant, the Sophia Organization for Islamic Area Studies)
- History of Islamic Egypt under Ottoman Rule, Saint Worship, Sufism
- Nakakuwa Ryo (Graduate Student, Sophia University)
- Modern History of Tunisia