

*Kitab Jawi* Study and Exploration of the Global Ulama Network: Succession of the Islamic Intellectual Heritage among the Southeast Asian Ulama

Yuki Shiozaki

Since Azyumardi Azra's *JARINGAN ULAMA: Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (1998) and *THE ORIGINS OF ISLAMIC REFORMISM IN SOUTHEAST ASIA: Network of Malay-Indonesian and Middle Eastern Ulama in the Seventeenth and Eighteenth Centuries* (2004) were published, the studies on the network of ulama between the Middle East and Southeast Asia developed rapidly. Azyumardi Azra's works were the first comprehensive study of the global scholarly networks for transmission of Islamic knowledge based on voluminous literatures. The most of these biographical sources in Arabic and *Jawi* have not been utilized for examining the actual situation of Islam in Southeast Asia. These Arabic and *Jawi* texts are goldmines of information as Azumardi Azra proved in his works.

The studies on the ulama network demonstrated the existence of the Islamic world as the integrated entity, and involvement of Southeast Asian Muslims in this trans-regional entity. Southeast Asian Muslim community could be an indispensable part of the Islamic world through Arabic and *Jawi* resources transmitted by the ulama network. Azymardi Azra's works focused the revival of *hadith* studies and neo-Sufism in the seventeenth and eighteenth centuries. The dynamic impulses originated from Mecca and Medina were conveyed to Southeast Asia by the ulama network. Intellectual contents in Arabic and *Jawi* testifies the transmission of reforms and their influences in Southeast Asian societies. Such contents involve *tafsir*, *fiqh* books, fatwa collections, Sufi teachings, and so on.

The *kitab Jawi* research project in Sophia University owes a lot to the rise of the studies on ulama network and *Jawi* texts since it started in 2001. Based in the Center of Islamic Area Studies at Sophia University (SIAS), the project have been contributing for this field through the large *kitab Jawi* collection, the edition of the catalogue, conferences, and publications. The scope of the research project covers the nineteenth and twentieth centuries, and before these ages. Geographically, Southeast Asian regions including not only Indonesia and Malaysia, but also Philippines, Myanmar, Thailand and even South Asia are covered. The international collaboration in the research project have possibility to contribute for the topics such as the influence of the *hadith* revival and *tariqa* networks. In addition to them, the transmission of the traditional legal schools, especially the network of the Shafi'i School is also a field studied very limitedly. While the Mecca and Medina as the historical center of Islamic learning for Southeast Asian Muslims need further exploration, other centers such as Hadhramaut in Yemen, Deoband, Malabar in India and their intellectual connections with Southeast Asia are almost untouched.