

Mapping Transregional Knowledge Networks: Wan Mohd Shaghir Abdullah's Intellectual Legacy in Malay Islamic Scholarship

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ABSTRACT

The intellectual history of the Malay Archipelago has been shaped by dynamic transregional networks involving scholars, texts, institutions, and centers of Islamic learning. However, the interconnected nature of these scholarly networks remains insufficiently explored, particularly through the works of contemporary scholars who have documented Malay Islamic intellectual heritage. This study examines the intellectual contribution of Wan Mohd Shaghir Abdullah in mapping transregional knowledge networks within Malay Islamic scholarship. Specifically, the study aims to analyse how his scholarly works document ulama genealogies, knowledge transmission pathways, and intellectual connections between Malay scholars and wider Islamic learning centers. Employing a qualitative historical-documentary research approach, this study analyses Wan Mohd Shaghir Abdullah's published works, particularly writings related to Malay ulama biographies, manuscripts, and scholarly traditions, alongside relevant academic literature on Islamic knowledge networks. The findings demonstrate that his works function not merely as biographical compilations but as an intellectual archive that reconstructs the relationships between scholars, texts, and geographical centres of learning. His documentation reveals the continuity of Islamic knowledge transmission across the Malay Archipelago and highlights the significance of transregional connections in shaping Malay Islamic scholarship. This study contributes to the field of Islamic intellectual history by positioning Wan Mohd Shaghir Abdullah as an intellectual mapper of Malay Islamic knowledge networks. It also highlights the potential of his documented corpus as a foundation for future research in digital humanities, particularly in developing structured databases and visual representations of Islamic scholarly networks.

Keywords: Wan Mohd Shaghir Abdullah; transregional knowledge networks; Malay Islamic scholarship; *ulama* networks; intellectual heritage; documentary analysis

INTRODUCTION

The Malay Archipelago has historically emerged as one of the significant regions in the development of Islamic intellectual traditions, where knowledge was transmitted through extensive networks involving scholars, students, manuscripts, and educational institutions. The spread of Islam in this region was not an isolated local phenomenon but was closely connected with wider intellectual exchanges involving the Middle East, South Asia, and other Muslim regions. These transregional connections contributed to the formation of a dynamic Islamic scholarly tradition in which ideas, texts, and religious knowledge circulated across geographical boundaries (Azra, 2004; Riddell, 2001).

The study of Islamic intellectual networks has become increasingly important in understanding how knowledge traditions were produced, preserved, and transmitted across societies. Scholarly networks demonstrate that Islamic knowledge development was shaped by continuous interactions between scholars, intellectual centers, learning institutions, and written traditions rather than by individual figures alone. In the Southeast Asian context,

networks between Malay scholars and global Islamic centers played an important role in shaping religious thought, educational practices, and the preservation of Islamic scholarship (Azra, 2004; Feener, 2007).

However, despite the richness of Malay Islamic intellectual heritage, many aspects of scholarly networks remain insufficiently documented and analyzed. Previous studies have frequently focused on prominent scholars, religious institutions, or specific historical periods, while the broader connections between *ulama* across regions require further exploration. The documentation of these networks is essential because it provides insights into the continuity, transmission, and transformation of Islamic knowledge within the Malay world (Fathurahman, 2017).

Within this scholarly context, the works of Wan Mohd Shaghbir Abdullah represent an important contribution to the preservation of Malay Islamic intellectual heritage. Through extensive documentation of *ulama* biographies, scholarly genealogies, and Islamic manuscripts, his works provide valuable information regarding the intellectual relationships among Malay scholars and their connections with wider Islamic scholarly traditions. His efforts demonstrate the importance of documenting scholarly networks as a foundation for understanding the historical development of Islamic knowledge in the Malay Archipelago.

Although studies on Malay Islamic scholarship have examined various scholars and intellectual traditions, limited attention has been given to the role of contemporary scholars and researchers in reconstructing these historical knowledge networks. In particular, the contribution of Wan Mohd Shaghbir Abdullah has often been viewed mainly from the perspective of biographical documentation rather than as an intellectual mapping effort that reveals the interconnected nature of Malay Islamic scholarship.

Therefore, this study aims to analyze Wan Mohd Shaghbir Abdullah's intellectual contribution in mapping transregional knowledge networks within Malay Islamic scholarship. Employing a qualitative library research methodology, this study examines his scholarly works and related academic sources to identify patterns of *ulama* connections, knowledge transmission, and intellectual continuity across the Malay Archipelago. This study contributes to Islamic intellectual history by highlighting the significance of scholarly network documentation in preserving and strengthening the understanding of Malay Islamic heritage.

LITERATURE REVIEW

Islamic Knowledge Networks and Transregional Scholarship

The development of Islamic scholarship in the Malay Archipelago cannot be separated from the existence of transregional knowledge networks that connected local scholars with wider Islamic intellectual centers. Islamic knowledge was transmitted through various channels, including scholarly journeys (*rihlah ilmiyyah*), teacher-student relationships, manuscript circulation, and intellectual correspondence. These networks demonstrate that the formation of Islamic traditions in Southeast Asia was part of a broader interconnected Muslim world rather than an isolated regional development.

Azra (2004) highlights that the intellectual development of Islam in the Malay-Indonesian world was significantly influenced by networks connecting Malay scholars with centres of Islamic learning, particularly in the Hijaz region. These networks facilitated the transmission of religious ideas, scholarly methodologies, and intellectual traditions between the Middle East and Southeast Asia. Therefore, studying Islamic scholarship requires attention not only to individual scholars but also to the relationships and networks that enabled knowledge circulation.

The concept of intellectual networks provides an important framework for understanding how Islamic knowledge was preserved and transformed across generations. Scholars functioned not merely as transmitters of texts but also as connectors who linked different geographical and intellectual communities. Through these networks, Islamic knowledge acquired continuity while adapting to local contexts within the Malay world.

Malay *Ulama* and the Transmission of Islamic Knowledge in the Archipelago

The Malay Islamic intellectual tradition developed through a rich culture of writing, teaching, and preservation of religious texts. Manuscripts became important instruments in recording theological discussions, jurisprudence, spirituality, history, and other fields of Islamic scholarship. The existence of numerous Malay-Arabic (*Jawi*) manuscripts reflects the intellectual creativity and scholarly engagement of Muslim communities in the region (Fathurahman, 2017).

Studies on Malay Islamic manuscripts demonstrate that knowledge production in the region was closely connected with scholarly networks involving local and international figures. Manuscripts were not merely historical documents but represented intellectual interactions between scholars, students, and communities. Through these written traditions, Islamic ideas travelled across regions and contributed to the formation of Malay Islamic identity.

However, many aspects of these intellectual connections remain insufficiently documented. While several studies have examined prominent scholars such as Hamzah Fansuri, Nuruddin al-Raniri, and Abd al-Samad al-Palimbani, broader attempts to reconstruct the networks connecting numerous Malay *ulama* require further investigation. Understanding these networks is important for appreciating the collective nature of Islamic scholarship in the Malay Archipelago.

Wan Mohd Shaghir Abdullah as a Documenter of Malay Islamic Intellectual Heritage

Within the field of Malay Islamic scholarship, Wan Mohd Shaghir Abdullah occupies an important position as a researcher who dedicated his works to documenting the contributions of Malay *ulama*. His writings extensively discuss scholars, manuscripts, intellectual genealogies, and Islamic works produced within the Malay world. Among his notable contributions are efforts to introduce lesser-known scholars and preserve information regarding their scholarly backgrounds and writings.

Works such as *Koleksi Ulama Nusantara* and other publications related to Malay scholars demonstrate his systematic attempt to reconstruct the intellectual history of Islamic scholarship in Southeast Asia. Through these works, Wan Mohd Shaghir Abdullah provides valuable materials for examining relationships among scholars, chains of transmission, and the geographical movement of Islamic knowledge.

Nevertheless, previous discussions on Wan Mohd Shaghir Abdullah have largely emphasized his role as a collector and writer of *ulama* biographies. Less attention has been given to analyzing his works as a form of intellectual mapping that reveals the transregional networks underlying Malay Islamic scholarship. Therefore, this study seeks to position his contribution within the broader discourse of knowledge networks by examining how his scholarly works preserve and map the interconnected intellectual heritage of Malay *ulama*.

Wan Mohd Shaghir Abdullah as an Intellectual Archivist of Malay Islamic Heritage

Within the discourse of Malay Islamic intellectual history, Wan Mohd Shaghir Abdullah occupies a significant position as a researcher, writer, and documenter of the scholarly heritage of Malay *ulama*. His extensive efforts in collecting, examining, and publishing materials related to Islamic scholars, manuscripts, and intellectual traditions have contributed significantly to the preservation of historical knowledge that might otherwise remain fragmented or inaccessible. Unlike conventional biographical studies that focus primarily on individual achievements, his works attempt to reconstruct broader relationships between scholars, texts, places of learning, and chains of intellectual transmission.

Wan Mohd Shaghir Abdullah's publications, particularly those compiled under *Khazanah Karya Pusaka Asia Tenggara* and other writings on Malay *ulama*, demonstrate a systematic attempt to document the intellectual genealogy of scholars across the Malay Archipelago. Through the identification of teachers, students, educational journeys, and scholarly works, his writings reveal the interconnected nature of Islamic scholarship within Southeast Asia and its relationship with wider Islamic intellectual centers. This approach corresponds with the

broader understanding that Islamic knowledge traditions are sustained through networks of transmission rather than through isolated scholarly contributions (Azra, 2004).

His contribution is particularly significant in preserving information about lesser-known scholars whose intellectual roles may have been overlooked in mainstream historical narratives. By recording biographies, manuscript references, and scholarly connections, Wan Mohd Shaghir Abdullah functioned as an intellectual archivist who preserved the collective memory of Malay Islamic scholarship. His works provide valuable primary materials for researchers seeking to understand the development, continuity, and transformation of Islamic knowledge traditions in the region.

Nevertheless, previous discussions of Wan Mohd Shaghir Abdullah have largely emphasized his role as a collector of *ulama* biographies and historical information. Less attention has been given to analyzing his works as a form of intellectual mapping that reconstructs transregional knowledge networks among Malay scholars. Viewing his writings through the perspective of scholarly networks provides a broader understanding of his contribution, not merely as documentation of the past but as an effort to preserve the relational structures underlying Islamic knowledge transmission.

Therefore, this study positions Wan Mohd Shaghir Abdullah not only as a compiler of historical records but as an intellectual mapper whose works reveal the geographical, scholarly, and textual connections that shaped Malay Islamic scholarship. By examining his writings through a transregional perspective, this study contributes to ongoing discussions on knowledge networks, intellectual heritage preservation, and the future possibilities of organizing Malay Islamic scholarship through contemporary research approaches.

In recent years, the study of Southeast Asian Islamic intellectual networks has increasingly intersected with Digital Humanities (DH). Recent scholars highlight that structured knowledge repositories, ontology-based database classifications, and AI-assisted HTR (Handwritten Text Recognition) tools are essential for handling fragmented manuscript data and visualizing complex scholarly networks (for instance Mohd Razif, 2026). While physical archives curated by early researchers provided the textual foundation, contemporary scholarship requires digitizing these manual network documentations into searchable digital knowledge graphs. Wan Mohd Shaghir Abdullah's foundational archival corpus serves as a crucial data layer for these emerging digital network mapping initiatives.

Research Gap

Although previous studies have significantly contributed to the understanding of Islamic intellectual development in the Malay Archipelago, several gaps remain. First, existing scholarships have predominantly focused on individual scholars, religious institutions, or specific intellectual movements, while the broader networks connecting Malay *ulama* across geographical and intellectual boundaries have received comparatively limited attention. The study of Islamic scholarship through the perspective of knowledge networks remains important because intellectual traditions are developed through continuous interactions among scholars, texts, institutions, and communities.

Second, while the documentary contributions of Wan Mohd Shaghir Abdullah have been recognized for preserving biographies, manuscripts, and historical information related to Malay *ulama*, limited scholarly attention has been given to interpreting his works as an intellectual mapping project. His writings have generally been approached as collections of biographical data rather than as a representation of interconnected scholarly networks that reveal patterns of knowledge transmission across the Malay Archipelago.

Third, existing approaches to reconstructing *ulama* networks often face methodological challenges due to fragmented historical records, variations in scholarly names, and the complexity of intellectual genealogies. Therefore, there is a need for analytical approaches that move beyond descriptive documentation towards a systematic understanding of scholarly relationships, geographical mobility, and knowledge circulation.

Addressing these gaps, this study examines Wan Mohd Shaghir Abdullah's scholarly works through a transregional perspective to explore how his documentation contributes to the mapping and preservation of

Malay Islamic knowledge networks. By positioning his works as an intellectual archive, this study contributes to a deeper understanding of Malay Islamic scholarship and provides a foundation for future research in digital humanities and knowledge network mapping.

METHODOLOGY

This study adopts a qualitative historical-documentary research approach using thematic content analysis to analyze the intellectual contribution of Wan Mohd Shaghir Abdullah in mapping transregional knowledge networks (Cohen et al., 2018; Krippendorff, 2018). The primary analytical corpus comprises Wan Mohd Shaghir Abdullah's published monographs, critical manuscript transliterations, and biographical compendiums under *Khazanah Fathaniyah*, including *Penyebaran Islam dan Silsilah Ulama Sejagat Dunia Melayu* (1999) and *Koleksi Ulama Nusantara* (2009).

The primary method employed in this research is document analysis. According to Bowen (2009), document analysis involves a systematic procedure for reviewing and evaluating documents to generate meaningful understanding and empirical knowledge. This method is particularly suitable for historical and intellectual studies that rely on written sources as evidence for reconstructing past knowledge traditions.

The primary sources of this study consist of Wan Mohd Shaghir Abdullah's published works, particularly writings related to Malay *ulama* biographies, Islamic manuscripts, scholarly genealogies, and intellectual histories. These works are analyzed to identify the patterns of scholarly relationships, educational affiliations, and networks of knowledge transmission among Malay Muslim scholars.

Secondary sources, including academic books, journal articles, and scholarly studies on Malay Islamic intellectual history, are also examined to provide contextual understanding and theoretical support. The collected data are analyzed through thematic analysis by identifying recurring themes related to *ulama* networks, intellectual mobility, manuscript preservation, and the continuity of Islamic scholarship (Krippendorff, 2018).

The analytical process consists of three stages. First, relevant documentary materials are identified and classified according to their relationship with Malay Islamic scholarly networks. Second, textual analysis is conducted to examine connections between scholars, geographical movements, and intellectual exchanges. Third, interpretive analysis is applied to understand how Wan Mohd Shaghir Abdullah's works contribute to preserving and reconstructing the intellectual heritage of Malay Islamic scholarship.

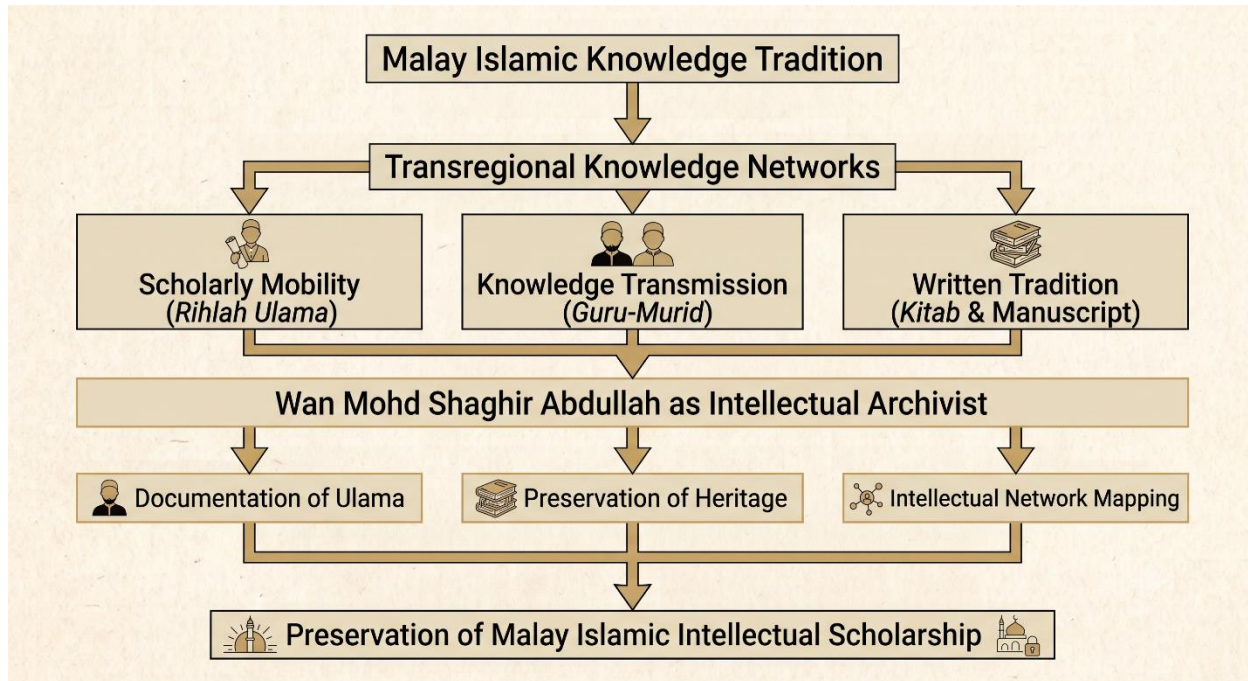
Through this methodology, the study views Wan Mohd Shaghir Abdullah's scholarly corpus not merely as biographical documentation, but as an intellectual archive that reveals the interconnected networks underlying Islamic knowledge development in the Malay Archipelago.

Data extraction followed a three-step coding process:

- (1) identification of biographical and geographical entities (scholars, origin, and study locations);
- (2) mapping of relational links (teacher-student relationships, lineage, and manuscript copying contexts); and
- (3) thematic synthesis categorizing networks into Hijaz-Southeast Asian linkages, intra-archipelagic connections (Patani-Sumatra-Peninsula), and textual transmission hubs. Secondary literature on Southeast Asian Islamic networks (e.g., Azra, 2004; Fathurahman, 2017) was integrated to triangulate historical context.

To provide a clearer analytical direction, this study develops a conceptual framework to illustrate the relationship between transregional knowledge networks, scholarly mobility, knowledge transmission, and the preservation of Malay Islamic intellectual heritage. The framework highlights how intellectual connections among scholars, institutions, and written traditions contributed to the continuity of Islamic scholarship across the Malay Archipelago. In this study, the framework is used as an analytical lens to examine Wan Mohd Shaghir Abdullah's scholarly works and his contribution to documenting the networks of Malay *ulama*. The conceptual framework is presented in Figure 1.

Figure 1: Conceptual Framework of Transregional Knowledge Networks in Malay Islamic Scholarship



Based on the conceptual framework presented in Figure 1, the following section discusses the findings of the study by analyzing Wan Mohd Shaghir Abdullah's intellectual contribution in documenting and mapping transregional knowledge networks among Malay *ulama*.

To ensure systematic text selection and reduce sampling bias, documentary sources from Wan Mohd Shaghir Abdullah's extensive body of work were selected based on three strict inclusion criteria:

1. **Relational Scope:** Works explicitly documenting teacher-student genealogies (*silsilah*), travel trajectories (*rihlah*), or manuscript copying lineages linking Southeast Asian scholars with regional or Middle Eastern hubs.
2. **Textual Significance:** Primary monographs and critical manuscript edits published under the Khazanah Fathaniyah archive, specifically focusing on major network hubs (such as the Patani, Aceh, Palembang, and Hijaz connections).
3. **Verifiability:** Materials containing cross-referencable biographical data that could be triangulated against independent secondary historiographies (e.g., Azra, 2004; Fathurahman, 2017). Out of his broader collection, key foundational texts including *Penyebaran Islam dan Silsilah Ulama Sejagat Dunia Melayu* (1999) and *Koleksi Ulama Nusantara* (2009) were chosen as the core qualitative analytical corpus.

FINDINGS AND DISCUSSION

Wan Mohd Shaghir Abdullah as an Intellectual Archivist of Malay *Ulama*

The findings of this study indicate that Wan Mohd Shaghir Abdullah played a significant role as an intellectual archivist who documented and preserved the scholarly heritage of Malay *ulama*. As illustrated in Figure 1, the role of this respected scholar can be understood through three interconnected functions: documentation of *ulama*, preservation of intellectual heritage, and mapping of scholarly networks. These functions demonstrate that his works represent more than biographical records; they serve as an intellectual archive that preserves the continuity of Malay Islamic scholarship. Unlike conventional biographical writings that focus primarily on individual achievements, his works demonstrate a broader attempt to reconstruct the intellectual landscape of Islamic

scholarship in the Malay Archipelago through the documentation of scholars, manuscripts, educational backgrounds, and scholarly affiliations.

Based on the analysis of his published works, Wan Mohd Shaghir Abdullah consistently highlighted the importance of tracing the scholarly genealogy of Malay scholars. His writings frequently connected individual scholars with their teachers, places of study, written works, and intellectual environments. This approach reflects an understanding that Islamic scholarship develops through chains of transmission rather than isolated intellectual contributions.

This finding supports the argument that the preservation of intellectual heritage requires systematic documentation of knowledge actors and their relationships. In Islamic scholarly traditions, authority is often established through recognized chains of learning and transmission. Therefore, the documentation efforts of Wan Mohd Shaghir Abdullah provide important historical materials for understanding how Islamic knowledge was produced and transmitted within Malay Muslim societies.

While this study centers on Wan Mohd Shaghir Abdullah's corpus, his archival findings directly align with and complement the broader historiographical frameworks established by leading manuscript scholars and intellectual historians. For instance, Azyumardi Azra (2004) contextualized the 17th–18th century *ulama* networks through Middle Eastern connections, whereas Oman Fathurahman (2017) emphasized philological codicology. Wan Mohd Shaghir's unique contribution sits at the intersection of these approaches: unlike purely regional or Middle-East-centric narratives, his documentation bridges localized micro-histories (e.g., Patani, Kedah, and Riau *pondok* networks) with macro-level transregional transmission chains. Triangulating his biographical archives with established manuscript repositories such as those examined by Riddell (2001) and Bradley (2014) corroborates the accuracy of his mapped genealogies (*silsilah*) while offering a more grounded, Southeast Asia-anchored perspective on Islamic scholarly continuity.

Mapping Transregional Knowledge Networks of Malay Ulama

The analysis reveals that the works of Wan Mohd Shaghir Abdullah provide valuable evidence of transregional knowledge networks connecting Malay scholars with broader Islamic intellectual centers. His documentation demonstrates that Malay *ulama* were actively involved in intellectual exchanges beyond geographical boundaries, particularly through educational journeys, scholarly relationships, and manuscript circulation.

The networks identified in his works illustrate several important connections. First, many Malay scholars maintained intellectual relationships with centers of Islamic learning such as Makkah, Madinah, and other Middle Eastern scholarly institutions. Second, these scholars returned to the Malay Archipelago and contributed to local Islamic education through teaching, writing, and establishing scholarly communities. Third, their works became channels through which Islamic knowledge continued to circulate among subsequent generations.

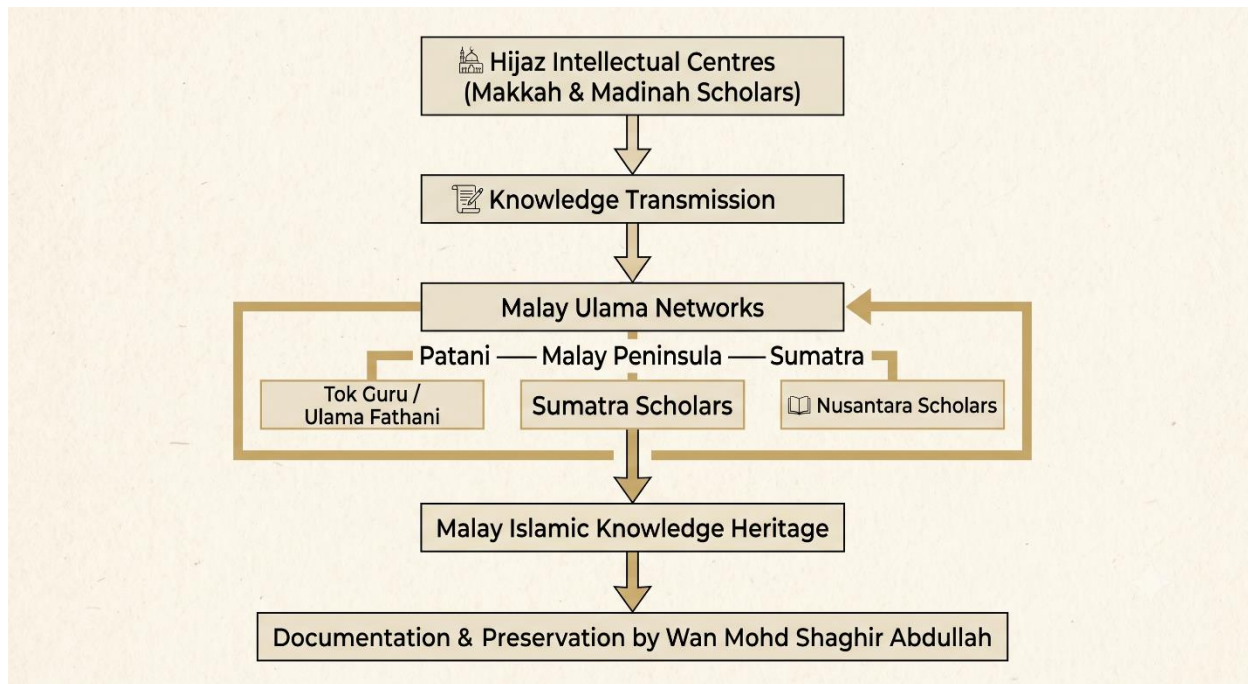
This finding corresponds with Azra's (2004) observation that the development of Islamic scholarship in the Malay-Indonesian world was significantly shaped by networks connecting Southeast Asian scholars with Middle Eastern centers of learning. The intellectual history of Malay Islam, therefore, should be understood within a wider transregional framework rather than solely through local historical perspectives.

Through his documentation, Wan Mohd Shaghir Abdullah indirectly constructed a map of scholarly connections that illustrates the mobility of knowledge, scholars, and texts within the Islamic world. His works serve as an important reference point for further studies on the geographical and intellectual movement of Islamic scholarship in the Malay Archipelago.

The analysis of Wan Mohd Shaghir Abdullah's scholarly works reveals the existence of interconnected knowledge networks among Malay *ulama* across different geographical regions. His documentation demonstrates that Islamic scholarship in the Malay Archipelago developed through continuous interactions between local scholars and wider Islamic intellectual centers, particularly through scholarly journeys, teacher-student relationships, manuscript circulation, and intellectual transmission. Figure 2 illustrates the transregional

knowledge networks identified from the documented scholarly connections and intellectual linkages found in his works.

Figure 2. Mapping Transregional Knowledge Networks of Malay *Ulama* Based on Wan Mohd Shaghir Abdullah's Scholarly Works



As illustrated in Figure 2, the intellectual landscape of Malay Islamic scholarship was shaped by multidirectional flows of knowledge involving scholars, institutions, and texts across the Malay Archipelago and other Islamic learning centers. The mapping indicates that Malay *ulama* were not isolated actors but participants within a wider transregional network of knowledge exchange. Through his documentation, Wan Mohd Shaghir Abdullah preserved evidence of these intellectual connections and provided valuable resources for understanding the historical development of Islamic scholarship in the region.

To illustrate how Wan Mohd Shaghir Abdullah mapped these networks, his empirical documentation of major Patani and Kedah scholars provides a key exemplar. For instance, through his critical edits and recovery of foundational manuscripts such as Sheikh Faqih Ali al-Fathani's *Kitab Tarikh Fathani* and Sheikh Ahmad al-Fatani's *Hadiqat al-Azhar wa al-Rayahin*, he systematically traced the lineage linking scholars from the Patani network to Mecca, Medina, and the broader Malay Peninsula.

His findings align with Fathani and Harun (2023) and Bradley (2014), demonstrating that figures like Sheikh Ahmad al-Fatani did not operate in isolation; rather, they served as key intellectual nodes who established printing networks, authored texts (*kitab*), and maintained pedagogical genealogies (*silsilah*) across Southeast Asia and the Middle East. By documenting specific teacher-student chains (*guru-murid*) and manuscript copies, Wan Mohd Shaghir transformed biographical fragments into an interconnected framework of regional scholarly mobility. This comparative alignment reinforces that local *silsilah* records are directly integrated into the global transmission patterns of the broader Islamic world.

Preservation of Malay Islamic Intellectual Heritage through Scholarly Documentation

Another significant finding is that Wan Mohd Shaghir Abdullah's contribution extends beyond collecting historical information; it represents an effort to preserve Malay Islamic intellectual heritage. His writings provide access to information regarding scholars and works that may otherwise remain unknown or marginalized within contemporary academic discussions.

The preservation of *ulama* biographies, manuscript references, and scholarly genealogies contributes to maintaining collective memory within Malay Muslim communities. Intellectual heritage is not merely a record of the past but also a resource for understanding contemporary Islamic identity, educational traditions, and knowledge development.

From the perspective of Islamic intellectual history, documentation serves as a bridge between past and present. The works of Wan Mohd Shaghir Abdullah demonstrate how scholarly writing can function as a mechanism for preserving knowledge continuity. His contribution is therefore significant not only for historical research but also for future initiatives involving the organization, digitization, and dissemination of Malay Islamic intellectual resources.

The findings suggest that his scholarly corpus has potential implications for contemporary knowledge management, particularly in the development of digital archives and digital humanities projects related to Islamic scholarship. By transforming historical documentation into structured knowledge resources, future research may further visualize and analyze the networks of Malay *ulama* in a more systematic manner.

Beyond documenting individual scholars and their biographies, the findings indicate that Wan Mohd Shaghir Abdullah's scholarly contributions represent a broader intellectual preservation framework. His works integrate three interconnected dimensions: documentation of *ulama*, preservation of scholarly heritage, and reconstruction of knowledge networks. These dimensions demonstrate how scholarly writing functions as a mechanism for maintaining intellectual continuity within Malay Islamic scholarship. Figure 3 presents the model of Wan Mohd Shaghir Abdullah's contribution to the preservation of Malay Islamic intellectual heritage.

Figure 3. Model of Wan Mohd Shaghir Abdullah's Contribution to the Preservation of Malay Islamic Intellectual Heritage

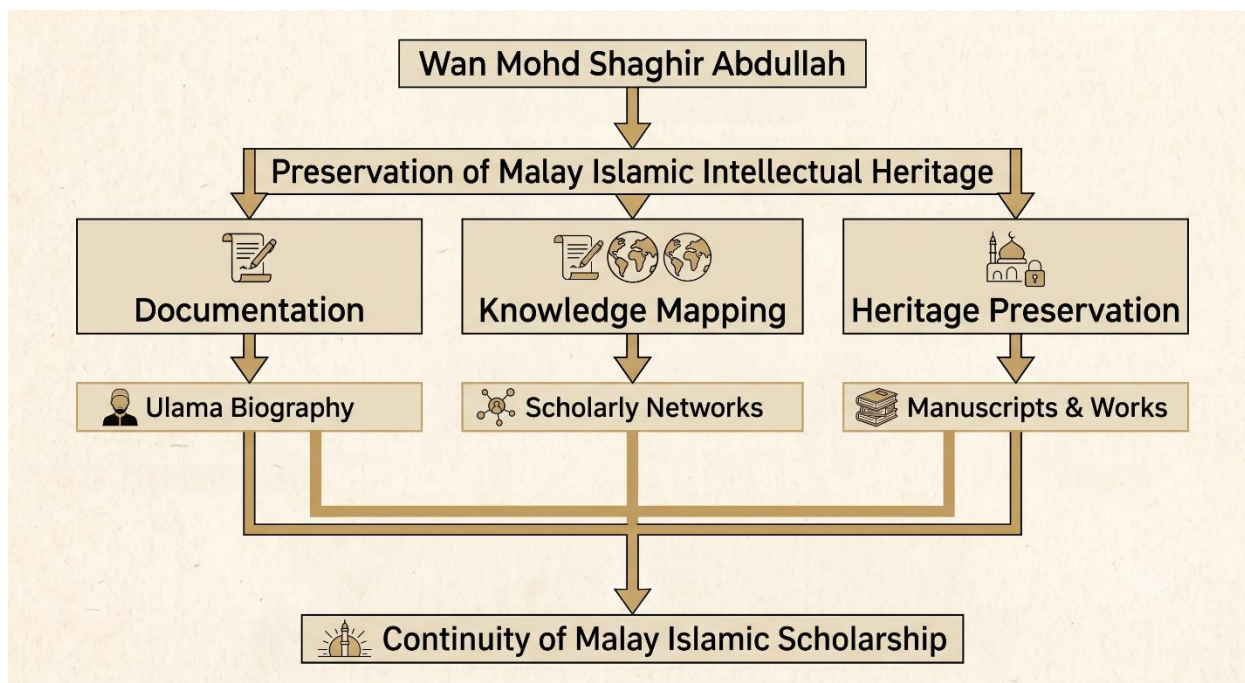


Figure 3 demonstrates that Wan Mohd Shaghir Abdullah's contribution extends beyond the collection of historical information. His works function as an intellectual bridge connecting past scholarly traditions with contemporary Islamic scholarship. Through systematic documentation, he preserved knowledge regarding Malay *ulama*, reconstructed intellectual connections, and strengthened awareness of the region's Islamic heritage. This contribution highlights the importance of scholarly documentation as a foundation for future research, including potential digital humanities initiatives that seek to organize and visualize Islamic intellectual networks.

CONCLUSION AND IMPLICATIONS

This study has demonstrated that Wan Mohd Shaghir Abdullah's scholarly contributions extend beyond the documentation of individual Malay scholars and their biographies. Through his extensive writings on *ulama*, manuscripts, and Islamic intellectual traditions, he played an important role in preserving and reconstructing the transregional knowledge networks that shaped Malay Islamic scholarship. His works provide valuable evidence of the interconnected relationships between scholars, learning centers, and written traditions across the Malay Archipelago and the wider Islamic world.

The findings reveal three significant contributions of Wan Mohd Shaghir Abdullah's intellectual legacy. First, his documentation of Malay *ulama* serves as an important historical archive that preserves scholarly identities, genealogies, and intellectual contributions. Second, his works enable the mapping of transregional knowledge networks by highlighting the movement of scholars, transmission of knowledge, and connections between the Malay world and global Islamic centers. Third, his efforts contribute to the preservation of Malay Islamic intellectual heritage by ensuring that valuable scholarly traditions remain accessible for future generations.

This study also highlights the importance of viewing Islamic scholarship through the perspective of networks rather than isolated individuals. The intellectual development of Islam in the Malay Archipelago was shaped by continuous exchanges among scholars, texts, institutions, and communities. Therefore, documenting these networks provides a more comprehensive understanding of the historical formation and continuity of Islamic knowledge traditions.

From a contemporary perspective, the intellectual archive produced through Wan Mohd Shaghir Abdullah's works offers significant potential for future research, particularly in the field of digital humanities. His documented materials may serve as a foundation for developing digital databases, knowledge graphs, and visual mapping platforms that represent the interconnected nature of Malay Islamic scholarship. Such initiatives can contribute to preserving Islamic intellectual heritage while making it more accessible to researchers and wider communities.

In conclusion, Wan Mohd Shaghir Abdullah should be recognized not only as a compiler of *ulama* biographies but also as an intellectual mapper who reconstructed the networks underlying Malay Islamic scholarship. His legacy demonstrates the importance of scholarly documentation in preserving knowledge continuity and strengthening the understanding of Islamic intellectual heritage in the Malay Archipelago.

RECOMMENDATIONS AND FUTURE RESEARCH DIRECTIONS

Based on the findings of this study, several strategic recommendations are proposed to enhance the preservation, analytical rigor, and academic discourse surrounding Malay-Islamic intellectual heritage:

1. Digital Humanities and Computational Network Mapping:

To overcome the limitations of manual biographical indexing, future research should translate analogue *ulama* genealogies into structured, relational databases. Applying computational tools such as Social Network Analysis (SNA) for quantitative centrality mapping, Geographic Information Systems (GIS) for spatial mobility visualization, and AI-assisted Handwritten Text Recognition (HTR) (Azmi, 2026) will allow researchers to systematically visualize multi-layered relationships among scholars, manuscripts, and institutions across the Indian Ocean world.

2. Digital Preservation and Metadata Enrichment of Khazanah Fathaniyah:

Given the central role of Wan Mohd Shaghir Abdullah's archival collection, it is imperative for national libraries, heritage bodies, and university archives to prioritize the digitization, text-recognition (HTR), and metadata enrichment of the Khazanah Fathaniyah corpus. This will safeguard fragile manuscripts against physical degradation while providing global researchers with open access to rare biographical and textual sources.

3. Comparative Transregional Historiography:

Scholars should expand beyond single-biographer archives by conducting comparative network analyses that integrate manuscript collections from Southern Thailand, Indonesia, Malaysia, Hadramawt, and the Hijaz. Comparing localized Malay *silsilah* records with Middle Eastern and South Asian biographical dictionaries (*tabaqat*) will uncover broader patterns of intellectual exchange, institutional sponsorship, and textual re-canonization across the Muslim world.

4. Curricular Integration and Studies on Contemporary Religious Authority:

Educational policymakers and higher education institutions should incorporate the study of historical *ulama* networks into Islamic studies and Southeast Asian history curricula to promote a nuanced understanding of regional intellectual identity. Furthermore, future research should examine the contemporary reception of Wan Mohd Shaghir Abdullah's works, particularly how his biographical mappings influence modern religious authority and the "re-canonization" of classical Jawi literature (*Kitab Jawi*) in the digital age.

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