CHAPTER I

INTRODUCTION: HISTORICAL BACKGROUND

Introduction

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Introduction

Islam was introduced in Southeast Asia, especially in the Malay archipelago, which covers the present-day Indonesia, Malaysia, Brunei, Singapore, and the southern parts of Thailand and the Philippines, through several gradual, complex processes.¹

Islam in Southeast Asia is significant not only as a religion but also as a political force. Religion and politics not only interact with each other in this area, but one influences the other strongly to determine the shape of things to come. Religion, in fact, is the instrument of assertion of ones identity in a multi-religious society. In Southeast Asia, Islam is the largest religion and it is the religion of the predominant majority in some of the countries in this region like Indonesia and Malaysia, and of significant minority in some other countries like Thailand, Myanmar and the Philippines, and others.²

Southeast Asia is the cultural as well as the geographical crossroads of Asia where Sinic, Hindu, Islamic, and Western civilizations have met and interacted for almost a millennium.³

The name for the region was first coined in the 20th century. It was previously known as Further India (as opposed to the Indian subcontinent).¹ The subregion includes 11 countries, some on the mainland, which is also known as Peninsular Southeast Asia or Indo-China and some wholly in the archipelago.⁵
Indochina or sometimes mainland Southeast Asia includes all of:

- Myanmar (formerly Burma)
- Thailand (formerly Siam)
- Cambodia
- Lao PDR (Laos)
- Vietnam

The Malay Archipelago (Malay: Nusantara), variously Malay World, an ethno-cultural notion, or maritime Southeast Asia consists of:

- Malaysia
- Singapore
- Brunei
- Indonesia
- East Timor
- Philippines

The spread of Islam to various parts of coastal India set the stage for its further expansion to island Southeast Asia. As we have seen, Arab traders and sailors regularly visited the ports of Southeast Asia long before they converted to Islam. Initially the region was little more than a middle ground, where the Chinese segment of the great European trading complex met the
Indian Ocean trading zone to the west. At ports on the coast of the Malayan peninsula, east Sumatra, and somewhat later north Java, goods from China were transferred from East Asian vessels to Arab or Indian ships, and products from as far west as Rome were loaded into the emptied Chinese ships to be carried to East Asia. By the 7th and 8th centuries A.D., sailors and ships from areas within Southeast Asia, particularly Sumatra and Malaya, had become active in the seaborne trade of the region. Southeast Asian products, especially luxury items, such as aromatic woods from the rainforests of Borneo and Sumatra, and spices, such as cloves, nutmeg, and mace from the far end of the Indonesian archipelago, had also become important exports to both China in the east and India and the Mediterranean area in the west. These trading links were to prove even more critical to the expansion of Islam in Southeast Asia than they had earlier been to the spread of Buddhism and Hinduism.

1.1 Geographical and Climatic Factor

Southeast Asia’s land and climate have been of great importance in the historical and cultural development of the region. Because it is located on the equator, the region has a climate different from the main land Asia. The high mountain ranges separate Southeast Asia from China and India. The sea provides Southeast Asia’s major access to the rest of the world. The region has an uneven coastline with many good harbours, abundant rainfall, and a vast network of rivers which provide rich farming land.
location of the area and its openness to the sea has given this region a variety of peoples and cultures.

The region consists of all the mainland peninsula and the Malay archipelagoes. Malay archipelagoes are series of islands, the 3,000 islands of Indonesia, and the 7,000 islands of the Philippines. The land area has dense jungle-covered mountains and the flat plains of river valleys and delta regions. Almost 80 percent of Malaya is covered with dense jungles.8

All of Southeast Asia lies within the humid tropics and it differs from its neighbours in being considerably wetter than India and warmer than China. However, this generalization masks an unusual degree of climatic complexity, particularly as it relates to rainfall. At sea level, temperatures are fairly uniform, both across the region and through the year, and it is altitudinal difference which has the greatest influence. But temporal and spatial patterns of rainfall are more varied and complex. Thus seasonality in Southeast Asia is a function not of temperature but of rainfall, and it is the pattern and timing of the rainfall that is of fundamental importance to human activity.9

The climate of Southeast Asia is usually called “tropical”.10 A tropical climate is one in which the average monthly temperature is not below 64.4 F. Such tropical areas have a monotonously high temperature and much humidity. The climate of Southeast Asia in general is affected by its nearness to the equator, the seasonal monsoons, levels of those land areas above sea
level, and nearness to the sea. The greatest determining factor in the tropical climate of Southeast Asia is the monsoons.\textsuperscript{11}

Mostly, the Southeast Asian region is affected by monsoons. The monsoons—Southwest and northeast are a factor the region’s inhabitant must reckon with in cultivating their crops and navigating in open seas. The southeast monsoon winds that hit the leeward side of the various mountains ranges between December and February. The monsoon belt is generally synonymous with the rice belt, the most Southeast Asia is known for both dry and wet rice cultivation. Rice is the principal crop and staple diet to the people of the region. Rice cultivation of the region began in Myanmar and Thailand around 3500 B.C., though the technique of wet rice cultivation may not have been known in Southeast Asia until after the impact of Indian culture in the beginning of the Christian era.\textsuperscript{12}

1.2 Earliest Peoples of Southeast Asia

For thousands of years successive waves of migrants moved down from the Asian continent towards the south. They made their way from the interior of the ‘heartland’ down towards the Malay Peninsula, some settling, some moving on along the island chain that constitutes Indonesia until they reached the Philippines. The last major influx occurred some 4,000 years ago with the arrival of the people who still constitute what may be described as the basic population of the area.\textsuperscript{13}
- Malays and Javanese

The more advanced Malay peoples can be differentiated into two groups. The “older,” or Proto-Malay, this group resided in the interior regions and contributed to the ethnic composition of such important peoples as the Minangkabau in central Sumatra. The Proto-Malays also predominated in the population of the Greater and Lesser Sunda Islands to the east. The “younger,” or Deutero-Malay, this group was apparently more Mongoloid in character. The Deutero-Malay tended to settle in coastal areas and became more mobile. This group established coastal enclaves at attractive points along the eastern shores of Sumatra and contributed the bulk of the Javanese population. Sea-gypsy fishermen-pirates, who long infested the Malacca Straits and the northern coasts of the Java Sea, along with the Buginese traders of the Celebes north of Macassar, were of this group.¹⁴

Basic cultural accomplishments of the Malays generally included the preparation of stone adzes, the use of outrigger canoes, wet-rice cultivation, domestication of cattle and buffaloes, weaving, and pottery making. At some time B.C., Deutero-Malay seamen carried their products and their language far into the southern ocean areas beyond India to the coasts of East Africa and Madagascar. They may have introduced yams, bananas, and sugar cane into Africa.¹⁵
Mons and Khmers

The Mons people entered the peninsula by way of the upper bend of the Mekong River sometime before Christian era. They also entered Burma by way of the Salween River corridor at the same time. They came in great number, and eventually they set up their own state, which came to be known by the Indian name of Dvaravati.¹⁶

They are hillside-cultivating nomads and speaking hundreds of distinct dialects occupied the watersheds between the Mekong River and the Annam coast, and were dispersed throughout much of Laos and northern Thailand and the Shan plateau of Burma, as well as in the hills peripheral to the Sittang, Chindwin, and Irrawaddy Valleys. They include the Moi, Mau, and Mco east of the Mekong, the Lahu, Wa, and Kachin tribes on the Yunnan borders, and various types of Karens in Lower Burma. At an early time the Mons became skilled cultivators and also merchants, shipbuilders, and seamen. Their seaborne contacts extended to the northern Coromandel Coast of India and to inland Telingana.

The Khmers probably followed the Mons down the upper Mekong route but turned eastward to settle first in the region of modern Laos and in the Korat Plateau. Cambodia proper was fully assimilated by the Khmers near the end of the 800s, after which the Mon territory along the shores of the Gulf of Siam was also brought under Khmer control.¹⁷
- Vietnamese

The Vietnamese probably originated in what is now South China. They settled in Tonkin basin area of peninsula and built great dykes and drainage systems. They were subjected to the full impact of Chinese culture. The Vietnamese were Indonesian, non-Chinese people, with linguistic and cultural affinities with the Thai and the Mon-Khmers.\(^\text{18}\)

- Pyu people

The ancient Pyu peoples came from eastern Tibet southward, not later than the third century A.D. They probably came down the Salween and Mekong river gorges of western Yunan. The Pyu was totally destroyed by the Thai in 835. Shortly thereafter another wave of Tibeto-Burmans came into the region via the Shan state.

- Shans, or Thai

About 700 A.D., the Thai migrations began from Yunan. One of the directions they took was toward the eastern hills of Myanmar, where they came to be known as the Shans.\(^\text{19}\) So, the Shan or Thai peoples long occupied the watersheds between the headwaters of the Red river on the east, the upper Mekong valley on the west, and the Yangtse River on the north.

The decline of the state of Nam Chao began long before its final liquidation by Mongol armies in 1253. During the intervening centuries, Thai peoples migrated southward over a wide area extending from India’s Assam
(a variant of Shan) province across northern Burma into the Shan and Laotian plateaus, to the very borders of Tongking and the Khmer Empire of Cambodia.\textsuperscript{20}

Such, then, were the principal geographical and ethnic factors which provided the context for the historical development of Southeast Asia. Therefore, many different languages spoken in an area where so many different races have met. Malay and Javanese belong to what is called the Indonesian group of languages. Malay, however, has become to a certain extent \textit{lingua franca} throughout the Archipelago.\textsuperscript{21}

1.3 The Process of Indianization

Southeast Asia has been overshadowed by India and China, which were great powers with established civilizations long before her own historical period begins. The term ‘Indianization’ has been generally applied by scholars to the impact of Indian culture upon Southeast Asia.\textsuperscript{22}

It was not China but India that so influenced the spiritual as well as the material life of the Malays. Till the nineteenth century they owed nearly everything to her alphabets, religion, a political system, law, astrology, medicine, literature, sculpture in stone, gold and silver work and the weaving of silk to India. The Indians, who built the oldest temples and chiselled Buddhist in Sanskrit as early as the fourth century A.D. in Kedah, must have been preceded by traders, who sailed to and fro long before the Brahmins and
monks and literature adventurers brought the Hindu religion and Buddhism and Sivaite ideas of royalty.\textsuperscript{23}

The civilizations of Southeast Asia developed forms of Hinduism and Buddhism that had distinctive local features and were attuned to the local cultures, but the framework of their religious life was essentially Indian. Stories from the Ramayana and the Mahabharata became widely known in Southeast Asia and are still popular there in local versions. The people of Bali (in Indonesia) still follow a form of Hinduism adapted to their own genius. Versions of the Manu-smrti ("Laws of Manu") were taken to Southeast Asia and were translated and adapted to indigenous cultures until they lost most of their original content.\textsuperscript{24}

Direct evidence of the spread of Indian influence in Southeast Asia during the first four centuries is rather scanty. We have the indirect evidence of the Chinese dynastic chronicle. According to them there was an ‘Indianized’ kingdom in Cambodia from the first century A.D. This is the kingdom which they called Fuman and which they say was founded by a Brahman named Kaundinya (King of Mountain). The State of Champa, situated along the coast of present Indo-China above Cambodia, enters history at the end of the second century. The Chinese records place Sanskrit inscriptions which are earlier than A.D. 400 show that Champa had become an Indianized state under a Hindu ruler.\textsuperscript{25}
Indian forms of political organization were responsible for the creation of the first towns and cities in Southeast Asia. These elaborate capital cities were designed according to the Hindu – Buddhist concept of the Universe and so were carefully planned and built. The great ruins at Angkor, Cambodia are a good example. Centres of Indian learning grew and much knowledge from Hindu-Buddhist sources passed in this way to the upper levels of the Asian society. The great King Asoka was directly responsible for introducing Buddhism into Burma, where it took root immediately and began to spread throughout the northern part of the peninsula.

The first Indianized states of the mainland were the kingdoms of Funan, Champa, and Langkasuka, all of which date from the first two centuries A.D. They were located along the sea routes from India to China.

Langkasuka was located on the Malay Peninsula. Champa occupied a series of fertile plains in central Vietnam, and Funan occupied the plains of the Mekong delta region. All of these Indianized states were basically sea powers and trade centres. Only Funan was in a position to expand on land.

Srivijaya. Indian cultural influence in the lands of Indonesia was very small until the decline of Funan, but with the rise of a new and powerful state at Palembang on the lower coast of Sumatra, Indian influences increased. The area had been of minor importance earlier, but with an increase in seaborne trade by way of the Malacca Straits, especially in the tremendous Persian trade. Palembang began to flourish. The Srivijaya Empire of Palembang
became the most important Indianized state in Southeast Asia. As trade continued to flourish, the Empire grew both politically and culturally. At the same time, the central and eastern portions of Java, which were engaged in rice-cultivation, began to consolidate and also to play a role of importance since they were producing a good surplus of rice. These areas grew into independent states that would eventually be Indianized. Srivijaya, however, continued to be the dominant state for six centuries even though it produced little more than forest products. Its main income was derived from the services its skilled workers rendered in refitting ships. Trading also stopped here to replenish provisions, and Srivijaya also provided a safe harbour from the stormy straits. Richly endowed Buddhist monasteries here soon became the centres of learning. The cultural and economic growth of Srivijaya is recorded in the annals of a Chinese Buddhist pilgrim-scholar, I-Ching, who first came to the city in 671. He found over 1,000 monk-scholars there and was impressed with their learning. After a pilgrimage, I-Ching returned to Srivijaya in 685 and remained for four years studying and writing. This account gives details of Srivijayan's life, whose builders tended to use wood extensively in their buildings.

Saliendra, The central Javanese state had been converted to Mahayana Buddhism in the late eighth century and the Saliendra rulers of that area found that this form of Buddhism complemented their own local Javanese Hindu concepts of royalty and kingship. The power of these rulers declined in the
middle of the ninth century and they were able to take over the kingship of Srivijaya by a marriage in 860 A.D. The word Saliendra means "King of the Mountain," a definite Buddhist-Saivite word. The Saliendra left one of the biggest monuments as a tribute to their rule, the great Mausoleum at Borobodur in northwest of Jakarta, Indonesia. Borobodur was to represent the cosmic mountain, Mt. Meru, so important to Hindu-Buddhist ideas of the world.

The rise of the Cambodian Empire began with the overthrow of Funan by the Chenla Khmers in the early seventh century. In 802 A.D. a minor Khmer prince emerged the victor following a civil war that had been started by Srivijaya. He took the name of Jayavarman II, and became a vassal of Srivijaya. He then began a war of unification and completed his conquests of the Khmer states in 819. At the same time he stopped being a vassal to Srivijaya, and declared an independent Cambodian Empire. He re-established the Deviraja (God-king) cult in order to strengthen his rule further. With the establishment of his Empire, the Angkor period of Cambodia begins. The ruins at Angkor remain today a monument to the architectural and artistic genius of the Khmers. The city’s well-planned streets and temple complexes with their rich ornamentation and statuary are a tribute to these early artisans and their civilization. Angkor Wat, a Vishnu temple, is one of the wonders of the world and is a leading tourist attraction of Cambodia.
In the Malay Peninsula, Hinduism was deeply ingrained into the customs of the local people in the form of local adat, or norms of customary law and conflict resolution. Although with the advent of Islam many practices were changed, but these adat were not abolished.  

The Malay word often translated as ‘state’ or ‘government’ kerajaan. means literally ‘the condition of having a Raja’. The Raja was the primary objects of loyalty, he was central to every aspect of Malay life. The Malays referred to themselves as the slaves of the Raja. The law, too, was said to be the Raja’s ‘possession’. 

The pre-Islamic ruler appears to have been the focus of political and spiritual life, at least in what has been called the Indianized period. the Malays drew upon Buddhist and Hindu writings to describe his position. the pre-Islamic founder of Malacca is portrayed in unmistakable terms in the Malay Annals as a buddhisattva. the Buddhist enlightened being who renounces nirvana in order to remain in this world and assist the spiritual liberation of his fellow beings. The word translated as ‘loyal’ is bhakti ‘devotion’, and it suggests the devotion which devotionalist Hindus (Bhaktis) expressed towards their teacher or guru, he was no ordinary teacher but assumed a God-like position in the eyes of his followers. Like a Malay ruler, and also in the fashion of a buddhisattva, his manner was often described as courteous and gentle and his words as ‘fragrant and beautiful’. moreover the guru was able to bestow on his devotees anugerah or divine
graciousness. This Sanskrit word *anugerah*, is precisely the term used by Muslim Malays to describe the gift of a prince. The Indian element which is lacking in the early documentation of the Malay world is the dominance of a Brahmin class, the sacred law which is merely obeyed and implemented by the Indian king. In the Malay world, as in other parts of Southeast Asia the importation of Indian ideas was selective. The caste system is not tasteful for Southeast Asians.

Malay utilization of the medieval Islamic tradition of kingship was expressed at the most obvious level in the adoption of titles and descriptive formulae from the persianized Muslim world. The old Malay royal title, *Yang di Pertuan*, the ‘One who is made Lord’ or the Sanskrit, *Raja*, which were retained after Islamization, were not obviously less splendid epithets than *Sultan* or *Shah*.

Rice paddy agriculture has existed in Southeast Asia for thousands of years, ranging across the subregion. Some dramatic examples of these rice paddies populate the Banaue Rice Terraces in the mountains of Northern Luzon in the Philippines, and in Indonesia. Maintenance of these paddies is very labour-intensive. The rice paddies are well-suited to the monsoon climate of the region. Dance in Southeast Asia also includes movement of the hands, as well as the feet. Puppetry and shadow plays were also a favoured form of entertainment in past centuries. The Arts and Literature in South East Asia is deeply influenced by Hinduism brought their centuries
before. In Indonesia and Malaysia, though they converted to Islam, they retained many forms of Hindu influenced practices. Cultures, Arts and Literature. An example will be the Wayang Kulit (Shadow Puppet) and literatures like the Ramayana and Mahabharata.33

1.4 Early Malay Kingdoms

Small Malay Kingdoms appeared in the 2nd or 3rd century A.D. The peninsula lack broad, extensive, fertile plains and were unable to support the pattern of densely populated classical Southeast Asian civilizations that flourished in Cambodia and Java. Nevertheless, Chinese sources indicate that perhaps 30 small Indianized states rose and fell in the Malay Peninsula, mostly along the east and north-western coasts. The most important of these states, Langkasuka, controlled much of northern Malaya. The Peninsula developed an international reputation as a source of gold, hence the name given to it by Ptolemy, Golden Chersonese. It also became an important source of tin and was populated by renowned seafarers. While scholars still debate over the precise location of the famed Langkasuka, archaeological evidence leaves no doubt that the modern state of Kedah (referred to in ancient Indian texts as Kadaram or Kataha) in the northwest of the Peninsula was an important centre of early Indian influence and trade.34

Between the 7th and 13th centuries, many of these small, often prosperous peninsula maritime trading states came under the loose control of Srivijaya, the great Sumatra-based Empire. At various times the Cambodian
Angkor and Javanese Majapahit empires and the Tai Ayutthaya (Ayudhia) kingdom also claimed suzerainty in the region. There was even military expedition by the Cholas of South India some time in the beginning of the 11th century A.D., when Rajendra Chola attacked parts of peninsula and Sumatra.

However, Hindu influence was not spread by the sword but by trade. This trade was maritime that is confined to the coastal areas of the Malay Peninsula. The centres of Indian trade were places such as Pasai, Indragiri, and Jambi in Sumatra, Kuala Muda in Kedah, and Surabaya in Java. Later, the centres of trade became powerful centres of political influence and expansion. First, there was the great Malay Buddhist Empire of Srivijaya in Sumatra followed in the 14th century A.D. by its conqueror and successor, the Hindu empire of Majapahit in Java. The military and political expansion of these two empires meant also the theological expansion of Buddhism and Hinduism in the peninsula. These early states left a living legacy, traces of which can still be found in the political ideas, social structures, rituals, language, arts, and cultural practices of the Malays.

Establishment of Malacca

Parameswara was a Hindu Srivijayan prince who escaped the Majapahit capture of Palembang. He then settled on Temasek Island - now Singapore - where he briefly instituted himself as the regent after killing a Siam representative, Temagi. However, his rule in Temasek didn't last long as
native Malays later chased him out. From the island, he fled to Muar before deciding to make Malacca his new capital in 1402. In 1414, Parameswara converted to Islam after marrying a princess from Pasai. After his conversion, he assumed the title Sultan Megat Iskandar Shah. His conversion also encouraged his subjects to embrace Islam. From then on Malacca became a sultanate.

According to the Malay Annals (Sejarah Melayu), legend has it that the king saw a mouse deer outwit a fox in Malacca. He took what he saw as a good omen and decided to establish a capital for his kingdom there. Today, the mouse deer is part of modern Malacca's coat of arms.

Malacca had a well-defined government with a set of laws. On top of the hierarchy sat the Sultan who was the absolute monarch. After him was a bendahara, a position similar to that of a prime minister. Most of all, a bendahara was an adviser to the Sultan. A bendahara is a common person appointed by the Sultan and it was the highest ranking office that could be held by any commoner. After bendahara laksamana's authority is paramount. Laksamana is an admiral and was responsible for the state and the sultan's security. He commanded the army. Later comes the temenggung which more or less is the chief of police. At the bottom of the nobility are penghulu bendahari, the treasurer of the state and the shahbandars responsible to matters of trades and ports. The most famous Malaccan bendahara is Tun Perak.
The sultanate was governed with several sets of laws. The formal legal text of traditional Malacca consisted of the Undang-Undang Melaka (Laws of Malacca), variously called the Hukum Kanun Melaka and Risalat Hukum Kanun, and the Undang-Undang Laut Melaka (the Maritime Laws of Malacca). The laws, as written in the legal digests have gone through an evolutionary process. The legal rules that eventually evolved were shaped by three main influences, namely the early non-indigenous Hindu/Buddhist tradition, Islam and the indigenous "adat".

The Sultanate thrived on entrepôt trade and became the most important port in Southeast Asia during the 15th and the early 16th century. Furthermore, Malacca became a major player in the spice trade, serving as a gateway between the Spice Islands and the high-paying Eurasian markets. This is reflected by the Portuguese writer Duarte Barbosa who wrote "He who is lord of Malacca has his hand on the throat of Venice".

One of the factors that contributed to the rise of Malacca was the monsoon winds that enabled Arab and Indian traders from the west to travel to China in the east and vice versa. At the height of its power, the Sultanate encompassed most of modern day Peninsula Malaysia, the site of modern day Singapore and a great portion of eastern Sumatra. It was also the centre of Islam in the eastern sphere, where imams and ustazs came to discuss religion and the like. Muslim missionaries were also sent by the Sultan to spread Islam.
to other communities in the Malay Archipelago, such as in Java, Borneo, and the Philippines. Most of South East Asia at that time was Hindu.

The Sultanate's most important regional rivals were Siam in the north and the declining Majapahit Empire in the south. Majapahit was not able to control or effectively compete with Malacca within the archipelago, and came to an end during the later 15th century. Siam on the other hand attacked Malacca three times, but all attacks were repelled.

At the same time, Malacca had a good relationship with the Ming government of China, resulting in Zheng He's visits. Parameswara had met the Chinese emperor in China to receive a Letter of Friendship, hence making Malacca the first foreign kingdom to attain such treatment. In 1409, the Sultan paid tribute to the Chinese emperor to ask for protection against Siam. Moreover, one of the sultans, Mansur Shah even married a Chinese princess named Hang Li Po. This Sino-Malacca relationship helped deter Siam from threatening Malacca further.

1.5 European Domination

The closing of the overland route from Asia to Europe by the Ottoman Empire and the claim towards trade monopoly with India and south-east Asia by Arab traders led the European powers to look for a maritime route. In 1498 Vasco da Gama, sent by King John II of Portugal, found the way around the Cape of Good Hope to India, and in 1511 Afonso de Albuquerque led an
expedition to Malaya which seized Malacca after a month-long siege and made it the capital of Portugal’s eastern empire.

The son of the last Sultan of Malacca fled to the island of Bintan off the southern tip of Malaya, where he founded a new state which eventually became the Sultanate of Johore. Freed from Melaka’s domination, the Malay world broke up into a series of quarrelsome successor states, of which the most important were Aceh, Brunei, Johore and Perak. Other states such as Banten, Yogyakarta, Kedah, Selangor, Sulu and Terengganu also emerged as independent sultanates. By the late 16th century the tin mines of northern Malaya had been discovered by European traders, and Perak grew wealthy on the proceeds of tin exports. But the European colonial powers were bent on expanding further into the region. The Portuguese gained control of the spice-rich Moluccas (Maluku), and in 1571 the Spanish captured Manila.48

The Dutch arrived in the region in 1596. They hated the Portuguese both for religious reasons and as commercial rivals, and were determined to evict them from the wealthy islands they called the East Indies. Led by the Dutch East India Company (VOC), they soon overcame the weak sultanates in Java and founded Batavia (Jakarta) as their capital in 1619. From there they expanded across the archipelago, forming an alliance with Johore against their main enemies, the Portuguese at Melaka and the powerful Sultan of Aceh.49 In 1641, after several attempts, the VOC - Johore alliance captured Malacca, breaking Portuguese power in Malaya for good – Portugal was left with only
Portuguese Timor. Backed by the Dutch, Johore established a loose hegemony over the Malay states, except Perak, which was able to play off Johore against the Siamese to the north and retain its independence.\textsuperscript{50}

The weakness of the Malay states in this period allowed other people to migrate into the Malay homelands. The most important of these were the Bugis, seafarers from eastern Indonesia, who regularly raided the Malay coasts and finally seized control of Johore following the assassination of the last Sultan of the old Malacca royal line in 1699. Other Bugis raiders took control of Selangor. The Minangkabau peoples from Sumatra also migrated into Malaya, and eventually established their own state in Negeri Sembilan. The fall of Johore left a power vacuum on the Malay Peninsula which was partly filled by the Siamese kings of Ayutthaya kingdom,\textsuperscript{51} who made the five northern Malay states – Kedah, Kelantan, Patani, Perlis and Terengganu their vassals. Johore’s eclipse also left Perak as the unrivalled leader of the Malay states.

The economic importance of Malaya to Europe grew rapidly during the 18th century. The fast-growing tea trade between China and Britain increased the demand for high-quality Malayan tin, which was used to line tea-chests. Malayan pepper also had a high reputation in Europe, while Kelantan and Pahang had gold mines. The growth of tin and gold mining and associated service industries led to the first influx of foreign settlers into the Malay world – at first Arabs and Indians, later Chinese who colonized the towns.
and soon dominated economic activities. This established a pattern which characterized Malayan society for the next 200 years – a rural Malay population increasingly under the domination of wealthy urban immigrant communities, whose power the Sultans were unable to resist.

English traders had been present in Malay waters since the 17th century, but it was not until the mid-18th century that the British East India Company, based in British India, developed a serious interest in Malayan affairs. The growth of the China trade in British ships increased the Company’s desire for bases in the region. Various islands were used for this purpose, but the first permanent acquisition was Penang, leased from the Sultan of Kedah in 1786. This was followed soon after by the leasing of a block of territory on the mainland opposite Penang (known as Province Wellesley). In 1795, during the Napoleonic Wars, the British occupied Dutch Malacca to forestall possible French interest in the area. When Malacca was handed back to the Dutch in 1815, the British governor, Stamford Raffles, looked for an alternative base, and in 1819 he acquired Singapore from the Sultan of Johore. The twin bases of Penang and Singapore, together with the decline of the Dutch as a naval power, made Britain the dominant force in Malayan affairs. British influence was increased by Malayan fears of Siamese expansionism, to which Britain made a useful counterweight. During the 19th century the Malay Sultans became loyal allies of the British Empire.
1.6 The Process of Islamization

The Islamization of the region is rather a continuing process which affects not only our present, but our future as well. The religious history of the region is complex. First, Hinduism, then Buddhism, Islam and later Christianity offered models which moulded the indigenous cultural-religious matrix for millennia. There was instead a great mingling of religious traditions unparalleled in any other region of the globe. Islam made and continues to make a profound impact upon the socio-cultural, political and economic life of Southeast Asia.

Islam first entered Southeast Asia, the region of present-day Thailand, Malaysia, and Indonesia, among other countries, through the merchants of the Muslim-controlled Indian Ocean trade route. Geographically, Southeast Asia, particularly the Malay Peninsula, was an important stop for ships sailing south from China or east from India. The port city of Malacca, in present-day Malaysia, had become an important world trading centre by the 15th century. Malacca began as a small fishing village as mentioned by either Marco Polo in 1292 or Ibn Batuta in 1345, who travelled through the region.53

Islam arrived in Southeast Asia at the end of the 13th century with traders from India, who introduced the religion first to northern Sumatra, an island presently in Indonesia. Although at the time only a few regions in India had converted to Islam, it was traders from these regions, particularly Gujarat in northwest India, who brought Islam to Sumatra.54 It was generally
accepted that it were Indian Muslims. who introduced Islam to Southeast Asia. Prior to the arrival of Islam. Southeast Asia already was heavily influenced by Indian culture and religion, including Hinduism. When Indian merchants and missionaries later introduced Islam to the region, they were careful to retain whatever previous Hindu or animist customs were necessary to gain the widespread adoption of Islam. It has been suggested that had the more orthodox Arabs been the first to bring Islam to Southeast Asia, their insistence that the locals entirely abandon their old customs might have dissuaded them from converting. Thus. Islam in Southeast Asia has a different character than orthodox Islam in Arabia, but had it not been for the tolerance of the Indian missionaries. Islam may not have even taken root in Southeast Asia at all.

But it did take root. and by the mid-15th century. Islam had spread from Sumatra to Malacca, its major trading partner, and surrounding areas, such as Brunei. The third ruler of Malacca, Sri Maharaja Muhammad Shah (1424-45), is said to be the first Malaccan ruler to convert to Islam, and his son, Muzaffar Shah (1446-59), proclaimed Islam the state religion of Malacca.55

In 1509, the arrival of Portuguese ships at the Malaccan port sparked the downfall of the short-lived Malacca sultanate. While the fleet maintained that it had come only to trade. Indian merchants in Malacca who had experienced the recent Portuguese capture of Goa, on the west coast of India, warned Malaccan authorities not to be too friendly with the Portuguese. The
Portuguese left, disgruntled, only to return in 1511 to capture Malacca for themselves.\(^5\) The Portuguese authority in Malacca was accompanied by Christian missionaries, but they had little luck in converting the population.

Despite the numerous changes in power than have since occurred in Southeast Asia, from the Portuguese, later to the Dutch, British, and Chinese, Islam has retained the hold it first established on the population in the middle of 15\(^{th}\) century. Brunei remains a sultanate today, the last one in the world, and present-day Malaysia and Indonesia also have large Muslim populations.

Today, the Malays belong to the orthodox Sunni sect. The total impact of Islamic culture and then had come from many directions. Islamic Malay culture is actually woven from numerous diverse strands. The early propagators came principally from India, from the Malabar coasts and Gujarat. For example, Richard Winstedt opines that conversion to Islam was facilitated by the early Indian missionaries who were able to syncretise Islamic teachings with existing beliefs.\(^5\) It is interesting to note in this connection that Sanskrit terms for some religious notions have been applied to Islamic practices instead of adopting the Arabic terms. Sanskrit words such as *puasa* for “fasting,” *neraka* for “hell,” and *shurga* for “heaven” are representative examples. Even the word for religion is taken from Sanskrit that is *agama*. Sufism and popular Islamic elements were brought to the Archipelago to a much greater extent from India than from Persia or Arabia. However, whether they had come directly or indirectly, Persian influences on
the culture of the Malays has been particularly strong, especially on the Malay royal courts. Malay court ceremonies, the title “Shah” for the Sultans or rulers, literature and ideas on statecraft and kingship, the literary style of court literature, religious literature of Shi’ite tradition, Sufi writings, and popular narratives, all bear indelible marks of Persian influences.

In addition to the Indians and Persians, the Arabs also played a role in bringing to bear the influence of Islamic civilization on the Malays. By the seventeenth century A.D. there were already permanent settlements of Arabs in the Archipelago, and “wandering Arab traders, adventurers, and religious scholars had been a feature of Malay life for the past many hundred years. In the Philippines as well as in other parts of the Archipelago, the status accorded to the “sayyid” (descendants of the Holy Prophet) enabled some to carve out kingdoms for themselves and ruled over the Malay subjects. As descendants of the Holy Prophet, as they claimed to be, they were regarded as having not only a charisma but piety and knowledge in religious matters. The Arabs were often involved in the local politics and with the esteem they were held by the local population they often ended up in a position of advantage.

As opposed to the earlier propagators of Islam from India and Persia who were responsible for the spread of pantheistic mysticism and other popular elements of Islam, the Arabs had familiarized the Malays with the orthodox teachings of the religion. This does not mean that the Arabs had had no hand in the spread of popular Islamic beliefs and practices, for, itinerant
Arab mendicants performing magic and divination have been known in the Archipelago for a long time. In fact most of the keramat worshiped by the Malays are the graves or sites once connected with Arab traders or adventurers. And Arab merchants who travelled from village to village would often have semi-precious stones and talisman which they claimed had special magical qualities.

More important than the role of the Arabs in advancing orthodox teachings is the closer contact the Malays enjoyed with the Arab world during the last two centuries. Two phenomena should be singled out; the first is the "Wahhabi" reformation, a movement which swept the Arab world in the middle of the eighteenth century, and the second is the "modernist" movement started in the last century by scholars like Sayyid Jamal al-Din al-Afghani and Muhammad Abduh of Egypt. The main aim of the "Wahhabi" movement was to return to the purity of Islamic monotheism. Thus it campaigned and attacked vigorously any form of practice or belief that might contaminate these ideals. The pre-Islamic survivals, magical practices and saint-worship which had come to attach themselves to the religious practices of the Muslims, were condemned and attacked. The influence of the movement in furthering the character of orthodoxy among the Malays had been quite considerable. The second movement too had its roots in the "Wahhabi" ideals, but the stress had been more on "modernistic" reforms. In Indonesia, the reform movements like Muhammadiya and
others were not only interested in furthering the teachings of Islam but had built up organizations which also served the public by establishing schools and hospitals. In the Peninsula, the reformers of the modernist school were referred to as *Kauum Muda* and they lashed away at both the Malay peasantry as well as the aristocracy for subscribing to the un-Islamic beliefs and customs of the past, which feature a great deal not only in the rituals and ceremonials but also in the everyday life of the people.

Of the cultural influence that Islam had brought to the Malays, those in the field of literature have been the most profound. The literary heritage of the Malays has been exclusively written in the Perso-Arabic script, including those literary works carried over from the Hindu period. The connection of literary activity with the royal court is richly reflected in the literature. Treatises on duties of kingship and concepts of state are represented in books like *Taj-us-Salatin* (The Crown of Kings) and *Bustan-us-Salatin* (The Garden of Kings). Theologians who flocked to the royal courts translated and wrote works on Muslim jurisprudence, theology, and history. Even the state chronicles, which claimed a sacred origin for the ruling dynasties, were modelled on Persian or Indian works such as *Shah-Namah* and *Akbar-Namah*. Islam also introduced a wealth of writings on mysticism to the Malay world. These writings do not present attempts at syncretism with polytheistic beliefs. They are doctrinal exercises in the tradition of Islam. Tales of heroes were among the earliest stories to be introduced to the area.
Winstedt claims that “the first task of the missionaries was to substitute for the Hindu epics tales of the heroes of Islam”\(^6\). These heroes tales fitted into the feudal structure of the society as did the *Mahabharata* and *Ramayana* in the Hindu period.

As far as the basic tenets of Islam are concerned, the impact of Islamic ideology had been felt in the royal courts as well as in the villages. But the total impact of Muslim civilization apparently had different meanings at the different social levels. Thus literature about statecraft or doctrinal discussions on points of theology would principally belong to the courtly circles, while popular religious literature and the romances would inevitably find their way to the masses. The point to be made is that the scholarly tradition of Islam was nurtured within the precincts of the royal courts or if there was no royal patronage, there would have been schools established by scholars of repute and to these scholars the aspiring young students would flock to study religious knowledge. The *Pesantren*\(^67\) (as it is known in Indonesia) and *Sekolah Pondok*\(^68\) (as it is known in the Peninsula) used to be the centres of religious instructions. Although such schools later became the stronghold of the conservative scholars as against the teachings of the so-called “modernistic reformers”, they had served for a long time as the point of reference for Islamic knowledge.

Today, Islam is the declared official religion of Malaysia, although Malaysia itself is not a theocracy, and freedom to worship any religion is
guaranteed by the Constitution. In the component Malay states there had been established government departments which dealt with the administration of religious affairs in all aspects. In the period of British administration, religious affairs and local Malay customs were under the jurisdiction of the Sultans and these were administered through either a department, a council or the Sultan's office. But after 1948, every state in the Federation of Malaya had established a religious affairs department. Muslims in Malaysia are also subjected to Islamic law which is applied as "personal law", and subjected to the jurisdiction of religious courts (mahkamah shariah) which are presided over by the religious judges. At the same time Islamic religious education in Malaysia has been given a new dimension with the establishment of religious faculties and departments in the universities.

Today, Islam in the modern state is primary in Malaysia and Indonesia, the heartlands of Southeast Asian Islam. The relatively small Muslim population of Myanmar (Burma) comprises two groups. The first includes the descendants of Indian immigrants (1880-1940), most of whom either left during the World War II or in the 1960s, mostly from economically low classes. This class also includes "zerbadi", the offspring of Indian Muslim males and Burmese females. But no data on the numbers or situations of these people, so it is possible that they no longer survive as a discrete group. Second, The Rohingya of the Arakan are Muslims in faith but Arakanese in
all else. They have been and now are subject to considerable aggression on
the part of the Burmese army.71

In Malaysia and Indonesia, two factors have determined the position of
Islam in the post-war period. First, the newly independent states are modelled
on the secular European tradition. They have constitutions, bureaucracies,
national economic and social policies, and political pluralism. Political
ideology ranges from variants of parliamentary democracy to versions of
presidential and corporate rule. Essentially, the state is defined in terms of
rational secularism. Second and contrasted with this, in the new states Islam
for the first time gained a legitimate political voice. It was no longer a
prescribed vehicle of protest and anti-colonial agitation. Islam and Islamic
activists in both Netherlands East Indies and in British Malaya, especially in
the Netherlands East Indies, had a long and proud history of resistance to the
European imperium. But with the legitimization of at least some political
pluralism with independence, the focus has changed. Islamic parties have
entered the new political process as contributors rather than as resisters. This
has not happened in Thailand or the Philippines, where Muslim minority still
resist the central governments, occasionally violently, in the name of Islam.72

In Malaysia and Singapore, however, Islamic political parties very quickly
found themselves in a rather serious dilemma. A further complication in both
states has been that Islam was very organized in the pre-war period, and such
important factors as the teaching of religion, the collection of zakat and fitrah
(charity/tax), the *hajj*, and judicial administration had become fully controlled by the state bureaucracy. This process continued after independence with the establishment of ministries of religion and department of religious affairs. The public existence of Islam had become accommodated with the institution of nation-state. This again is the dilemma of contemporary Islam.  

The history of Islam in Southeast Asia is the history of "varying degrees of non-acceptance". The Muslims of Southern Thailand have in the past resorted to violence (the Patani Liberation Front), as have the Moro of the southern Philippines (the Moro Liberation Front), resistance in both areas continue. Recently, on 28th April 2004, in a clash between the Thai government with the Muslim resistance movement in the south of Thailand resulting in about 100 deaths.

In Indonesia (90 percent Muslim) the history of Islamic political parties has been complex and characterized by the formation of large overreaching groups, followed by their splitting into various specific interest and ideological groups. The interesting point about these regroupings and the shifting alliances that went with them is that they were not based on differences of doctrine. One can not explain the sometimes bewildering political changes in terms such as "traditionalism" or "modernism". Instead, differences arose over competition for the political posts available to Muslim representatives in alliance with secular parties. The detailed history is
unedifying, probably because the Muslim parties have never gained power or even the balance of power, yet the experience has not been with profit for Muslims. The Islamic perspective is politically important and has been recognized in the fields of family law and in parts of education systems, but no farther. To some extent, Islam still remains an ideology of resistance in Indonesia, albeit in a more sophisticated form than before World War II. More recently, under the New Order government, Islamic political movements have been subsumed under a general “United Political Party” that emphasized Pancasila,\textsuperscript{76} as the national ideology.\textsuperscript{77}

In Malaysia, more than half of the population is Muslim, and Islam is recognized in the constitution as the official religion of the country. The rulers (sultans) of the various states in Malaysia are guardians of Islam in their own states. Each state has a Department of Religious Affairs, and there is also a national Council for Religious Affairs. Muslim political representation is divided into two unequal parts. On the one hand is UMNO (United Malay National Organization),\textsuperscript{78} an ethnic Malay secular and nationalist party that has been dominant since independence. It has accommodated Islam to a reasonable degree, but not to the extent of allowing religion to determine the policy in any sphere. On the other hand, there has been a succession of “Islamic” parties concentrated almost entirely on the east coast and in the northeast, the rural heartlands of Islam. The latest party is the PAS (Partai Islam Se-Malaysia),\textsuperscript{79} whose program is avowedly Islamic. Although the
Islamic parties have controlled states in the Malaysian Federation, they have never come close to forming a national government.

The history of Islam in Southeast Asia falls into three parts. Initially (1500-1800), it was an ideology of rule in the Malay-speaking lands and the inspiration for an extensive and complex literature. Second, in the period of high colonialism it became subordinated to European forms of government, heavily bureaucratized, and politically suppressed. In literature, there was little except repetition until the inspiration of West Asian reform movements reached Southeast Asia in the late nineteenth century. Most of the Islamic revival was derivative of the West Asian models. Finally, with independence came real political accommodation between Islam and the states in the areas of Muslim majorities, Malaysia and Indonesia. Both Malaysia and Indonesia have established “Islamic Banks”, in southern Thailand as well. These operate on a variety of Muslim contracts which eschew interest (riba), instead profit stems from various sharing and commission arrangements. The central banks of Malaysia and Indonesia exercise supervisory control.

1.7 Islamic Reformism

The Islamic reformist movement in Malaya can be traced to the heartland of Islam encompassing present-day Arabia, especially during the late nineteenth century when Islam was generally on the decline in the face of Western onslaught, both militarily and economically. This was in sharp contrast to the period from the eighth to the sixteenth centuries when Muslims
dominated at least three large empires, namely the Ottoman in South-East Europe and the Middle East, the Safavids in Iran, and the Mughals in India.

For the reformist movements, the leading figures must include Jamal al-Din al-Afghani (d. 1897), Muhammad Abduh (d. 1905), and Rashid Rida (d. 1935). Their message was principally that Muslims should be better equipped for the challenges of the modern world. In calling for the unity of the Muslims to oust colonialism and imperialism and preserve their identity at a time when Muslim countries were colonized, al-Afghani also defined the idea of a dynamic Muslim, one who values science (spirit of philosophy), reason, and action.

They had to get rid of the illusion of the conservative Ulama who, in forbidding the pursuit of modern science and technology, are really the enemy of Islam. Al-Afghani’s close friend and disciple, Muhammad Abduh (formerly the Mufti of Egypt and Rector of Al-Azhar University in Cairo), and Rashid Rida, a faithful guardian of Abduh’s ideas, echoed these sentiments.

The dynamism of Islam and the promise of the future which these scholars conjured up acted like a cleansing wind in much of the Islamic world, and Malaysia (then Malaya) was no exception. It should be borne in mind that Malay scholars have gone to Mecca, Medina, and Cairo to study since the early times, while numerous others had either migrated there or performed the pilgrimage. The scholars and elite were especially significant
because of their exposure to Islamic reformism whilst there and their contribution to the spread of similar ideas upon their return to Malaya.

Al-Azhar University in Cairo served as a centre of activities for Malay-Indonesian Muslim students such as Djanin Taib, Kahar Muzakkar, Farid Ma’ruf, and Ilyas Yunus who all played a part in the anti-Dutch struggle in Indonesia. Throughout the 1920s and 1930s, newsletters and Islamic bulletins produced by the Malay and Indonesian students at al-Azhar University, especially *Seruan Azhar* (call from Azhar), contained messages of reformist Islam and pan-Islamism conveyed to religious teachers, Majlis Agama officials and Al-Azhar graduates in Malaya.

The impact that Islamic reformism had upon Malaya in general, and Malayan Islam in particular, can be illustrated by highlighting, briefly, the propagation of reformist ideas among the most notable Islamic reformists in the Malay Archipelago (Muhammad Sarim, 1979, Hamka, 1958, Muhammad A. Zaki, 1971).

The three to be singled out here, al-Hadi (b.1862), Tahir Jalaluddin (b. 1869), and Abbas Taha (b. 1885) were all proficient in both Arabic and Malay and had spent a considerable period of their lives in the Arabian heartland, particularly in Cairo and Mecca, and acknowledged the influence of Islamic reformism upon their thoughts. Their contribution to the spread of reformist ideas in the Malay world lay mainly in their role as founders and editors of reformist journals and newspapers of the time.
The most notable these journals was *al-Imam*, a monthly, founded by al-Hadi himself. *Al-Imam* emphasized the importance of education and modernity for the Malays, and the need for them to get rid of un-Islamic practices in their daily lives. Tahir Jalaluddin, in his many writings, called for a return to the true principles of Islam based on the Holy *Qurʾān* and *Sunnah*. He was particularly incensed at the *Ulama*’s passivity, their failure to perform their role, and their perversion of Islam with un-Islamic aspects of the *adat* and consequently, their perpetuation of Malay decadence. In similar vein, Abbas Taha, who succeeded Tahir as the editor of *al-Imam* and particularly his role as editor of his own newspaper, *Naracha* (1911), clearly indicated his concern and opposition to the heavy concretions of folk Islam and traditional eclecticism.\(^8^3\)

In Indonesia, Malaysia, and Singapore a basic distinction can be drawn between reformist movements that seek to transform culture and society and those that seek to employ the political process to establish Islamic states. In the Philippines the distinction is between those who would establish a Muslim state in the southern region and who envision the Muslim community as a component of a pluralistic state. Muslims in southern Thailand have been influenced by Malaysian reformists and have organized to protect and expand the rights of Muslims in an overwhelmingly Buddhist society. In Southern Asian states where Muslims are small minorities, Burma, Cambodia, and
Vietnam, Islamic reformism did not emerge until after World War II. In these countries reformism is a religious movement of little political significance.  

Modern Southeast Asia has been characterized by high economic growth by most countries and closer regional integration. Indonesia, Malaysia, the Philippines, and Singapore have traditionally experienced high growth and are commonly recognized as the more developed countries of the region. As of late, Vietnam too is experiencing an economic boom. Myanmar, Cambodia, Laos and the newly independent East Timor are however still lagging.

On August 8, 1967, the Association of Southeast Asian Nations (ASEAN) was founded by Thailand, Indonesia, Malaysia, Singapore, and the Philippines. Since Cambodia's admission into the Union in 1999, East Timor is the only Southeast Asian country that is not part of ASEAN. The association aims to enhance cooperation among Southeast Asian communities. ASEAN Free Trade Area has been established to encourage greater trade among ASEAN members. ASEAN has also been a front runner in the integration of Asia-Pacific region through East Asia Summits.
Notes and References


5 Ibid., p. 6.


8 Ibid., p. 3.


15 Ibid., p. 13.


18 Ibid., p. 16.

19 D.R. Sardesai, *op. cit.*, p. 11.


Brian Harrison, *op. cit.*, p. 12.


*adat*, one of the most important structural elements of Islamic society in Southeast Asia is *adat*, which denotes refined culture and more specifically local custom and indigenous law, established through practice and repeated precedent. In the Malay world *adat* should first of all be viewed as a cultural concept that can be understood only within the context of the historical process of Islamization. During this process, largely oral traditions were written down and somewhat reformulated. (see more detail of *adat* in Espírito, John L. (ed.). *The Oxford Encyclopaedia of the Modern Islamic World*, V.1, (New York, , 1995). pp. 19-20.

*Bhakti* (Sanskrit): is an originally Sanskrit term, used in many South Asian languages, that means intense devotion, expressed by action (service) and/or placing oneself at the mercy of the divine. A person who practices *Bhakti* is called a *Bhakta*. It is a Hindu religious movements in which the main spiritual practice is the *fostering of loving devotion to God*, called *bhakti*. They are monotheistic movements generally devoted to worship of Shiva or Vishnu or *Shakti*.

M. C. Ricklefs and P. Voorhoeve, *Indonesian Manuscripts in Great Britain*, (London, 1977), p. 120.


David G. Hunt, *op. cit.*, p. 11.


Ibid., pp. 47-49.

Srivijaya, (200's - 1400) was an ancient Malay kingdom on the island of Sumatra which influenced much of the Malay Archipelago. Records of its beginnings are scarce while estimations range from the 200's to the 500's. The kingdom ceased to exist around 1400. In Sanskrit, sri means 'shining' or 'radiant' and vijaya means victory or excellence.

The Majapahit Empire was an Indianized kingdom in eastern Java and ruled much of the southern Malay Peninsula, Borneo, Sumatra, Bali, and the Philippines from about 1293 to around 1500. Its greatest ruler was Hayam Wuruk, whose reign from 1350 to 1389 marked the empire's peak.

Sejarah Melayu or The Malay Annals, is a historical Malay literary work that chronicles the establishment of the Malacca Sultanate and spans over 600 years of the Malay Peninsula's history. The single volume was believed to have been first compiled and edited by Tun Seri Lanang, the bendahara (equivalent to the prime minister of a sultanate) of the Royal Court of Johor in 1612. having been commissioned by Sultan Alauddin Riaayat Shah while he was held captive in Aceh. The subjects covered in the work include the founding of Malacca and its relationship with neighbouring kingdoms, the advent and spread of Islam in the region, the history of the royalty in the region as well as the administrative hierarchy of the sultanate.

Bendahara is an ancient Malay senior position within a Malay government, especially in Malay states before the intervention of European powers in the Malay World during the 19th century. A bendahara is appointed by a sultan and is not a hereditary post. It is the highest ranking officer that could be held by any commoner people. In modern times, it is typical to render the position as prime minister. Though bendahara's duties are similar to that of a prime minister's, the two terms are not interchangeable. One clear difference is the amount of power one has. In ancient times, Benda is an ancient Malay title of nobility, usually given to the chief of public security. The Temenggung is usually responsible for the safety of the monarch as well as the state police and army. The office was usually a stepping stone to the higher title of Bendahara.
or prime ministerhara was typically the highest ranking official after the sultan while the sultan has the ultimate authority over the land. In short, theoretically, the sultan was not answerable to the bendahara, or to anyone else for that matter. The sultan was not a figurehead unlike the Yang di-Pertuan Agong in modern day Malaysia. In modern day Malaysia, the Prime Minister holds more political power instead of the sultan.

*Laksamana* is a position within the armed forces of the ancient Malaccan Sultanate. Usually translated as “Admiral”, the *Laksamana* is in charge for the security of the Sultanate and most importantly the China-India trade route within the Straits of Malacca, the lifeline of the Empire. He is in full command of the Malaccan fleet outranked only by the Bendahara and the Sultan.

*Temenggung* is an ancient Malay title of nobility, usually given to the chief of public security. The Temenggung is usually responsible for the safety of the monarch as well as the state police and army. The office was usually a stepping stone to the higher title of *Bendahara*, or prime minister.


Duarte Barbosa (d. 1521) was a Portuguese writer and trader. Lived during the 15th and the 16th century, his father was Diogo Barbosa. He traveled with Ferdinand Magellan in the Armada de Molucca expedition along with approximately 260 persons of various ranks. He was a supernumerary in the expedition. During his journey, he wrote detailed account of foreign cultures.


Afonso de Albuquerque, (1453 - December 16, 1515) was a noted Portuguese naval general whose activities helped establish the Portuguese colonial empire in India.

D.R. Sardesai, *op. cit.*, p. 70.

Ibid., p. 66.

Ibid., pp. 64-65.
The kingdom of Ayutthaya was a Thai kingdom that existed from the 1350 to 1767. King Ramathibodi I (Uthong) founded Ayutthaya (อา尤ตยา) as the capital of his kingdom in 1350 and absorbed Sukhothai, 640 km to the north, in 1376. Over the next four centuries the kingdom expanded to become the nation of Siam, whose borders were roughly those of modern Thailand, except for the north, the Kingdom of Lannathai. Ayutthaya was friendly towards foreign traders, including the Chinese, Indians, Japanese and Persians, and later the Portuguese, Spanish, Dutch, British and French, permitting them to set up villages outside the city walls. The court of King Narai (1656-1688) had strong links with that of King Louis XIV of France, whose ambassadors compared the city in size and wealth to Paris.

Wahhabi, The religious movement known as the Wahhabiyyah, sometimes anglicized as “wahhabism” is founded on the teachings of Muhammad Ibn Abd al-Wahhab (1703-1792), who wrote on a variety of Islamic subjects such as theology, exegesis, jurisprudence, and life of the Prophet Muhammad. A set of issues dominated the teachings of Muhammad Ibn Abd al-Wahhab and distinguished the Wahhabiyyah from other Islamic movements. These include tawhid (the unity of God), tawasul (intercession), ziyarat al-qubur (visitation of graves and erection of tomb), takfir (charge of unbelief), bid’ah (innovation), and ijtihad and taqlid (original juristic opinions and imitation of tradition). See more in Esposito, John L. (ed.), The Encyclopaedia of the Modern Islamic World, V.4, New York, Oxford University Press, 1995. pp. 307-308.

Jamal al-Din al-Afghani (1839-1897). He claimed to be from Afghanistan, though he was actually an Iranian. Afghani was an able, effective, and restless
agitator. He was much more interested in philosophy than in theology and more interested in politics than in philosophy. In politics, he was an activist rather than a theoretician. Like most activists, he had a tendency to oversimplify his concepts and set right against wrong. Like the Wahhabis, he idealized the period of the first four caliphs and believed in transcendentalism. Unlike the Wahhabis, Afghani in the importance of reason in Islam. For a detailed study of al-Afghani and his Pan-Islamic movement see N.R. Keddie, *An Islamic Response to Imperialism*, (Berkley and Los Angeles, 1968) and Elie Kedourie, *Afghani and Abdiih*. (London, 1966).


**Muhammadiya.** (which translates as Followers of the Prophet Muhammad) is an urban-based religious organization which was found in 1912 by a mosque official. He was inspired by the ideas of the Egyptian theologian Muhammad Abduh, who had urged a cleansing of Islamic thought through a return to a original texts. This enterprise in renewal was an attempt through education and social welfare to reconcile Islam with the modern world. *Muhammadiya* was not engaged in politics under the Dutch, but with the proclamation of independence in 1945, it became a constituent part of *Masyumi* (Consultative Council of Indonesian Muslims) and aspired to create an Islamic state. *Masyumi* was banned in 1960 because of its implication in the regional revolts of the late 1950s. *Muhammadiya* has continued to exist in pursuit of its original purposes, with an over-lapping connection with the United Development Party founded in 1973 by merging all Islamic parties. Like other all organizations *Muhammadiya* has been obliged to dilute its Islamic identity by adhering to the state philosophy of *Pancasila* as its sole ideology.

**Kaum Muda,** modernist group.


**Shah Namah,** (‘Book of King’), celebrated work of the Persian epic poet, *Firdousi*, in which the Persian national epic found its final and enduring form.
Written for Sultan Mahmud of Ghazna, the *Shah Namah* is a poem of merely 60,000 verses, mainly based on the *khvaly-namak*, a history of the kings of Persia in *Pahlavi* (Middle Persian) from mythical times down to the 17th century. *Firdousi* versified and updated the story to the downfall of the Sasanid empire (mid-7th century), and, for nearly 1,000 years, it has remained one of the most popular works in the Persian-speaking world. (See more details in Abd al-Firdousi in *The Encyclopaedia Britannica*, V.10, 15th Edition. Chicago, Encyclopaedia Britannica Inc., 1994. p. 46.)

*Akbar Namah*, (Persian: اکبر نامه), which literally means *History of Akbar*, is a biographical account of Akbar, the third Mughal emperor. It includes vivid and detailed descriptions of his life and time. The book was commissioned by the Great Mughal, and written by Abul Fazl, one of the members of Navaratans of Akbar’s royal court. It is stated that the book took seven years to be completed and the original manuscripts contained a number of paintings supporting the texts, and all the paintings represented the Mughal School of painting.


*Pesantren*, a type of school in Southeast Asia offering secondary-level training in Islamic subjects if termed *pesatren* on Java, *surou* on Sumatra, *pondok* in Malay Peninsula, and *pandita* (“school”) in the Philippines. *Pesantren* derives from the sixteenth century, when learning centres known as the “place of learning for the Islamic faithful (santris)”, were established. *Surou* was a place for worship in early Southeast Asia, while *Pondok* derives from travellers’ inn (Ar. *Funduq*) of the Middle East. *Pandita* was the local term for a holy man in the Philippines. (see more details of *Pesantren* in Esposito, John L. (ed.), *The Oxford Encyclopaedia of the Modern Islamic World*, V.3, (New York, 1995). pp. 324-326.

*Pondok*, A type of school in Southeast Asia offering secondary-level training in Islamic subjects termed *pondok* in Malay Peninsula.


*Mahkamah Syariah*, the Religious Court.

75 The author was in Thailand at the time and also had witnessed the events along with getting news from TV and newspapers.
76 **Pancasila**, pronounced Pancasila, is the philosophical basis of the Indonesian state. Pancasila consists of two Sanskrit words, "panca" meaning five, and "sila" meaning principle.
- Believe in the one and only God (Ketuhanan yang Maha Esa)
- Just and civilized humanity Halleluja, praise duh lord (Kemanusian yang adil dan Beradab)
- The unity of Indonesia (Persatuan Indonesia)
- Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (Kerakyatan yang Di pimpim oleh Hikmat kebijaksanaan dalam Permusyawaratan/Perwakilan)
- Social justice for the whole of the people of Indonesia (Keadilan Sosial bagi Seluruh Rakyat Indonesia).
80 Rashid Rida, (1865-1935), Rida was the most prominent disciple of Muhammad Abduh and one of the most influential scholars and jurists of his generation. Rida was born near Tripoli, in present-day Lebanon. His early
education consisted of training in traditional Islamic subjects and a brief
disenchanting exposure to the secular curriculum of the Ottoman government
school in Tripoli. His reformist views began to form in 1884-1885 when he
was exposed to Jamal al-Din al-Afdham’s and Abduhl’s journal al-Urwa al-
Wuthqa (the firmest bond). In 1897, Rida left Syria for Cairo to collaborate
with Abduhl. The following year he launched al-Manar, first a weekly and then
a monthly journal comprising Qur’anic commentary (begun by Abduhl,
continued by Rida, but never completed) and opinions on pressing legal,
political, and social issues of the day. Like Abduhl, Rida based his reformist
principles on the argument that the Shari’a consists of ihadat (worship) and
mu’a malat (social relations). Human reason has little scope in the former and
Muslims should adhere to the dictates of the Qur’an and Hadith. The laws
governing mu’a malat should confirm to Islamic ethics but on specific points
may be continually reassessed according to the changing conditions of
different generations and societies.

Husain Mutalib, op. cit., p. 18.

Ibid., p. 19.

Ibid., p. 20.

Ibid., p. 18.

2, pp. 582-583.

The Association of Southeast Asian Nations (ASEAN) is a political,
economic, and cultural organization of countries located in Southeast Asia.
Formed on August 8, 1967, by Thailand, Indonesia, Malaysia, Singapore, and
the Philippines, as a non-provocative display of solidarity against communist
expansion in Vietnam and insurgency within their own borders. Following the
Bali Summit of 1976, the organization embarked on a program of economic
cooperation, which floundered in the mid-1980’s only to be revived around a
1991 Thai proposal for a regional “free trade area”. The countries meet
annually.

http://en.wikipedia.org/wiki/History_of_Southeast_Asia