

PalArch's Journal of Archaeology
of Egypt / Egyptology

**THE ISLAMIC SULTANATE OF MALACCA: A STUDY OF ITS
INCEPTION AND THE FACTORS OF ITS DEVELOPMENT INTO
A GLOBAL TRADE CENTER IN THE FIRST HALF OF THE 15 TH
CENTURY**

Dr. Nadia Kadhim Mohammed Al-Aboudi

**Department of History, Collage of Basic Education , Mustansiriyah University,
Iraq.**

**Dr. Nadia Kadhim Mohammed Al-Aboudi , The Islamic Sultanate Of Malacca:
A Study Of Its Inception And The Factors Of Its Development Into A Global
Trade Center In The First Half Of The 15 Th Century**

Palarch's Journal Of Archaeology Of Egypt/Egyptology 18(5). ISSN 1567-214x.

Keywords: Parameswara, Malacca, Commercial routes.

Abstract

The Malacca sultanate arose under conditions of conflict between the islands and semi-island kingdoms of the Malay Archipelago in the late 14th century, in order to impose sovereignty over the region. The Sultanate of Malacca derives its importance from its location on the southern tip of the Strait of Malacca with historic strategic importance and its control of the most important routes of international trade between the East and the West. As a result, Malacca was been transformed from a small village into an international shopping center. The emergence of the Malacca sultanate coincided with the change of Chinese empire's foreign policy and its isolation from a maritime policy with commercial and diplomatic objectives. The port of Malacca became one of the four important stops of the Chinese fleet to the west of the Indian Ocean, the Arabian Gulf and the Mediterranean Sea. The importance of the Malacca Sultanate in the foreign policy of China's empire increased. This resulted in the establishment of diplomatic relations between them in 1403.

Introduction

The Malacca Sultanate is one of the most prominent political entities in the 15th century Malay Archipelago. It has played an important political, economic, cultural and religious role in all of Southeast Asia. This has been closely linked to its geographical location overlooking the Strait of Malacca, and its diplomatic relations with the Chinese empire that provided protection against the kingdoms of Siam and Majapahit. The Sultanate of Malacca was able to establish the first free trade market in the world, making it a trade destination for both the neighboring and the distant regions. Its native Indian, Chinese, Persian, Arab, Roman and other merchants for business. All this was attributed to the good policy of its rulers in dealing with merchants in a manner that pushed many of them to settle in Malacca and marry their women, which resulted in significant ethnic changes that cast a shadow over the reality of Malacca and its future and its civilization.

Since the Portuguese were at the forefront of Europeans who turned their eyes towards the East and directed their expeditions to him, the Center for the preservation of documents in Lisbon, many documents on the South-East Asia, especially those related to the Afonso de Albuquerque collected and organized by his illegitimate son and published entitled (*The Complete Record of Afonso de Albuquerque 's Work*). These documents gave detailed and extensive details about the Malacca Sultanate, particularly as they were one of their most important goals in the East to control global trade routes. In the context of commercial development and the management of the port of Malacca, Tom Pires, *The Suma Oriental* of Tome Pires, an account of the East, from the Red Sea to Japan, provided accurate and important details about the trade delegations that were arriving in Malacca and its ethnic and regional affiliations, Weights and scales and port management. This book was originally a manuscript by Tom Pires, while he was in Malacca and India, in 1512-1515. The King of Portugal sent the official mission to the East. In 1516, his government was the first European embassy to China, he stayed in China until his death in 1524 and it was said to be 1540. His book remained a manuscript and was not checked until 1944 by Armando Cortesa. The manuscript was lost for a long time and was found in Paris. The researcher finds that he was probably transferred from Lisbon to Paris during the Napoleonic wars. This book presents the first European description of the East, collecting a great deal of information on the geography, population, economic resources and trade of the Malay Archipelago, as well as historical information. Therefore, it is necessary for any researcher in the South-East Asian countries in the fifteenth and early sixteenth century to refer to it, as well as the other areas described by Peres on his journey along the trade route from the Red Sea to Japan.

As for the founding phase of Malacca and the succession of Sultans rule, the Malayan annals formed a source of local historical figures of the utmost importance in standing up to the reigns of the Sultans and the most important events of their time. In the context of the diplomatic relations with the Chinese Empire, the documents of the Ming Dynasty have significant details on the external relations of the Ming Dynasty (1368-1644), as well as the nature of the diplomatic relations between them and the Sultanate of Malacca. It contains copies of memorials, documents and summaries of documents collected in the late 17th and early 18th centuries and divided according to the Emperors' Day, Month, and Year. This is one of the most important points of its strength, enabling the researcher to accurately identify the time of the event.

In the context of recent studies, British academics and diplomats have shown an interest in studying the history of this vital region of the world. In this context, academic and diplomatic scholar Sir Richard Wensett, whose book *Malaya and its history* has been a major source of research information in the history of Malacca gave precise and

important details about the management of the port of Malacca, Commercial and people's customs and traditions. He has been a specialist in Malay studies and culture, and has been involved in British administrative and diplomatic careers British strait colonies (Malacca, Singapore, Penang). He has played an active role in the preservation of many works of Malaysian literature, especially the annals of Malay, which is an important reference to the historical information of the Malay Archipelago, as well as the completion of the Malay dictionary. He promised to establish the first British researcher to systematically survey the basics of the history of Malay, Scientific study in the history of Malay.

The conditions of the emergence of the Sultanate of Malacca

Then talking about the emergence of the Sultanate of Malacca on the southern end of the Strait of Malacca, two things should be recognized. The first is its association with the conflict between the island and peninsular kingdoms of the Malay Archipelago in the 14th century, in attempts to impose sovereignty on the region and control trade routes between East and West. In particular, the conflict between the Buddhist kingdom of Siam in the north of the Malay Peninsula, the Hindu kingdom of Majapahit in Java (Jawa) and the kingdom of Srivijaya in Palembang. As well as the Islamic tide, that is spreading in the region, and the emergence of Islamic countries and kingdoms after the decline of the influence of the Kingdom of Majapahit. Siamese control remained confined to the interior. The second thing to remember is that before Malacca was established there was a small village on the coast frequented by anglers. Few of their families were left there (Rayn, 1968; Wilkinson, 1912). Politically, it was within the Siam kingdom (Groeneveldt, 1886-7).

Local accounts in the Malay yearbooks indicate that the emergence of the Sultanate of Malacca was linked to the impact of attacks by the fleets of the Majapahit Empire on the cities of Vasai and Palembang. In 1299, the ruling family of the Srivijaya Empire was forced to relocate its headquarters from Palembang to Bintano Island and then to Singapore, which became the base of its rule. Four of its princes ruled under the sovereignty of the Kingdom of Siam. They were recognized by the emperor of China and supported by their supporters in the Malay Peninsula and surrounding islands. The last of its princes was known as Parameswara, who ruled for five years. However, Singapore remained vulnerable to attacks by the Majapahit fleets (Malay Annals, 1821), which since 1365 had claimed sovereignty over Singapore (Winsted, 1966), ignoring Siamese sovereignty.

In the last decade of the 14th century, Majavahit sent several naval fleets to attack the remains of the Srivijay kingdom in the Malay Archipelago, including Singapore. As a result, the Hindu prince Parameswara and his followers were forced to flee Singapore (Malay Annals, 1821), especially after they were in trouble. The Siamese, who had links with the ruler of Singapore, intervened in connection with intermarriage. The Siamese insisted on expelling Parameswara from Singapore (Cady, 1964), especially since Siam had become a superpower in Indochina after invading Burma, Laos and Cambodia. Its influence reached to the Malay Peninsula (Tong, 2010).

Before settling in Malacca in other Malay states, Parameswara traveled to Muar where he spent about six years and more in Bertam (Winsted, 1948), where local accounts indicate that he did not settle in Muar because it was vulnerable to creeping animal attacks, as well as invasions of the vicinity. On one of the fishing trips on the beach, Malacca aroused his interest in the beauty of nature and the views of the Bartam River, when the sea gypsies encouraged him to settle in it. He stayed in it and did not

change its name, Annals, 1812; Pires, 2005), although its name was still nominally sultan of the Siamese (Winsted, 1948), and with the importance of the opinion of the advice given by the Gypsies who were familiar with the area (the full record of the works of Afonso Delbokerk, 2000; Pires, 2005). Parameswara had justification and speculation. Malacca was far enough to the south to avoid being overrun by Siamese and gaining direct influence over it. The aesthetic and fertility of the region was an important incentive for him to move in this direction (Balthasar, 1927).

Parameswara ended up taking Malacca as the center of his new government (Malay Annals, 1912; Pires, 2005). That was around 1401 (Cady, 1964) and 1403 (Winsted, 1966). The year 1401 seems to be more accurate, as 1403 witnessed the start of diplomatic relations with the Chinese empire, and the process of domestic construction undoubtedly took time to begin building foreign relations, as what will be explained.

Parameswara's gesture in Malacca was to give his followers who came with him from Palembang fertile land and to take the title of king. They began to grow grains on a large scale, planted orchids, built huge palaces, and rewarded the anglers who referred to it by making them royal nobles and mandarin. (The full record of the works of Afonso Delbokerk, 2000; Pires, 2005). As conditions became conducive to housing, the population of Malacca increased to 2,000 in two years, and trade began to take a definite form (Afonso de Albuquerque's full record, 2000). Referring from its remarkably neighboring areas, it became a large city after it was a small village (Balthasar, 1927).

According to Portuguese accounts, these developments have been positively reflected in Parameswara's relationship with Java Governor Pataratamorel, who initiated his reconciliation and sent him gifts (the full record of the works of Afonso de Albuquerque, 2000). Moreover, the stable relations of Malacca with Patara Tamurel have provided Malacca with political stability, followed by an economic boom.

At the political level, according to Chinese documents in 1403, Parameswara did not take the title of King, but only then, as the leader (Groeneveldt, 1886-7). They acknowledged his leadership over them (Shelby, 1983). Malacca was not called the Kingdom of Malacca but was called the Five Islands for its view of five islands (Groeneveldt, 1886-7). In fact, this contradicts Tom Perez, who pointed out that the gesture of Parameswara's work is to grant land to his followers and take him the title of king (Pires, 2005). However, in 1405 Emperor Yongle of China officially erected it as king of Malacca.

In another context, Parameswara maintained the status of Malacca's subordination to the Kingdom of Siam and paid the royalty at that time 40 tales of gold (Groeneveldt, 1886-7). In 1406 he began to claim the throne of the Palembang (the center of the kingdom of Srivijaya) (Winsted, 1966). The question that can be asked here is why the Siamese endorsed his rule for Malacca after they expelled him from Singapore, and the answer was that Malacca's geographical location, far from the center of Siamese rule, and its inability to impose direct control over it, made it possible for Malacca to endorse his rule in exchange for his recognition of Malacca's dependency and tribute.

It was reported that Paramiswara would not have appeared to do so as a failure to pay tribute could have subjected Malacca to Siamese attack (Groeneveldt, 1886-7).

The region was then surrounded by political conditions, which Parameswara reported in the transformation of Malacca into a world trade center, the closure of

Chinese ports. This resulted in the increasing importance of the Malay ports, especially Malacca, which attracted traders, emerged as the main commercial warehouse for the trade of the East Indies and China and Muslim traders played a major role (Osman, 1990). Moreover, the fall of the ports of Vasai and Singapore by Majapahit led to the transfer of a large number of Muslims, especially merchants, to the port of Malacca as an easy port to travel (Ryan, 1968). The emergence of the Tamerlane Empire in Central Asia and its threat to the Great Silk Trade Route to the West also gave great importance to sea routes across the Straits of Malacca (Ryan, 1968). Equally important, Parameswara's good dealings with merchants, which contributed to attracting them, especially the merchants of Bengal, Hindu and Vasai merchants began to come to do business in Malacca (the full record of the work of Afonso de Albuquerque, 2000). A large part of them settled in the country, which contributed to the increase in the population. Within three years of its founding, the population rose to 2,000, then to 6,000, and then doubled in subsequent years (Moorthy, 2009).

The new immigrants who entered Malacca at the beginning of the 15th century were traders and others, the highest culture and sophistication of the local population, and brought with them new agricultural crops such as sugar cane, spices and bananas and discovered tin mines. The population needed to import it from Sumatra. Thus, trade began in a simple way with the Malay islands and began to develop gradually and the importance of the port of Malacca being good for docking as well as other geographical characteristics mentioned (Ryan, 1968). And the development of Malacca into a world trade center was controlled by several factors, as shown, respectively.

1. The strategic importance of the Strait of Malacca

The Strait of Malacca has a strategic importance that has made it a vital waterway throughout history. It lies between the Malay Peninsula and the Indonesian island of Sumatra. It forms a link between the Pacific Ocean and the Indian Ocean, thus linking the South China Sea to the Indian Ocean, and then between East and West (Singapore Journal of International, 1998). Thus, it connects the world's most populous countries with China, India, Japan, and Indonesia. It is a link between two great seas and two of the greatest civilizations in the world, the Chinese and the Indian civilizations.

The Strait of Malacca surrounded by a calm, clear climate throughout the year, and not exposed to strong winds and storms. The monsoon has given the Strait an important advantage in helping navigate merchant ships between East and West, and has even become the main engine in unifying business activity in the Indian Ocean, the Malay Archipelago and China (Hussein, 2009). The southwest monsoon meets merchant ships from India to Malacca, and the northeast winds that helps ships to sail from China to Malacca (Winsted, 1966). This has encouraged merchant ships from Europe and West Asia, or those from China and Japan to the west, to prefer the Malacca Strait and the South China Sea, rather than circling the Indonesian Archipelago, or to pass through the narrow, winding coral-filled waterways such as the Straits. Sundae and Sumba (Sue, 2002). Hence, the Strait of Malacca and the areas bordering it gained special importance in the maritime trade route between the East and the West. Controlling it became an aspiration for both regional and international trade and political empires, which cast a shadow over the region's historical development.

The Arab traders called this Strait the name of Malacca to meet with traders from everywhere for the purpose of trade (Osman, 1990). Europeans called him Malaca and

Melaca, and this name remained in circulation until the beginning of the twentieth century (Abu Jaber, 1990).

2. Diplomatic relations with the Empire of China until the end of the rule of Parmiswara

The relations between China and Malay are rooted in the Tang Dynasty (618-907). The relations were not only economic but also religious and cultural. Chinese Buddhist monks expanded their activities in the Srivjaya kingdom. At the same time, they were greatly influenced by Sanskrit and even took it as a means to preach their ideas. The Kingdom of Srivjaya was highly regarded by the Tang Dynasty as a center of Malay civilization. Moreover, China has been interested in relations with other powers in Malay, especially Siam, Burma, Annam and Java. China has stressed the establishment of good regional relations by sending the Chinese naval fleet to Nan yang (South Sea) and other areas. During the Tang Dynasty, seven trade routes, later known as the Silk Road, were opened to trade in various commodities, especially silk, satin, various fabrics, musk, perfume, spices, gemstones, glassware and rhubarb as well as slave trade. With the opening of the Silk Road, the Malay Archipelago became increasingly important in China's foreign policy. It was one of the stations of the Silk Road from the southern ports of China to the ports of the Malay Archipelago, India and Persia to the Arabian Gulf and the Red Sea, the Mediterranean Sea and the ports of Italy. Besides international trade, cultural and technological exchange and influence have been active across the Silk Road (Dar, 2016). This continued during the reign of the Song Dynasty (960-1279) and the Mongolian Yuan (1271-1368) (Reid, 2018).

Relations between the empire of China and the political entities of the Malay Archipelago were further strengthened in the 15th century, after the demise of the Mongolian Yuan Dynasty and the Ming Dynasty (Robison, 2008). This coincided with the emergence and expansion of the Sultanate of Malacca. The reality and future of the Sultanate of Malacca were influenced by the Ming Dynasty's foreign policy, especially maritime policy (Groeneveldt, 1886-7).

During the reign of Emperor Yongle (1403-1424), China's foreign policy was marked by a departure from the policy of isolation and a move to strengthen the empire's authority over all neighboring areas through the restoration of the traditional dependency system (Sant'Angelo, 2014) and the revival of maritime trade. In the first place, according to official and unofficial Chinese texts, the Ming rulers saw themselves as heavenly commissioners to rule China and neighboring regions. Rather, their rule extends to all "from under the sky," and its rulers must pay royalties to the emperor and acknowledge China's cultural superiority in exchange for entering into Chinese protection and allowing them to practice trade with them under certain conditions. In view of this, it became inevitable to enter the system of dependence and accept the terms of the center empire for those who want to trade with it until the system was known as the dependency trade. Some researchers promised this system the most sophisticated means of doing business (Fairbank, 1942).

There was no doubt that trade was the main factor in the acceptance of most of the countries of Southeast Asia at the time (Fairbank, 1942) at a time when land trade became insecure with the presence of the Mongolian Empire in Central Asia and Timur Link cut the land trade route between East and West Asia (Tong, 2010). The

decline in the role of the Majapahit Empire because of the civil wars and the division of Java highlighted the role of the Ming government as a major player in Southeast Asia, as well as its role in weakening Magapahit's authority and ability to continue to lead the region (Wade, 2004). The Ming government thus presented itself as an alternative to the Majapahit Empire by leading the region and a security force that patronized the smaller regional powers.

Entry into the Chinese subordination system required the governors of the subsidiary entities to obtain an imperial mandate to appoint them as governors in their respective countries. The same applies to every new ruler who ascends the throne. Consistent with the laws, the new governor sends a special envoy before him to the Chinese imperial court to obtain the imperial authorization and seal. Upon receipt of the credentials and seal, the new ruler sends a subordination mission to give thanks for the emperor's acknowledgment (Fairbank, 1942). The royalties, which were often in-kind items of his country's domestic products as a recognition of political custody, were presented in the form of gifts to the emperor, a demonstration of honor, political honor and progress. The emperor, on the other hand, enjoys gifts that correspond to the value of what they have brought or sometimes increase (Prat, Rutt, 1999). The missions included merchants, both as individuals and as dependents, and monopolized their country's trade with the Chinese empire, bringing with them the goods that they were allowed to sell to Chinese merchants in the border areas. In both cases, their goods were exempted from customs duties and sold in pre-determined markets. In return, traders import Chinese goods covering the cargo (Fairbank, 1942).

At the same time, the Emperor Yongle paid great attention to the establishment of China's maritime trade through the ports of South China, Zhejiang, Fujin and Guangdong, in an attempt to control all maritime trade with foreign countries. The existence of what was known in the history of the fleet of treasure, a phenomenon unprecedented in the world at the time and assigned the leadership of the fleet to the Muslim General Zhang He (Wade, 2004). The fleet was charged with conducting diplomatic and commercial missions and reopening trade with the Arabian Peninsula, India, Ceylon (Sri Lanka), the Middle East and the Malay Archipelago (Tong, 2010). Enabling these missions to sail across the Indian Ocean to East Africa required securing the maritime trade route, so Zhang needed to set up strategic bases along this long-time route, ranging from months to years, to be halfway stations waiting for the monsoon. Zhang He divided overseas naval operations into four regions: the Malay Peninsula, the Indonesian Archipelago, South Asia and the Arabian Peninsula. It also identified four major ports to secure communication within the boundaries of each region and took it as its administrative center (Malacca, Sumatra, Calicut and Hormuz). These administrative centers have been selected as regional trade centers that have exercised their active role in trade and can facilitate the implementation of Zhang He's vital mission of diplomatic and trade missions. Zhang was aware of the importance of Malacca's position at the southern entrance to the Strait of Malacca and the possibility of its development into a regional naval force in all of Southeast Asia. The same applies to Sumatra, which is located at the northern entrance to the Strait of Malacca, and was a busy port in the Archipelago at that time (Tan ta Sen). All this explains why Malacca was one of the stations where the treasure fleet stopped on his first trip and King Parameswara was the first king of Malacca. In 1403, the emperor of China, Yongle, made a diplomatic mission (Ming Shi Lu).

Siam was the last stop of the first mission, with Yen Cheng carrying instructions instructing the King of Siam that the Chinese Empire was determined to

make new political arrangements in the region that would protect the Straits, and that Malacca leader Parameswarawas chosen to achieve this goal. The commander of the treasure fleet is a mission to the Majapahit Empire to develop relations with it (Cady, 1964).

The mission, which visited Malacca in 1403, was welcomed by Parameswara, who was fully prepared to cooperate with the Chinese Empire and was dispatched with the mission by delegations carrying gifts to the emperor of China (Groeneveldt, 1886-7). The expedition arrived in China in September 1405 and envoys expressed their admiration for the justice of the emperor of China and his desire to become Malacca under Chinese protection in exchange for paying an annual tribute as an affiliation to the Chinese empire. Emperor Yongle welcomed this and ordered the officials of the Ministry of Rituals, saying; "The former emperors were descending the mountains and rivers into the territory of the specific provinces and valuables allocated to Fedoras [the governor of the border or the person controlling the land under the feudal system]." The intention was to show special protection to those in remote areas and that they were not strangers. And the western mountain of the country [Malacca] under the feudal system can be the protector mountain of the country. "It thus gave Malacca a monument with the inscription "Ming Shi –Lu". Thus, the Chinese Emperor set up a king on Malacca and was commissioned by him to protect the trade route passing through the Straits of Malacca. He gave him a seal, a suit of silk cloth and a yellow umbrella, and ordered Yen Cheng to go to Malacca again and give gifts to King Parameswara. Pursuant to the orders of the Emperor, Yen Zheng came to Malacca to present gifts to King Parameswara. The exchange of delegations between the two parties and the tribute paid by Malacca to the Chinese empire was repeated in 1407 and 1408 (Groeneveldt, 1886-7). According to historian Lei Liang, "this date should be recorded in gold for the achievement it has achieved, which is unparalleled in the history of both countries." The level of civilizational and diplomatic interaction between the two countries reached the highest level during which political, commercial and cultural relations were organized and the following years recorded a significant acceleration in relations between the empire of China and the Sultanate of Malacca (Quoted in: Dar, 2016). In October 1407, the emperor's court visited the kings of Malacca, Sumatra, Kozhikode, Chiao Gilan and Arrow, and the tribesmen presented tribute, which included paper money, copper coins and silk. The Ministry of Rites then ordered gifts to the delegates, which included silk, oiled horses and other goods (Ming Shi –Lu).

On November 20, 1407, the King of Malacca and Sumatra sent their envoys to lodge a complaint against the Kingdom of Siam, which had sent troops to take away the seals and certificates of recognition of their king given them by the Emperor of China. Then the latter directed his orders to the king of Siam, who was also a follower of the Empire of China, saying that "Champa, Sumatra, Malacca, and you [the Kingdom of Siam] all of you receive court orders [Chinese] and [Wank] king of Siam] stand on an equal footing with them ... and immediately You have to return the Champ envoy [who was captured by the Siamese forces] and the seals and property licenses of Malacca and Sumatra. Now you have to take care of your kingdom and protect your land, so you will long enjoy great peace. "(Ming Shi –lu).

On October 17, 1408, the treasure fleet, led by Admiral Zhang He, the director of the eunuchs at the imperial court, embarked on a cruise, carrying imperial orders and

gifts to the kings of Malacca, Kozhikode, Sumatra, Arrow, Jia-yi-li, Java, Siam, Champa, Cochin, A-Bo-Dan, ChiaoGilan, Nan-woo-li, Jean-ba-li(Ming Shi –lu). (Zeng's visit to Malacca served as the foundation for the early emergence of Malacca as an international trading center, and Zhang He confirmed this himself (Abdullah, 2013).

With the passage of time, this diplomatic exchange became increasingly important, especially after 1409 when the King of Malacca was explicitly relieved of all commitment to the Kingdom of Siam (Cady, 1964). In the same year, the emperor sent a treasure fleet led by Zhang He on a mission to Malacca aimed at confirming the agreement with King Parameswarato secure the shipping route from any obstacles. The mission presented gifts to the king, including seals and a slab of stone, to express Malacca's dependence on the Chinese empire (Journal of International & Comparative Law, 1998), and the fleet continued to sail towards Ceylon and the Arabian Sea (Cady, 1964). On his way back in August 1411 he was accompanied by a delegation of Malacca, which included King Parameswara, his family, ministers and a large number of his entourage, estimated at 540, to visit the Chinese imperial court. As he approached, the emperor ordered preparations to receive the delegation and invite interpreters. King Parameswarapresented a memo praising the Chinese empire and paying tribute to his country's products. Parameswarawas personally received and rewarded by the emperor at the Fengtian Gate, and the emperor ordered the king's hospitality, companions, and entertainment, as well as gifts to the Ministry of Rituals. On August 17, King Parameswarawas hosted at the Institute of Interpreters (Ming Shi –lu) and at the farewell ceremony of King Parameswaraon October 2 of the same year, the emperor presented him with gifts(Ming Shi –lu) . Those gifts included a gold belt with gemstones, the official power badge, listed horses, one hundred Liang of gold, five hundred Liang of silver, four hundred guan of banknote, two thousand six hundreds of copper coin, three hundred of embroidered silk tapes and gauze (Ming Shi –Lu).

This mission shaken the foundations of Siamese control and at the same time raised Malacca's political and economic status in the region (Van, P.1947). The enormous size of the mission of the two sides and the height of their leaders seem to have made great progress in the volume of diplomatic exchanges, the increasing importance of Malacca in the horizon of China's trade policy and the growing importance of Malacca as a trade center and trade link between East and West.

In the following year, Parameswarasent his nephew and his accompanying delegates to pay tribute to the Emperor (Ming Shi –Lu). The delegation totaled one hundred and fifty-six (Ming Shi –Lu). The same year witnessed the treasure fleet take a cruise under the control of Admiral Zhang He to inform the emperor of the kings of Malacca, Java, Sumatra, Champa, Arrow, Cochin, Kozhikode, Nan-Bu-Li, Pahang, Clinton, Jia Yi Li, Hormuz, Pi-la, Liu Shan and Sun-no. As well as gifts to them, which included embroidered silk, gauze, and other types of fine silk (Ming Shi –Lu).

3. Converting to Islam

One of the most important things that affected the future of Malacca as an emerging country and its transformation into a world trade center was the conversion of its Hindu leader Parameswarato Islam, absolute himself as Sultan Muhammad Shah and his proclamation of Islam as the official religion of the state (Groeneveldt, 1886-7). The accounts differed in determining the history of this and the significance of it, some researchers attributed the conversion of Parameswarato Islam in 1374, under the influence of religious preacher Mr. Abdul Aziz (Shalabi, 1983), before arriving to

Malacca. In 1414, it was justified by the reason that Parameswara, since 1409, had signed a trade alliance with the Indian commercial group in Sumatra, under which he guaranteed the rights and privileges of Muslim merchants. He changed his name to Maja Iskandar Shah and this alliance culminated in the marriage of the son of Parameswarato a princess from the Muslim emirate of Pasay, north of Sumatra (Cady, 1964). However, Tom Perez believes that the conversion to Islam and the conclusion of that alliance took place in the late reign of Iskandar Shah, son of Parameswara and culminated in his marriage to the daughter of the king of Pasay, and elsewhere of the sister of the king of Pasay (Pires, 2005). Sir Richard Weinstead pointed out that the first ruler of Malacca (Parameswara) later married a princess from Pasay who converted to Islam, who had recently entered from India, and took the title of Iskandar Shah, a name famous in Islamic beliefs after Alexander the Great. At the time of his death there was a reversion to the ancient Hindu maharaja title of Srivijaya (Malaya and its History, 1969), although he determined his death elsewhere in 1424 (The Malay Founder of Medieval Malacca, 1948). It is understood that Weinstead had treated Parameswara and his son as one person, which caused great confusion in the matter as the events of apostasy and return to Hindu titles were in the late era of Iskandar Shah Jr. and not under the era of Parameswara as it will become clear, and they are not a person. One is that 1424 is the date of death of Iskandar Shah Jr. and not Parameswara. In this context, the documents of the Chinese Ming Dynasty unveiled this and proved the validity of what we put forward.

The Chinese mission that visited Malacca in 1409 indicated that the king (Parameswara) and his people were on the Islamic religion, and that they were very observant of his beliefs (Groeneveldt, 1886-7). Elsewhere, the Chinese Ministry of Ritual, which is responsible for organizing dependency missions, noted that by 1414 a delegation of Malacca led by Iskandar Shah (cited as Mu-kan-sa-u-ti) visited the imperial court and presented himself as the successor to his father, Parameswara, who died the same year. His emperor gifts of gold silk (Ming Shi –Lu). It is clear that Iskandar Shah is the son of Parameswara. The Chinese documents provided further evidence of this as we shall show.

However, the Portuguese version of Parameswara's conversion to Islam came in another way: that Pasay remained the main port of Islamic trade until a friendship agreement was concluded between Malacca and the commercial group in Sumatra. King Maja Iskandar Shah, who succeeded his father Parameswara under Malacca rule, agreed to convert to Islam and offer commercial concessions in return for commercial groups in North Sumatra moving their business to Malacca. As a result, merchants from Tamil Muslims, Gujarati, Bengal, Arabs and Persians shifted their business from North Sumatra to the port of Malacca, an important link in East-West trade, bringing with them mullahs to spread the teachings of Islam. As a result, Pasay's commercial standing fell to second place after Malaga. (Pires, 2005; Robson, 1981). It is likely that this alliance was held during the reign of Iskandar Shah the son. It seems that the benefit of the King of Pasay was determined to spread the Islamic tide in Malay, strengthen the Islamic kingdoms at the expense of the Hindu kingdoms, and increase the strength and fortification of Bassi by winning new allies in the region. As well as the revitalization of Pasay trade with Malacca and bring new goods lacking from Malacca, which is becoming a global business center where various goods are available.

Whether or not with this alliance, the strategic location of Malacca has been a major impetus for the gathering of Arab, Persian, Indian and Chinese merchants in Malacca and collecting their goods there pending the monsoon winds that help sail ships

towards other commercial centers. This has greatly contributed to bringing merchants with them to the region. In addition, it seems unlikely that the year 1374 was the likely date for the conversion of Parameswara. Islam was not stranger to the region, which has seen the emergence of Islamic states and kingdoms since the beginning of the fourteenth century, on the other hand; on the other hand, the Chinese mission that visited Malacca in 1409 found Islam entrenched in Malacca. The time between Parameswara's conversion to Islam and the visit of the Chinese mission was sufficient for the spread of Islam in Malacca. The alliance, which Iskandar Shah signed with Indian business groups in Sumatra, has undoubtedly given great impetus to the spread of Islam and the Muslim merchant movement in Malacca, giving it an Islamic character not only domestically but also internationally.

Although the conversion to Islam in the Malay Archipelago remained a personal issue until the 13th century, when it was officially adopted by some kingdoms (Azmi, 1995), especially the Kingdom of Aceh, by 1250. The spread of Islam in Malacca was key to its spread in the region is wider than before, particularly in the late 15th and early 16th centuries (Gross, 2007, PP.5-6; Sulaiman, p.780). As well as taking its provisions as a source of legislation (Azmi, 1995). This, in turn, affected the civilizational aspects of the region, as the replacement of the Islamic religion with the Hindu beliefs that prevailed in the region opened with it a wide outlet for the spread of Arab and Islamic civilization. Muslim preachers continued to spread the Islamic religion in the Malay Archipelago very quickly before the European flags fluttered, and Islam became entrenched on a number of the main islands of the Archipelago (John, 1853).

It remains to note that the reluctance of the Hindu state of Majapahit after the death of its King Kramadewa in 1364 and then Prabu in 1379 led to the weakening of the Majapahit and gave the Sultanate of Malacca a good opportunity to develop and build good relations with its neighbors (Shalabi, 1983). This gave ample scope for the possibility of the spread of Islam in Malay and facilitated the possibility of the conversion of Parameswara and his people to Islam.

Just as the Strait of Malacca was a channel for the flow of goods between east and west, it became a meeting place for religions and cultures and their exchange between East and West (Singapore Journal of International & Comparative Law, 1998).

Since then, Islamic religion has taken root in the main islands of the Malay Archipelago until Western scholars counted that the major historical events that took place in Malay before the appearance of European flags on its coasts were the growth and spread of the Malay race. The rise and decline of the Hindu Empire Majapahit and the spread of the Islamic religion (John, 1853). Malaysian researchers described the introduction of Islam to Malay from the perspective of modern times as the most serious and important events in its history (Al-Amin, 2000). It represents a starting point from which a new Islamic history was launched because the Malay population before the advent of Islam were on various religions such as Hinduism, Buddhism and paganism (Sulaiman, 2013). In what the researcher describes as a new revival of the religious identity of the people from a Hindu pagan identity to an Islamic identity, especially since Islam became the religion of the majority in Malay, and followed that the culture of society became a mixture of religious cultures Buddhist, Hindu and Islamic.

4. The efforts of Sultan Iskandar Shah and Muhammad Shah

Following the death of Parameswara, his son, Raja Iskandar Shah (1414-1424), ascended to the throne, according to local accounts, he was a moderate man of good character who followed his father's path. Malacca began to grow and flourish during his

reign, and merchants from the East and the West took her (Malay Annals, 1812), until its population increased to six thousand (Cady, 1964). Iskandar Shah began his reign by organizing political and commercial relations with the influential forces in the region, especially the kingdoms of Siam and Java. He sent an ambassador carrying a letter from him to the king of Siam acknowledging Malacca's dependence on the Kingdom of Siam and at the same time asking for his help with foodstuffs that did not meet the needs of the growing population. The king of Siam answered him and asked that the ambassador of Malacca to the Kingdom of Siam be a member of the ruling family, as was customary. In the same context, he sent an ambassador to PataraTamurel, King of Java, informing him that his father (Parameswara) has died and called on him to end previous disputes, establish friendly relations and organize trade relations between the two countries and encourage Java traders to direct their merchant ships to Malacca instead of Pasay. In response, Tamurel replied that he and Pasay had trade relations and agreements that were not easy to overcome, even though the king of Pasay belonged to him. Java traders make good profits in their trade there and their ships are exempt from customs duties. After receiving the reply, Iskandar Shah sent a letter to the king of Pasay, inviting him to transfer the Java and Pasay trade to Malacca and their goods would be exchanged in gold, he said, adding that Malacca is a country capable of providing the needs of the king of Pasay. At the same time, the latter received a letter from the King of Java in which he explained that he was pleased to approve the transfer of trade to Malacca (Pires, 2005).

Three years after his reign, Maja Iskandar Shah's diplomatic efforts led to the transfer of Pasay's trade to Malacca as Arab, Persian and Bengali merchants, who had great wealth that effectively contributed to the revival of trade. As well as their role in the transfer of cultural and religious influences, as Muslim merchants accompanied them mullahs and clerics, as mentioned above. It seems that what the merchants heard and what they found on the ground of the justice of Sultan Iskandar Shah and good deal encouraged them to settle in Malacca, especially after the Sultan gave them land to build their houses and mosques there. That, in turn, has prompted more merchants from Sumatra and other parts of Malacca to come. They traded cloves, mace, sandalwood and nutmeg. In return, the Malacca government collected customs duties from Muslim and non-Muslim merchants. In particular, Muslim merchants enjoyed a special place in Malacca and had a major role in spreading the Islamic religion and influencing the sultan in the same direction (Pires, 2005). Local accounts indicate that, after many years of his reign, he converted to Islam after seeing the Prophet Muhammad awoke from his dream as he pronounced the two testimonies, proclaiming his Islam, and his people followed him (Malay Annals, 1812). It is not unlikely that the two had left their mark in converting to the Islamic religion. The alliance signed with the Kingdom of Pasay, which we have already mentioned, has resulted in a great deal in the transfer of Muslim merchants business to Malacca, and in this light we can say that the Islam that entered Malacca in The era of Parameswarabegan to spread and flourish more widely during the reign of Iskandar Shah.

In the context of relations with the Empire of China, Iskandar Shah maintained Malacca's subordination to the Empire of China. He was greeted at the imperial court with a standing ovation and met with the emperor and explained to him the tendencies of the Siam kingdom to send troops to attack Malacca. In response, the emperor ordered the king of Siam to desist: "**The King of Malacca inherited the throne and managed to continue his father's approach. He personally came with his wife and children to court to pay tribute, expressing his loyalty and service to his subordinates [Emperor of China]. However, I have learned that for no reason you intend to send**

troops to attack him. He has already become the King of Malacca within our borders, the Minister of the Plenipotentiary, and if he has committed a crime, you have to report to the court, without sending him troops. . ."(Ming Shi –lu). This expressed the position of the emperor supporting Malacca against Siamese attempts to impose control over it. At the same time, the document provided further evidence that Iskandar Shah was the son of Parameswara, confirmed by the Chinese emperor himself.

Iskandar Shah's trip to China took three years, and then he returned to Malacca with gifts of honor as well as his marriage to the sister of the great Chinese captain who came with him. He got a boy from her called Rajapot, who later became king of Bhang, Kampar and Andrajiri. He was described as a capable man (Pires, 2005).

To facilitate trade in Malacca and to support it, the Chinese emperor gave Alexander Shah permission to mint the coin, known as the Pewter, so he minted it as soon as he arrived to Malacca and dubbed the Caixes, which resembled the Portuguese satellite. The percent is equal to klim and each klim is equal to 21 ry. (ry may be intended here as ry and four citlates, and tin was used to mint the currency and did not use gold and silver as it was used exclusively for merchants (full record of the work of Afonso de Albuquerque, 2000). Despite the Chinese government's condemnation of Siam's policy of direct control over Malacca, Siamese attacks on Malacca followed in 1421, with the Siamese king sending a delegation of sixty people to the imperial court to pay tribute and repent for repeated attacks on Malacca. Divisions in Siamese opinion may explain this position on Malacca. (Ming Shi –Lu) or the strength of the Chinese position.

Iskandar Shah died in 1424, his son, Muhammad Shah (1424-1444), succeeded him and following in the footsteps of his predecessors went to the Chinese imperial court, accompanied by his companions and tribal leaders. He paid tribute and indicated that his father had died and that he had inherited the throne from him (Ming Shi –Lu). His escort to tribal leaders appeared to be aimed at demonstrating his legitimacy from the people, especially since the late reign of Iskandar Shah saw a reversion of Hindu titles and inevitably behind a state of instability that necessitated the new sultan to accompany tribal leaders to the imperial court.

Emperor Yongle acknowledged the rule of Sultan Muhammad Shah and his generosity. At a farewell ceremony, a banquet was held at the Xuanwu Gate. Gifts were given to the king and his companions, including one hundred Liang of gold, five hundred Liang of silver, thirty-two thousand two hundred and seventy-two ding of paper money, six lengths of brocade, fifty-eight Piao Li of embroidered silk, twenty-two thin silk reels, three hundred and ninety-two of gingham rollers. A suit of silk embroidered with gold thread and forty-six red silk reels. His companions were honored according to their status, honoring twelve women's suits made of ordinary silk gauze and seventeen women's suits made of thin silk (Ming Shi –lu).

The exchange of delegations between the two parties continued in the following years. In 1430, Malacca was one of the stops at which the treasure fleet led by Admiral Zhang He stopped to distribute precious gifts to the kings of the countries he was to pass, as well as to inform the emperor's instructions on peace as the guarantor of prosperity (Ming Shi Lu).

Internally, Muhammad Shah declared his conversion from Islam to Hinduism and took the title of Sri Maharaja since 1424⁽¹⁾, regaining the use of Hindu titles. During his reign, the symbols of the Hindu monarchy expanded and declared himself the successor to the rulers of Palembang and Srivijaya (Ming Shi Lu). However, he did not attempt to influence the Muslim business privileges. He was married to a Muslim queen, the political and commercial influence of Muslim merchants, especially Tamils, was strong, and he could not ignore him for a long time. The Islamic Emirate of Gujarat, which has significant commercial relations with Malacca, has been independent since 1401 (Cady, 1964). Hinduism became the official religion of Malacca (Ryan, 1966).

The reign of Sultan Muhammad Shah witnessed the entry of important Indians from Keeling Muslims to Malacca and work under his rule, especially Mani Purindam⁽²⁾, who accompanied his soldiers and his fleet of seven ships. King Muhammad Shah, who appointed him minister, making Mani Purindam the first Keeling to be appointed minister in Malacca, impressed him. He then married Ratna's noble Sandri family and gave birth to his son Ton Ali and his daughter Ton Ratna Wati. As a result, the Keeling community, especially the Muslims, merged with the Malacca community. Muhammad Shah himself later married Tun Ratna, the daughter of Mani Purindam, whose mother was a Tamil Muslim, and gave birth to his son Raja Kassem, who later assumed the throne of the Sultanate (Amin and Merican, 2014). The marriage of Muhammad Shah to the Keeling meant that the Keeling community had its weight in Malacca, especially as they entered Malacca as merchants.

The impact of the arrival of Muslim merchants from Tamil, Arab and Persian to Malacca on its status and success as an international trading center, and even in spreading the Islamic religion throughout.

The reluctance of the merchants of Malacca themselves to the Islamic kingdoms in the neighboring areas and their observations on the rise of Islam in them invited them to convey news about it to the Sultan. It was not therefore unusual in this Islamic tide that Sultan Muhammad Shah, meanwhile, proclaimed the adoption of Islam as the official religion of the state (Ismail, 2015; National History - Malacca Sultanate, 2011). In addition, to move to enact a constitution of the country in which the provisions of Islamic law blended with the customs, customs and traditions of Hinduism (Aziz, 2009).

The rise of Malacca triggered an international trade center and the Kingdom of Siam was more strained than ever before, as Ayutthaya established its control over most of the Malay Peninsula and accordingly was the Sultanate of Malacca as its dependent state (Orllaneda, 2016). Accordingly, there were many interventions in Malacca, which led the Sultan to complain to the Chinese imperial court. In 1433, a delegation of three

⁽¹⁾He is mentioned in the Ming documents in the name of (Shi-me-ma-ha-la-zhi), which is as close to Sri Ma Hiraja when uttered. Ming Shilu, Vol. 22, page 71.

⁽²⁾He was the eldest son of King Nizam Akbar Shah, who emigrated from the Indian subcontinent following a dispute with his brother over inheritance, and decided to emigrate to Malacca and work under the reign of her king. His long journey to Malacca. .
A. M. Amina, A.M. Merican, The Role of the Keling during the 15th Century Malacca Sultanate, Humanities, Social Sciences and Global Business Management ISSGBM 2014,60

ministers from Malacca arrived in the imperial court, complaining against the king of Siam. Its content was that the king of Malacca wanted to personally come to the imperial court to pay tribute, but the king of Siam prevented it. The latter has long-standing intentions to invade Malacca and deprives it of the annual celebration of Chinese protection. On this basis, the king ordered us to come secretly to the imperial court, aboard Sumatra ships bound for China to pay tribute. The delegation asked the emperor to intervene to end the dispatch of his envoys to the king of Siam as usual. The emperor ordered the Ministry of Rituals to honor the Sultan's position and to return him to Malacca aboard the Ming Shi -Lu treasure fleet. As a result, the following year Sultan Muhammad Shah was able to attend personally with a delegation including his brother, a leader and a companion to the Imperial Court to pay tribute (Ming Shi -Lu). A total of 228 members of the delegation were honored at the court where he was given precious gifts (Ming Shi -lu) and was invited to a banquet (Ming Shi -lu). In subsequent years, envoys from Malacca continued to be sent to the imperial court in recognition (Ming Shi -Lu).

Based on this, the synchronization between the rises of Malacca was not an international trade center and China's maritime policy was a coincidence. But it is clear that the support of the Ming dynasty allowed Malacca to overcome the threats it faced from both Siam and the Kingdom of Majapahit in Java (Wade, 2004), which had dominated trade in the Malacca Strait for centuries and had never lived up to its monopoly. No other authority. To avoid further hostilities, the Malacca government recognized the sovereignty of Siam and Java but did not place itself under their authority (Orllaneda, 2016). This means that Chinese protection contributed to Malacca's commercial and political standing in the region (Van, 1947). When the Chinese naval missions ceased in 1435, Malacca at the time was sufficiently impregnable and did not need Chinese diplomatic support (Orllaneda, 2016). In 1444, Sultan Muhammad Shah died, followed by a clash in the Hindu-Malay and Tamil conflict and a shift in the balance of power in favor of Tamil Muslims (Ryan, 1968; Amina, Merican, 2014).

5. Port management regulations

The management of the port of Malacca was not far from that of other ports in the Malay Archipelago. Malaysians generally followed the general rules of the Mughal era. He had rules and instructions proving port fees and customs duties on exports such as tin, elephants, and imports such as cloth and slaves. They classified weights and measures and set rules to indicate the vocabulary of goods shipped to ships and the amounts collected by port officers owed by trade captains (Winstedt, 1969). In Malacca, it is customary to appoint four Shahbandar to run the business in conjunction with their ethnic counterparts as follows: Shahbandar to run the business with the merchants of Gujarat, Malabar, Kormandil Coast, Bengal, Burma, and Sumatra. Shahbandar to run business activity with Chinese and Indo-Chinese traders. Shahbandar to run a business with Gujarat merchants is the most important, because of the importance of their trade with Malacca. Shahbandar to run a business with dealers of the rest of the Malawi archipelago. Shahbandar provides ship captains to the Pandhar (prime minister), allocates warehouses for their goods and provides them with temporary shelter, even though they have documents ordering elephants. In Malacca, duties were imposed on all ships from the west (Arabian Peninsula, India, Ceylon, Peugeot) with gifts to the Sultan, Pandhar, Temingung and their Shahbandar speaking their language. The ships of the East did not require fees, but only offered gifts. Shahbandars of the same nationality

estimated the values of all payloads. Payable fees may be assessed on large loads by a board of ten merchants in the presence of Timing (Pires, 2005).

It was reassuring to the merchants that the laws and taxes in Malacca were well known, and despite some corruption, the Malacca administration was efficient and fair to foreign merchants in a way that attracted many of them. Found by Portuguese traveler Barbosa, "it is the richest seaport with the largest number of wholesalers and the most shipping in all parts of the world." What a change from a small primitive village to Parameswara of Malawian fishermen who lived partly on the sea and partly on the beach between newly planted gardens with banana trees, fruits, sugar cane and vegetables. In less than a century, Malacca has become a busy port and the capital of an emperor whose court has rallied elephant riders with Hindu titles and Tamil merchants eager to win favor with the king of Malacca and preachers of Islam eager to incite against India's religions." He points out that neither Albuquerque nor Barbosa knew that Malacca had played an important role in the Far East under its Malay sultans, and that this role was not as a major commercial port, but rather as the center from which Muslim missionaries were spreading Islam in the Malay Archipelago and changing the lives of millions. Asians and their ideas for centuries even after the trade of Malacca became insignificant (1969).

The main canal near the shore of Malawi was given a protection force consisting of boats equipped with powerful men capable of pulling ships that were stopping at the port as well as providing other services. In order to encourage commercial activity, many privileges were offered to merchants, including that not every ship sailing in the strait would be forced to dock at the port. Here is an example of Chinese oolong pepper ships that were trading directly with the Baidar, as well as lower customs duties. A shipbuilding and repair center has also been established, and there has even been a market for the same ships built elsewhere, particularly in South Borneo, Peugeot and Taysirim. Malacca thus surpassed Srivijaya's position and commercial influence, becoming the crossroads of Asia. For example, in a single warehouse, all kinds of seaborne products for the Asian continent and the East Indies were available for trade (Cady, 1964). Not all this would have ensured the prosperity and continuity of trade without being supported by laws and administrative regulations pertaining to trade, which would facilitate the work of traders and preserve the rights of all parties.

6. Malacca's transformation into a free world trade center

The success of Malacca and its transformation into a world trade center in the fifteenth century was associated with its ability to play the role of importer and exporter of goods. As well as its role as an intermediary between merchants of The Orient and Morocco to exchange goods either by barter or using tin and other currencies brought from Cambay, Hormuz and Persia (Abdullah, 2013). It became a center for the redistribution of goods coming from various places, especially the Malay Archipelago, China and India until it began to grow and flourish (Ming Ng, 2012). In this context, Malacca benefited from the commercial experience of the Kingdom of Srivijaya, which enabled it to control all regional and international trade, becoming an heir to that Kingdom (Abu Bakar), a new center for a world-class society, and a cultural fusion portal (Ming Ng, 2012). Its location enabled it to attract merchants of Cairo, Mecca, Aden, Abyssinia, Kalwa, Malindi, Hormuz, Persia, Rum, Turks, Christians of Armenia, Dable, Goa, Malabar Coast, Keeling, Oresia, Ceylon, Bengal, Arakan, Peugeot, Siam, Industrious, Malaya, Pahang, Pattani, Kampaya, Cochin, China, Bruno and others (Pires, 2005). Trade in the region has been highly profitable, and Peres himself has confirmed,

"There is no doubt that Malacca is important and profitable, there is no equivalent in the world," said Peres himself. Especially since it became the center of the global spice trade, which was imported from the producing countries and deposited in the commercial warehouses of Malacca for re-marketing, as confirmed by the Portuguese traveler Barbosa, who visited Malacca in the sixteenth century, saying that "who rules Malacca can control the world trade." The impact of the monsoon is evident in the fact that merchants have resorted to Malacca awaiting the appropriate season to sail towards India or China to complete their voyages (Abdullah, 2013).

The southwest monsoon brought merchant ships from India and the northeastern ones brought ships from China. According to Barbosa, merchant ships carried sugar, raw silk, porcelain, brocade, satin, musk, rhubarb, silver, pearls, gold metal cans, fans and toys. On the other hand, the Chinese took black pepper, incense, saffron, coral, opium, drugs, and cinnabar. It also came from Java four masts ships with wires and ropes of the original non-European ships built of thick wood. These ships brought for sale daggers, spears, gold and food that Malacca needed. On the other hand, they brought home fabrics of placid cambia, opium, rose water, vermilion, vegetable tinctures, silk, gunpowder salt, iron and drugs. From Malacca, ships sailed to the Maluku islands of clove, to Timor, sandalwood, and to Panda, where nutmeg and silver and gold textured bars. Malacca distributed Indian fabrics, porcelain, iron knives and drugs throughout the archipelago. From Sumatra came gold and camphor. According to Peres, gold was available to the extent that major traders wrote their accounts with gold bullion. Wealthier traders were able to unload and re-load three or four ships from his own warehouse (Winstedt, 1969).

The Annals of Malay confirmed that Malacca became a busy port and commercial center (all trade went towards Malacca, Malacca was a busy city at the time, so the Arabs called Malacca meaning collecting all trade of various kinds to trade here) (Abdullah, 2013). This was followed by an increase in population and multilingualism. Tom Perez states that when he visited Malacca around 1515, you could hear eighty-four different languages, as well as 40 languages used in the archipelago stretching between Malacca and Singapore (Pires, 2005). This in itself means significant ethnic, cultural and religious diversity in the region. In the 15th century, the Malacca Sultanate was able to achieve rapid commercial success, transforming it from a small sultanate into a large commercial and political empire and a global trading center to inherit the commercial role of the Srivjaya Empire.

Conclusion

The position of the Sultanate of Malacca at the southern end of the Strait of Malacca has had an impact on China's policy towards it, as its need to secure the maritime trade route and its ambition to extend its control over this waterway prompted it to include Malacca with the protection regime. At a time when the Sultanate of Malacca was a young state in need of this protection against the intervention of the Kingdoms of Siam and Majapahit, which seek to impose their sovereignty on this important waterway, and this means that the competition for sovereignty over this waterway was heated at the time.

The Ming Dynasty's maritime policy as a patron of the region's smaller regional powers, seeking to re-establish trade relations with the Indian Ocean and West Asian countries, resulted in the rise of the commercial power of Malacca as a link for trade between The Orient and Morocco. Malacca's entry into Chinese protection also resulted in the development of the level of civilizational and diplomatic interaction

between China and China to the highest level, during which political, trade and cultural relations were greatly organized.

The commitment to Islam as an official doctrine in Malacca was largely influenced by the strength of Muslim commercial influence in the Malay Archipelago. Whenever the influence of Hindu groups is strong, we have noticed a formal decline and the conversion of Hinduism officially as a religion. However, the 15th century, which marked a golden age for the flourishing of Islamic commercial activity in the Malay Archipelago, saw the spread of Islam significantly, especially with the decline of the Hindu kingdom of Majapahit in Java, which gave the region an Islamic character.

Malacca, with its favorable conditions for commercial activity, attracted merchants from different parts of the Bekaa to settle in it. They became part of its society, and their cultural influences were mixed with the civilization of its inhabitants and became a difficult fabric to separate. The effects of this were most evident in the Malacca Constitution, in which they were mixed Hinduism and Islam as well as indigenous customs (Malay).

Local, regional, international and geographic conditions and the organization Malacca provided contributed to its transformation from a small village for anglers to a trading empire, a global trading center and even the first free market in the world according to the modern concept, which made it ambitious for the control of modern Western colonial empires.

References

- Abdullah, S. (2013) Effect of Malay-China Trade Relations During the Malacca Sultanate on the Emergence of Chinese Peranakan Community, *World Journal of Islamic History and Civilization*, 3(4), P.144-145.
- Abu Bakar, Y. Foreign Documents and the Descriptions of Melaka between A.D. 1505-1511, Department of History National University of Malaysia. P.2.
https://en.unesco.org/silkroad/sites/silkroad/files/knowledge-bank-article/foreign_documents_and_the_descriptions_of_melaka_between_a.d._1505-1511_0.pdf
- Ali, C. (N.D.) *The History of Timur-Bec, known by the name of Tamerlain the Great*, London.
- Amina, A., Merican, A. (2014) The Role of the Keling during the 15th Century Malacca Sultanate, *Humanities, Social Sciences and Global Business Management ISSGBM*, P.60.
-, (2014) The Images of “Keling” in Sulalat al-Salatin, *International Journal of Social Science and Humanity*, Vol. 4, No. 3, May, P.180.
- Aziz, S. (2009) *the Malaysian Legal System: The Roots, the Influence and The Future*, *Malayan Law Journal Articles*, Volume 3, P.2.
- Azmi, I. (1995) *Intellectual Property Laws and Islam in Malaysia*, Thesis Submitted to The Intellectual Property Law Unit of the Center of Commercial Law Studies, Queen Mary & Westfield College, London, in Partial Fulfilment of the Requirements for The Degree of Doctor of Philosophy, P.17;269-270.
- Cady, J. (1964) *South East Asia its Historical Development*, United states of America: M.C.Graw Hill, PP.155-161.
- Coedes, G. (1968) *The Indianized states of Southeast Asia*: University of Hawaii Press, P.85-96.

- The Complete Record of the Works of Avonsodelbükerk, Second Deputy King of Portugal in India, authored and compiled by his illegitimate son, (2000). Translated by Abdul Rahman Abdullah Al-Sheikh, 1st Floor Abu Dhabi: Cultural Complex, p. 137-152.
- Cortesao (ed), A (2005) The Suma Oriental of Tome Pires, an account of the East, from the Red Sea to Japan, written in Melaka and India in 1512-15, and The Book of Francisco Rodrigues, Rutter of a voyage in the Red Sea, nautical rules almanack and maps. vol.2, New Delhi, P.234-285.
- Dar, K. (2016) Preserving the Cultural Bond towards Strengthening Sino-Malaysian Friendship Melestarikan Hubungan Kebudayaan, keArahMemperkuhPersahabatan Malaysia-China, International Journal of the Malay World and Civilization (Imam) 4(3), PP.88-95.
- Fairbank, J. (1942) Tributary Trade and China's Relations with the West ,The Far Eastern Quarterly, Vol. 1, No. 2, Feb., PP.134-139.
- Gross, M. A (2007) Muslim Archipelago Islam and Politics in Southeast Asia, National Defense Intelligence College, (Washington,2007), P.5-6.
- Groeneveldt, E. (1886-7) Notes On the Malay Archipelago and Malacca, ["Verhandelingen Van Het Genootschap Van KunstenEnWetenschappen," Vol. Xxxix., Batavia, 1879.], miscellaneous papers relating to Indo-China and the Indian Archipelago: second series, Trübner& Co., London, and P.243-249.
- Hussin, N. (2009) Trade and Society in the Straits of Malacca: Dutch Melaka And English Penang1780–1830, Singapor: NUS Press, P.3.
- Ismail, Z. (2015) At the Foot of the Sultan: The Dynamic Application of Shariah in Malaysia, Electronic Journal of Islamic and Middle Eastern Law, Vol. 3, P.72.
- John,H (1853)The Indian Archipelago: its history and present state.Longman, London, Vol.1, P.49-51.
- Malay Annals,(1812) Translated from Malay Language by John Leyden:Long Man, London, P.4-53,89.
- The Ming Shi-Lu, Vol.10, P.440, P.723,<http://www.epress.nus.edu.sg/msl/introduction>
- ,Vol.11, p.987, P.189.
- ,Vol.12, P.149, P.150, P.1639.
- ,Vol.13, P.1700, P.170.
- ,Vol.14, P.2161, P.2269, P.2440, P.2446.
- ,Vol.21, P.2377, P.264, P.241, P.1018.
- Miksic, J. (2007) Historical Dictionary of Ancient Southeast Asia, United Kingdom, United States,Scarecrow Press, PP.355-356.
- Moorthy, R. (2009) The Evolution of Chitty Community of Melaka,JEBAT 36, P.3.<http://journalarticle.ukm.my/357/1/1.pdf>
- Ng, P. (2012) Globalization and Religion: The Case of Malacca and the Work of Robert Morrison, Religions, No.3, P. 1076. <http://www.mdpi.com/journal/religions>
- Orillaneda, B. (2016) Of Ships and Shipping: The Maritime Archaeology of Fifteenth Century CE Southeast Asia, Chapter 2, P.33.
- Prat,K., Rutt, R. (1999) Korea Historical and Cultural Dictionary, Great Britain: University of Durham, P.482
- Rayn, N. (1968) the Making of Modern Malaysia. A history from Earliest Tim to 1966, Fourth edition, London: Oxford University, PP.12-23.

- Reid, A. (2006) Hybrid Identities in the Fifteenth-Century Straits of Malacca, Working Paper No. 67, The Asia Research Institute (ARI), Singapore, 15-29.
- Report of Governor Balthasar Bort on Malacca 1678. Translated from a Dutch by M. J. Bremner, (1927) Journal of the Malayan Branch of the Royal Asiatic Society, Singapore, P.9.
- Robison, D. (ed.) (2008) Culture, Couriers, and Competition: Ming Court (1368-1644), United States of America: Harvard University Press.
- Robson, S. (1981) Java at the crossroads; Aspects of Javanese Cultural history in the 14th and 15th centuries in: *Bijdragen tot de Taal-, Land- en Volkenkunde* 137, no: 2/3, PP.269-270.
- Sen., T. Was Zheng He a Colonialist? P.11.
<https://www.scribd.com/document/245808978/Is-Zheng-He-as-Colonialist>
- Straits of Malacca and Singapore: Meeting the Challenges Ahead, Singapore Journal of International & Comparative Law, (1998), P.247.
- Su, A. (2002) Malaysia: The Geographical Encyclopedia of the Islamic World, Volume VII, And South-East Asia Region, I 1 Saudi Arabia: Imam Muhammad Ibn Saud Islamic University, P. 163.
- Suleiman, M. Islam and Transforms Solar Masyarakat Malaysia: Suatu Kajian Exploratory, Centre for Core Studies, University Sains Islam Malaysia, Negeri Sembilan, Malaysia, P.780. mashimumtaz@yahoo.co.uk, mas1@siswa.um.edu.my.
- Sulaiman, M. (2013) Islam Dan Transformasi Sosial Masyarakat Malaya Malaysia: Suatu Kajian Eksploratori, Proceeding of the International Conference on Social Science Research, ICSSR 2013 (e-ISBN 978-967- 11768-1-8). 4-5 June, Penang, Malaysia, Organized by WorldConferences.net 778 , PP779-780.
- Tong, E. Story of Malacca, 2010, PP.11-20.
peranakanaustralia.org/files/StoryofMalacca
- Van, T. (2015) The age of Aceh and the evolution of king 1599-1641, Scholars' Press, P.13.
<https://www.amazon.com/Age-Aceh-Evolution-Kingship-1599-1641/dp/3639667557>
- Wade, G. (2004) Ming China and Southeast Asia in the 15th Century, ARI Working Paper No. 28 Asia Research Institute, Singapore, July, PP.6-32.
- Wilkinson, H. (1912) The Malacca Sultanate, JSBRAS, No.61 June, PP.67-68.
- Winsted, R. (1966) Malaya and its history, seventh edition, London: Hutchinson University Library, P. 33-38.
-(1948) Malay Funder of Medieval Malacca, Bulletin of the School of Oriental and African Studies, University of London, Vol. 12, No. 3/4, Oriental and African Studies Presented to Lionel David Barnett by His Colleagues, Past and Present, P. 726-729.