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**[OMAN'S EFFORTS TO SPREAD ISLAM IN THE EARLY ISLAMIC PERIOD IN THE  
MALAY ARCHIPELAGO]**

**USAHA OMAN MENYEBARKAN AGAMA ISLAM PADA ZAMAN AWAL DI  
NUSANTARA MELAYU**

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**Abstract**

The efforts of the Arab community, especially from Oman to spread Islam to the Malay Archipelago have yielded many results. The Malay community accepted the da'wah delivered by the Omanis so that many among the Malays embraced Islam. According to history, Omanis were present as traders in to do business in Malaya, especially known as Malaysia and Indonesia. Historical relics such as the Omani Mosque and clothing such as the clothes of the Omani community stand out among the Malay community. The question is, how can the Omani community tame the hearts of the Malays with Islam? What steps have they taken to be able to bring the hearts of the Malays to Islam? Based on these questions, this paper aims to analyze the efforts made by Omanis in spreading Islam among the Malay community. To achieve the aim of the study, this study adopts the descriptive historical approach Collecting data through maps and charts, then analyzing it. These data are then analyzed using content analysis methods. The results of this study show about the history of Oman, its commercial importance, and the interest of the Omanis in spreading the call of Islam in the large area of the Indian Ocean Through trade, communication, good conduct, and residing in various regions of the Malay world, they contributed to the spread of Islam. The researcher expects this study to provide a historical explanation of the efforts of Omanis in spreading Islam in the Malay Archipelago and other cultural and social influences.

Keywords: Omanis, Malay Archipelago, Islamic Spread

**Abstrak**

Usaha masyarakat Arab khususnya dari Oman menyebarkan Islam ke Kepulauan Melayu telah membuahkan hasil yang banyak. Masyarakat Melayu menerima dakwah yang disampaikan oleh Oman sehingga ramai dalam kalangan orang Melayu memeluk Islam. Mengikut sejarah, rakyat Oman hadir

sebagai pedagang untuk berniaga di Tanah Melayu, khususnya dikenali sebagai Malaysia dan Indonesia. Peninggalan sejarah seperti Masjid Oman dan pakaian seperti pakaian masyarakat Oman terserlah dalam kalangan masyarakat Melayu. Persoalannya, bagaimana masyarakat Oman boleh menjinakkan hati orang Melayu dengan Islam? Apakah langkah yang telah mereka lakukan untuk dapat membawa hati orang Melayu kepada Islam? Berdasarkan persoalan tersebut, kertas kerja ini bertujuan menganalisis usaha-usaha yang dilakukan oleh Oman dalam menyebarkan agama Islam dalam kalangan masyarakat Melayu. Untuk mencapai matlamat ini, reka bentuk kajian kualitatif asas bersama kaedah pengumpulan data iaitu kaedah kajian dokumen digunakan untuk mendapatkan data sekunder. Data-data ini kemudiannya dianalisis menggunakan kaedah analisis kandungan. Hasil kajian ini menunjukkan tentang sejarah Oman, kepentingan komersialnya, dan minat orang Oman dalam menyebarkan seruan Islam di kawasan luas Lautan Hindi. Kajian ini dapat memberi penjelasan tentang usaha Oman dalam menyebarkan Islam di Nusantara Melayu, pengaruh budaya dan sosial.

Kata Kunci: Orang Oman, Nusantara Melayu, Penyebaran Islam

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## INTRODUCTION

This study aims to identify the civilized role of Omanis and their efforts in spreading the Islamic call in Malay in the early Islamic ages; They arrived by their ships to the coasts of the western and eastern Indian Ocean carrying their trade, and at the same time they were the vanguard of the bearers of Islam and its civilization of language, customs, good traditions and noble human values. This study relied on several academic research studies published in various journals as a reference: Al-Swahili (2021) and Al Hadi & Rosdi (2021).

Islam pervaded most of the coasts of the Indian Ocean, and they were advocates of goodness, peace and love through which they spread the Islamic call to different regions We can say that by the second century AH, the Omanis became masters of the Indian Ocean navigatorally and commercially, and they even turned the Indian Ocean into an Arab lake, and since the Omanis were the captains of the sea in the period of the early Islamic times, they had the most prominent contribution. The best luck in that cultural communication with the peoples of the Malay coasts (Malaysia, Indonesia, Brunei, Singapore), so their tolerant morals and good dealings with the inhabitants of those areas had a great impact on the spread of Islam in those areas.

This study aims to explore Omani Islamic efforts in spreading the Islamic call in the Malay world in general and specifically in the Sultanate of Malacca. Additionally, it seeks to trace Omani trade routes from Oman to the Malay region and introduce Omani figures who have contributed to the dissemination of Islam in those tropical areas.

The problem of the study lies in the absence of academic research on the historical Omani relations with the Muslim communities of the Malay world and the Southeast Asian

regions where Islam spread during the period of Omani trade activities, particularly extending to China.

## **METHODOLOGY**

This study based on the historical-analytical method, where we give a comprehensive description and general theorizing about the efforts of the Omanis in spreading the Islamic call in the Malay Archipelago. With highlighting the most important drawings and maps that give an important indicator for the analysis and interpretation of events, and then highlighting the results, To achieve the aim of the study, this study adopts the descriptive historical approach. Collecting data through maps and charts, then analyzing it. This type of study was chosen because the data collected focused only on secondary data. According to the nature of the study, and to collect this secondary data, the method of studying maps that coincides with this study was chosen because the data collected for this study are written in nature such as letters, newspaper articles and books. According to the methodology of this study in data analysis, the method used and appropriate is the method of content analysis, according to the analysis of incoming drawings and accompanying maps as well, and this method is capable of objective and systematic analysis of this study.

## **THEORETICAL FRAMEWORK**

The Malay Archipelago includes the Malay Peninsula and the Indonesian archipelago, and today it is represented by: Wandësia, Malaysia, Singapore, and Brunei, which includes about (300) million people, the majority of whom are Muslims. Oman's strategic location has been of great importance commercially, militarily and geopolitically, as it has enabled Omanis to contribute to spreading the message of Islam to East Africa, India, Malay and China. Historical Oman is a vast geographical region that is independent of itself and extends along a sea coast of more than two thousand nautical miles approximately connected from the north to Bahrain, and from the south to Yemen (Al-Bakri, 1992) and many elements have contributed to the success of the Omani role in spreading Islamic civilization in these areas. Among the main ones:

### **1. Natural ingredient**

The extension of the coast on the waters of the Indian Ocean and the entrance to the Arabian Gulf was a key factor in the emergence of many ports, and its link with the interior of Oman and the rest of its regions, which are an important backwater for those ports. This coastal extension of Oman had a role in effective communication with the peoples of the Indian Ocean in particular and the rest of the various regions of the world, and the Omani coasts constitute more than half of the western coast of the Arabian Gulf, and most of the southern coast, , which prepared it to occupy a middle position between East Africa and the eastern coasts of the Indian Ocean (Rajab, 1983). Many seaports in Oman were famous for various historical periods, such

as the ports of Qalhat, Dibba, Dama, Muscat, Sur, Mirbat, Raysut, Sumhuram and Sohar, which are among the large cities on the Omani coast and the center of trade in it, where ships coming from Basra, Yemen, Africa, India, Malay and China are crowded in its port, and for this it gained wide fame in trade between East and West and became the richest city in the Gulf (Firas, 2011).

## **2. Political Components**

The political stability witnessed by Oman, compared to others, has played an important role in communication between the peoples and civilizations of the region throughout historical times, as the conditions of East Africa, the conditions of the Arab northern Gulf region and India have led to a heavy reliance on the Omani role. Chinese documents show that ships and boats in the western Indian Ocean have been seen in the port of Canton since 671 AD, and by 720 AD these boats were commonly seen in those waters. Where it returned again to the practice of trade, especially the silk trade, in addition to the emergence of the first and second Ibadi Imamate in the period (132-280 AH) and the interest of the imams in security, justice, political, security, economic and social stability. It is worth mentioning the achievement of Imam Ghassan bin Abdullah (192-207 AH / 208-822 CE) when Indian and Persian pirate ships deployed in the Indian Ocean and the Arabian Gulf, and some of them docked at the edges of the Omani coasts (Hadeel, 2011); Other ships on the coasts of Shumailiya from Oman, such as the ports of Dibba and Julfar (Al-Siyabi, 2011), are watching and monitoring them. The Imam built small, fast warships known as the Sha'at (Salmi, 1995) to track down pirate ships.

## **3. Economic Fundamentals**

Omani ships have revolutionized the transport and exchange of commercial goods between the coasts of the Indian Ocean on the one hand and between Omani ports and other regions. The coasts of the Indian Ocean are blessed with the goods and trade of the rest of the ocean. Omanis played the largest role in transporting Asia's agricultural crops to the ocean coasts and the rest of the Near East. Omani ships contributed to the transport of the Indian Ocean ports' iron, gold, copper and ivory requirements, all of which had a significant impact on the prosperity of the Indian Ocean ports.

## **FINDINGS**

The reality of the Omani role in trade and the spread of Islam in the Malay Archipelago. References received from Muslim travelers and historians in the period between the second and seventh century AH confirm that Omani sailors were the pioneers and sovereignty over the Indian Ocean trade and accompanying activities such as cultural and social communication with the different peoples of the Indian Ocean, and after the Islamic conquests in Persia and India, and the emergence of the Abbasid state, whose capital was civilized Baghdad, which needs the world's goods and goods, and here we refer to what Abu Jaafar Al-Mansur said, "This

is the Tigris, there is nothing between us and China, in which all What is in the sea" (Al-Hikhani, 1980).

The researcher Buchich confirms the reality of the civilized roles presented by the Omanis, saying in a recent exhibition about the Omani communities in India, "by virtue of their embrace of the Ibadi doctrine that they had a high level of morals and good behaviors, especially since this doctrine urges peace and ideal dealing, and Omani merchants, scholars and preachers were the best ambassadors of Ibadi thought outside their country, so the peoples of the Malay region found in the Omanis who resided among them (citizens) of a high moral style (Buchich, 2011), Al-Mas'udi (d. 346 AH), a contemporary of that period, refers to this, saying: "Many of the boats of this sea have gone – the owners of boats, the Seraphians and the Omanis who cross this sea." (Al-Masoudi, 1973) Al-Masoudi pointed out that the Omanis are among the most important Arab peoples who had civilized contact with the peoples of the Indian Ocean. He said: «These people who ride this sea of the people of Oman Arabs of Azd» (Masoudi, 1973) as mentioned by the navigators of the people of Oman as they export goods to the coasts of the eastern Indian Ocean as well as the Pacific Ocean, explaining that if it were not for the people of Oman to export ivory to India and China, its price would have been cheap in the countries of Islam.

Among those writers of fiction who highlighted the role of Oman's sailors in the Indian Ocean was the author of the book Wonders of India Buzurg bin Shahryar (d: BC 4 AH), as he confirms, quoting one of the Omani merchants and navigators called Ismailawayh bin Ibrahim bin Merdas Al-Nakhodha Al-Omani "that he took off from "all bar" - a port in Malay, as the people of Oman frequented it, Al-Masoudi also mentions that while he was in it, it was later called Malacca – so Al-Nakhoda set off to Oman in 317 AH in forty-one days, and that the Emir of Oman took six hundred thousand dinars tithes, and exempted the rest of the merchants who were with him in one hundred thousand dinars" (Ramhormzi, 2000), and Al-Maqdisi (d. 375 AH) emphasizes Sohar's global role in trade, as he says "that" there is no country on the China Sea from which to order. Entrance, the treasury of Iraq, and the relief of Yemen" (Al-Maqdisi, 1991), and Idrissi (d. 560 AH) pointed out the importance of Sohar, indicating its role in attracting investments and traders from different regions of the world in that period, he said, "Merchants flocked to it in huge numbers" (Al-Idrisi, 2002).





general since the first century AH, carrying trade from the Arab countries to the East, where Omani merchants established commercial centers and communities settled in the main ports of the Malay region. The Omanis in Southeast Asia not only communicated with the Malays, but also penetrated further, as narrated by ancient sources such as Al-Masoudi, Suleiman Al-Tajer, Al-Baladheri, and Al-Maqdisi, who confirmed that Omani merchants reached the Indonesian archipelago, such as the islands of Sumatra and Java today.

The islands of Nicobar and Andaman It is said that the Islam of the Kingdom of (Sukdenh) was at the hands of the Arabs and that these Arabs came from Sumatra, and since the Omanis constitute the majority of the Arabs who were working in navigation and trade in these areas, it is likely that the Omani merchants are the ones who had the virtue of converting the Kingdom of Sukdenh to Islam, as they introduced it to the island of Melox, from which they brought pepper that is found in its territory, especially on the island of (Ternat), whose people embraced Islam, and the Sultan of these Al-Jazeera as the Portuguese tell the first leaders of Malcos to convert to Islam at the hands of a Muslim merchant (Al-Suhail, 1998).

One of the evidences that supports the role of the Omanis in spreading Islam in this region is the presence of signs indicating that (Java) was influenced by Omani merchants, as many ancient mosques were found without decorations, which indicates that they were built by Omani merchants, or at least influenced by the Omani character in the construction of mosques, a character known for its simplicity, and many tombs were found on the island of Java with Arabic inscriptions, dating back to (475 AH / 1082 AD), so it is not excluded that Some are for Omani traders (Nasser, 2015).

The Omani communities extended along the eastern coasts of the Indian Ocean, especially the important commercial centers and ports, to form the most Arab community in those areas in the early Islamic times, so the Omanis settled in the Malay Peninsula where the port of Kula Bar, and extended to the Indonesian island of Sumatra, Java, and other neighboring areas that are located on the trade routes between Oman and China. The British orientalist Thomas Arnold asserts that "they must have established their trading colonies in some Algeria of the Malay Archipelago" (Ayoub, 2018).

The spread of Islam began in the Malay region of the Indonesian islands, the Malay Peninsula, the Philippines and in different regions of Southeast Asia in the early Islamic centuries, and Islamic civilizational achievements appeared in multiple forms, through material and non-material effects, so the sciences of Islamic law and related sciences flourished in the South Asian region, and mosques that played the role of religious schools spread science and awareness among the population, and the matter of calling to God was not limited to Omani merchants and sailors only, but it was for imams Oman plays a tangible role in spreading Islam on various Asian coasts, Through support, encouragement and sending scholars, in the era of Imam Al-Salt bin Malik (235-273 AH), the scholar Muhammad bin Mahboob Al-Rahili Al-Sahari (d. 260 AH) - one of the poles of science in Oman - spread Islam among merchants coming from the East, including Malay merchants, to Sohar for trade, where narrations came in the statement of Sharia showing how the polytheists entered Islam, so he pointed out while talking about the method of Ibn Mahboub in teaching them Islam, and after teaching them the

two testimonies and the statutes of Islam, they are called names Arab-Islamic such as "Muneeb, Saleh and Salah...".

### OMANI INCENSE ROAD

It is also called the Silk Road, as the trips of Arab traders from Omanis, South Arabia and others through the Maritime Silk Road have been for thousands of years and historians have traced them back to the ninth century BC, and the activity of these Omani cruises has increased in the early Islamic ages, and it is not surprising that the Islamic religion encourages work and trade, and the fall of the Persian Empire under the impact of the Islamic conquests, The entry of the conquests of northern India, and the needs of the civilized Islamic market through the establishment of the Abbasid state of the holdings of the East, and the establishment of security and stability throughout the Islamic countries had a great impact on the prosperity of Omani trade with the coasts of the eastern Indian Ocean in the year 1077 the amount of incense that reached the port of Canton 174 tons, most of which came from Dhofar Oman, which was nicknamed the beach of perfumes, and therefore the sea route between Oman and southern China was called in addition to the Silk Road "Incense Road" (China Magazine, 2001).

Omani ships depart directly from the ports of Sohar or Dhofar, which were called the Trimema, which are large and powerful ships capable of traveling on the high seas and oceans and for long distances, where they cross the Indian Ocean to (Colm Melli) on the Malabar coast in the south of the west coast of India, then to the island of Serendib (Ceylon), then to Lingpalos (Nicobar Islands) through the Bay of Bengal, then to Kula Bar on the western Malay coast, then to the island of Tyume (Sumatra) to the southwest of Malacca, to pass through the Strait Malacca and then the South China Sea where China's southern coast eventually reaches the Chinese port of Canton (Khanfua).





**Figure 3:** Picture of the Omani ships depart directly from the ports of Sohar or Dhofar to Malabar Coast, Malay and China (Al-Hadi, 2021:84)

### **Among The Most Important Ports of Malay**

Whole Bar Port: A port located in Malacca (today's Malaysia), which is halfway between the ports of Dhofar and the ports of China, and is one of the most important ports of the Malay Archipelago, which is the meeting place of Arab traders, Persians, Indians, Chinese and others, Al-Masoudi said about him, "The Omani navigators were different to the whole country and Zabj (Sumatra)".

Port of Zabeg: It is currently located on the Indonesian island of Sumatra.

### **Models Of Omani Merchants and Sailors On The Eastern Coasts Of The Indian Ocean**

There is no doubt that there are a large number of Omani merchants who were famous in leading maritime merchant fleets from the various ports of Oman towards the coasts of the Indian Ocean, starting from the Indian coasts and the island of Ceylon, then to the regions of Southeast Asia and even China, where the Omanis reached their trade to the far north of China, to the city of Qanswa and the country of Silla, which is believed to be the country of Korea, and to the islands of Waq Waq Walt, believed to be Japan, they were the ones who carried out most of the activity. Trade with the countries of the East in the third century AH in particular. Among the most famous of these Omani merchants and preachers (Al-Hadi, 2021):

#### **1. Abu Ubaidah 'Abdullah ibn al-Qasim al-Basiwi al-Pahlawi al-Omani**

One of the most famous Omani merchants who had distinguished relations with the Asian coasts, including the Malay coasts, Abu Ubaidah bin Abdullah bin Al-Qasim, who arrived in China in 750 AD to buy cacti, wood, and oud, and a prayer hall was opened in his name in the city of Quangyu in the Chinese province of Fujian to commemorate the role he played in spreading Islam in China, let alone in the country of the Malay and other islands of the Indian Ocean, which is much closer to reaching China, and the Malay The eastern coasts of the Indian Ocean are no less generous and wealthy than China, and trade between the Omanis and the Malay peoples has been remarkably active and effective.

#### **2. Sheikh Abdullah Al-Sahari**

Called in China and its official corridors in that period "Ken Yatiu" (Dang, 1980) and that he was an official representative of Sohar according to those Chinese documents lived for decades in the port of Canton, Sheikh Abdullah was the head of the Aliens District in Canton, and admired by the Emperor of the Song family and appointed him as an immigration officer, and

through the book of the brief record ... Which was written by Suzai (a Chinese writer) from the Sun Dynasty, that Sheikh Abdullah spent decades in the city of Guangzhou and had abundant possessions until it amounted to several million Min, and in order to understand the amount of his wealth we compare the period when the foreign trade of the government of the Shun Dynasty reached its peak prosperity, The annual income of the government did not exceed two million (min), meaning that Sheikh Abdullah's personal property exceeded the annual foreign trade income of the Sun family government to the point that he became the dean of Arab as well as foreign merchants in the city, was considered one of the wealthy Canton, and was awarded by the Chinese emperor the title of General of Good Morals (Shuaili, 2010).

### **3. Al-Nakhoda Hassan**

A wealthy Omani merchant and navigator settled in the port of Sundapur on the Malabar coast, and one of his important works in the service of Islam was the construction of a mosque in this city, which contributes to that mosque as a center for spreading Islam and introducing it to the local Indian population, and Nakhoda Hassan built a large mosque on the island of Tandapur (Rajab, 1983).

### **4. Ismailawayh bin Ibrahim bin Mirdas**

The Omani Nakhodha, who was quoted by Buzurg bin Shahriar, the author of the Book of Wonders of India, "that he took off from "Kula Bar" – a port in Malay later called Malacca – so the Nakhoda set off for Oman in 317 AH in forty-one days, and that the Emir of Oman took six hundred thousand dinars tithes, and exempted the rest of the merchants who were with him in one hundred thousand dinars" (Ramahramzi, 2000).

### **5. Hawasheer bin Yusuf Al-Azkawi**

An Omani navigator who roamed the Indian Ocean in the early fifth century AH and the eleventh century AD, and some historical accounts have indicated that he was in contact with Indian navigators until he boarded an Indian boat called Dabukra (Rajab, 1983).

## **CONCLUSION**

### **Omani Cultural Production in the Malay Coasts (Al-Hadi, 2021)**

There is also a mosque in Malacca in the Malay Peninsula and a center for the Islamic call built by the Omani preacher and merchant Abdul Aziz Al-Malkawi Omani, who migrated from Sumatra, Indonesia to Malacca and settled there in 1414 AD, and he reached the court of the rulers of the Sultanate of Malacca and those who converted in Islam they and their peoples and evidence that confirms the role of the Omanis in spreading Islam in this region as in Malay to this day there is a mosque called the Omani Mosque and is located in Malacca in Malaysia

currently, It was built by the Omani merchant and preacher Abdul Aziz Al-Malkawi relative to Malacca, in which he lived calling for Islam, where the Omani historian Sheikh Ahmed bin Saud Al-Siyabi indicates that he met one of the preachers and Muslim scholars in the city of Malacca in the eighties of the twentieth century and told him that this mosque is known as the Omani Abdulaziz Mosque, who spread Islam and built a mosque and was one of the people of the call to God in that region, and to this day there is a mention of this great Omani preacher in the Malaga Museum.

This maritime and cultural commercial contact has led to several effects, including:

### **1. Spread of Islam**

Muslim merchants in general and Omanis in particular have set foot in the Malay region since the early Islamic centuries, although Islam did not spread widely during that early period of Islamic history, but we can confirm the existence of the first nucleus for the spread of Islam later thanks to many advocacy efforts, including the efforts of those who migrated to those places in large numbers after the seventh century AD in search of livelihood. Witness to the miracle of the spread of Islam to those distant countries without horses, swords, spears, coercion or oppression, and as a result of the advocacy efforts of the Omanis and other Muslims of the Arabian Peninsula, the Indian continent or Persia, several Muslim countries have emerged in Malay that have had a great impact on spreading Islam in vast and remote areas of the region, Among the most famous of those countries that appeared in Sumatra, Java, Aceh and Bali are the Kingdom of Berlak, the Kingdom of Sukdenh, the Kingdom of Aru, the Sultanate of Brunei, the Sultanate of Sulu, the Sultanate of Demak, the Sultanate of Aceh, the Sultanate of Johor, the Sultanate of Malacca, and other kingdoms.

### **2. Islamic Sultanate of Malacca**

The city of Malacca arose in the ninth century AH when Prince (Aramsfara) - of Sumatran origins - emigrated to it fleeing defeat at the hands of the Javanese in (1400 AD), and this city began to expand at the expense of the oldest commercial centers in the Malay Peninsula, Sumatra and Java to turn from a small city to a large commercial empire in a brief historical period (Solomon, 2022) and its location helped the entrance to the strait - the strait was later named after this city for its fame - the link between China in the east and the rest of the The regions of the West are prosperous.

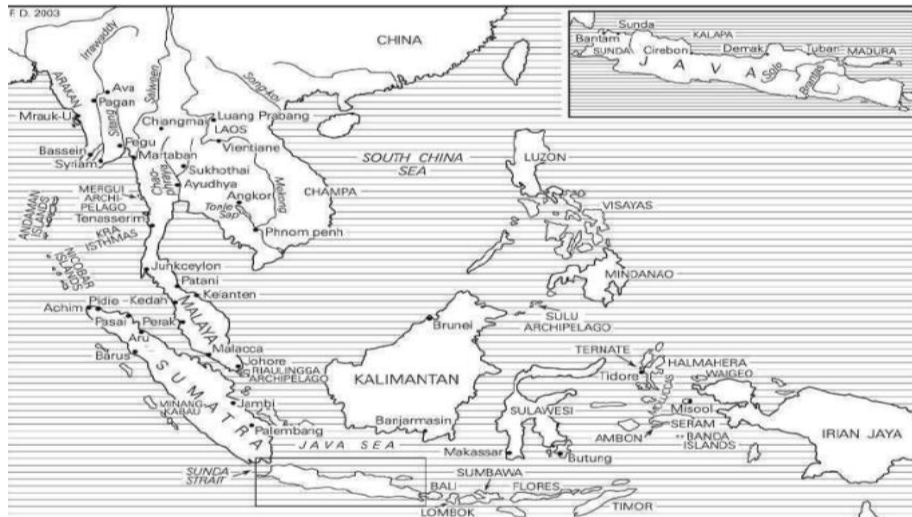


Figure 4

Map: Showing the City of Malacca, Its Strait And The Most Important Cities in The Malay Archipelago (Al-Hind, P30)

Its princes encouraged Muslim merchants to trade with it, as they built mosques and facilitated worship, and soon its rulers became Muslim, and the Omani merchant Abdulaziz had a pivotal role in the entry of the rulers of this emerging Sultanate to Islam in (1414 AD) (Al-Siyabi, 2020), where the ruler of Malacca Parameswara, who was called Iskandar Shah, saw the Prophet Muhammad, peace and blessings be upon him, in a vision, soon this Omani merchant came and met the second ruler of Malacca and thus its people also entered Islam, and not limited to The rulers of the Sultanate spread the call to large areas of the Malay Archipelago.



Figure 5: The city of Malacca and the beginning of its influx Arabic Language (Al-Hind, P30)

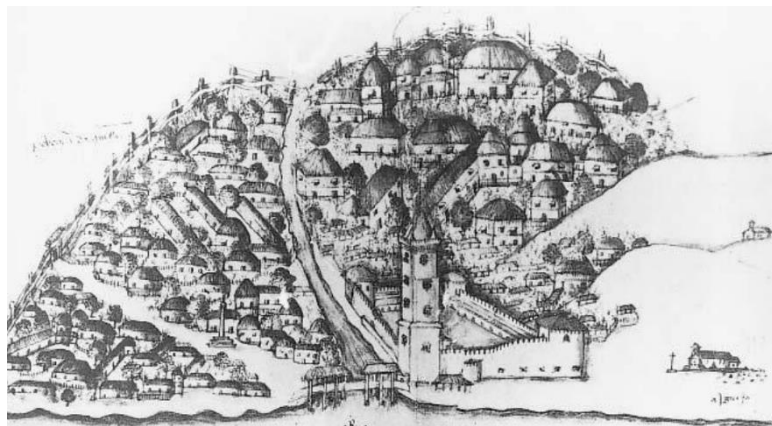
The Arabic language reflected its ability and beauty, so it influenced the languages of India, Sindhi, Urdu, Gujarati, Tamili and others, which led to the influence of its book in Arabic, and for this Sindhi took Arabic calligraphy as its drawing until a special language

appeared A mixture between Arabic and Hindi, similar to those that appeared in the eastern coasts of Africa and was known as the Swahili language, these were known as the Sindhi and Arabic tongue (Ibn Hawqal, 1979), and some Indian words took their way into the Arabic language (Al-Idrisi, 2000) Until recently, the Bahasa Malay language was written in Arabic letters until the Western colonizers came, so they were able to introduce Latin letters to those languages to replace them with Arabic letters that these languages have been written in for centuries, and there are (3000) Arabic words.

The Arabic language has had a distinctive presence in the Southeast Asian region since the arrival of Islam to those spots, where some languages of the South Asian region are written in Arabic letters, such as the language (Javanese) in Malay and (Ichhiniz) in Sumatra, Indonesia, before the hands of colonialism and Westernization intervened to replace Arabic letters with Latin letters, the first important Islamic contribution to Malay literary culture was writing in Arabic calligraphy and this writing is known to Malay as writing (Javanese) and the ancient literary works were written in this line where it returns The credit for the Arabization of these letters to the Malay culture to the Arab merchants who were merchants and preachers at the same time as they brought with them Islamic manuscripts written in Arabic He also found a large number of tombstones that were written in Arabic In Johor, Malaysia, currently (3) tombstones were found written in the period between the two centuries (14-19 AD). In Brunei, (8) tombstones were found, and in Indonesia, (25) tombstones were found (Abdul Karim and Al-Swahili, 2021) and until today, Arabic linguistic influences have remained present in the Javanese and Malay languages, so it is said when greeting Peace be upon you, then followed by a greeting close to the greeting of Omanis to each other, which is called the appeal, so they say (Abba news), meaning what is the news or I want news, so the response is (Praise be to God) and even the Hijri months and the names of the days of the week are also completely identical to the Arabic language, and when They succeeded in spreading Islam, they did not stop there, but went towards educating these peoples about an Islamic culture, and teaching them about their religion (Al-Hadi, 2021).

The Omanis contributed to achieving an urban renaissance through which new cities were built, and other existing cities were reconstructed, and mosques were built in various Indian commercial centers and even in Malay and China, and there are ancient mosques in Sumatra devoid of decorations and inscriptions similar to those mosques that were built in Oman since the beginning of Islam, where many tombs were found on the island of Java showing Arabic inscriptions, dating back to (475 AH / 1082 AD). It is not excluded that some of them are Omani merchants Al-Maqdisi says while talking about the impact of Omani architecture in India, referring to the Mansoura Mosque, "and the mosque of stone and large bricks such as the Mosque of Oman" (Al-Maqdisi, 1991) It can be said that the Southeast Asian region, especially its commercial centers, especially in Malay and Sumatra, which has settlements for Omani merchants as stable communities on the trade route between Oman and China, especially after the coup against the ruling Tang dynasty in China, which caused unrest and massacres against foreign residents, It is possible that many Omani communities have moved to Malay and settled in it, to make it easier for them to manage their trade based on trade exchange with Malay and China, and historical sources gather that the city of Malacca

(all bar) became the meeting place for Omani and Chinese merchants in that period (Al-Rahbi and Al-Hadi, 2015).



**Figure 6:** Illustrated by the City of Malacca in 1515 (V. Hooker, 1946: P.74)

Omani merchants mixed with the peoples of the eastern coasts of the Indian Ocean and mixed with them, so they intermarried and transmitted many good Arab-Islamic customs and traditions, and the influence on food and clothing was present among the Omanis and the Asian peoples, and the Omani communities appeared in the cities of the Indian, Malawi and Chinese coasts remarkably, which prompted Arab travelers to devote a wide area to the Omani presence in their various works such as Al-Masoudi, Al-Sirafi, Ibn Battuta and others. Some of them settled there all their lives, marrying Indians, adopting their language, practicing their customs and traditions that were not incompatible with Islam, and marrying people of Malay communities.

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