Journal of Al-Tamaddun, Vol. 18 (1), 2023, 193-201
https://doi.org/10.22452/JAT.vol18no1.16

Ottoman Civilization and Its Impact in Contemporary Malaysia: An Evaluation

Shuaibu Umar Gokaru,* Mohd Roslan Mohd Nor** & Faisal @ Ahmad Faisal Abdul Hamid***

Abstract

The Ottoman Empire is a multi-cultural and multi-lingual empire that influenced not only the Muslim Nations but even non-Muslims, particularly in Europe. This might have been achieved because of the direct and indirect connection between the Ottomans and the nations. In this regard, Malaysia is not an exception. Although various authors and academics contributed to analysing issues relating to the connection between the Malay Archipelago and the Ottomans, particularly on diplomatic relations, the details of the impacts of Ottoman civilizations in contemporary Malaysia have been largely overlooked. This idea generated interest in the topic. This research, therefore, intends to evaluate the impact of Ottoman civilizations on religion, education, science, and technology in contemporary Malaysia. The research uses qualitative methods in the form of historical research. The usage of documentary method is used for data collection and evaluation. The findings reveal that Ottoman civilization had a lasting impact on contemporary Malaysia, especially in education and religion in which a special prayer is recited for the well-being of Sultan at the end of the *Khutbah* of every *Jumu'ah* Prayer. In addition, the findings show that the impact of Ottoman civilization on contemporary Malaysia is exemplified in science and technology, as well as the architectural building of the Mosque in which *Masjid* Wilayah, Kuala Lumpur Mosque is called a Turkish Mosque because of its design which has huge resemblance to the *Masjid* Hagia Sophia in Istanbul and International Islamic University, Malaysia (IIUM) represents the Ottoman symbols. On the other hand, Johor, a state in the south of Malaysia represents the Ottoman civilization more than any ex-provinces of the Ottoman territories. Finally, the findings indicate that the provision of conveniences (toilets) in public places, in Malaysian Mosques, Markets, and Supermarkets whether owned by Muslims or non-Muslims, are all influenced by the Ottoman civilizations. This research, therefore, recommends that researchers should further look at other aspects within the city and its outskirt to identify the impact of the Ottoman civilization on contemporary Malaysia.

Keywords: Ottoman Civilization, Impacts, Contemporary Malaysia, Evaluation

Introduction

History is the backbone of any civilization. This is because history details the life and struggles of past generations for the contemporary generations to shape and introduce discoveries. As the saying goes, nothing happens without a course. Therefore, the topic of Ottoman civilization is widely known around the globe because of the Ottoman influence in shaping the modern world, particularly the Muslim countries.[1] To appreciate the roles and impacts of the Ottoman Empire, many scholars acknowledged that once the Ottoman-influenced countries made a great civilization.[2] One may ask, how did the Ottomans succeed in achieving that? Perhaps, this was because of the doors that open to all, more especially the Christians, Jews, and Byzantines, which in return, the Ottoman had benefited a lot from their civilizations.[3] This signifies that the Ottoman Empire was a Multi-ethnic Empire that consists of 75 different groups living within its ruling circle.[4] Even though the Empire was founded by the Muslims, it was also a multi-religious empire with big populations of Muslims, Jews and Christians, who live in the area.[5] This shows how the Ottoman Empire established peaceful coexistence among its people.

---

* Shuaibu Umar Gokaru (PhD), Lecturer, Department of Islamic History and Civilization, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. Email: gokaru@um.edu.my.
** Mohd Roslan Mohd Nor (corresponding author) (PhD), Professor, Department of Islamic History and Civilization, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. Email: m_roslan@um.edu.my.
*** Faisal @Ahmad Faisal Abdul Hamid (PhD), Associate Professor, Department of Islamic History and Civilization, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. Email: faisal@um.edu.my.
[1] Masoud Kamali (2012), "Multiple Modernities and Mass Communications in Muslim Countries," *Global Media and Communication*, Vol. 8, No. 3, pp. 243-268.
[2] Ahmad Fuad Fanani (2011), "Ottoman Empire: Its Rise, Decline and Collapse," *SALAM: Jurnal Ilmu-Ilmu Sosial*, Vol. 14, No. 1, p. 94.
[3] Adeeb Khalid (2006), "Backwardness and the Quest for Civilization: Early Soviet Central Asia in Comparative Perspective," *Slavic Review*, Vol. 65, No. 2, pp. 231-251.
[4] Ussama Makdisi (2002), "Ottoman Orientalism," *The American Historical Review*, Vol. 107, No. 3, pp. 768-796.
[5] Makdisi (2002), "Ottoman Orientalism," pp. 768-796.

Originally, Ottoman was a Turkish Dynasty that reigned for 600 centuries, that is from 27 July 1299 to 29 October 1923.[6] Its administration, politics, conflicts, and cultural heritage widely provide one of the largest continuous narratives and are exemplary to many subsequent Islamic countries in the world.[7] During the 16th and 17th centuries, the Ottoman Dynasty attained its peak stage of power and became the most powerful state in the world under the reign of Sultan Suleiman the magnificent.[8] At that stage, the Dynasty extended far beyond what is known as modern-day Turkey to the outskirt of Egypt in North Africa, reaching as far west as Algeria and large parts of the Arabian Peninsula.[9] The dynasty encompassed Greece and the Balkans (Bulgaria, and Romania among others), controlling most of Southeast Europe and Western Asia.[10] The term Ottoman is originally derived from Uthman, the nomadic Turkman who founded the Dynasty about 1300.[11] In the 19th century, the Ottoman Empire was the largest Muslim state in the world, followed by the Sokoto Caliphate in the present parts of Northern Nigeria.[12] The Ottoman capital was Constantinople (presently, Istanbul, the new city in the language of the Turks).[13] Therefore, the present research used qualitative method in the form of historical research. Meanwhile, a documentary method is used for data collection and evaluation. This indicates that the paper heavily relied on documentary data in which all relevant books, articles, online sources, magazines, and newspapers are consulted accordingly. All these were done to evaluate the data collected specifically to indicate the impact of Ottoman civilization in contemporary Malaysia, as it affects religion, science, and technology. While locating the impact of Ottoman civilization in contemporary Malaysia, the paper tries to identify some places of historical relevance like mosques, markets, Shops, and Surau (Musallah) among other things, respectively.

The Impact of Ottoman Civilization on Muslim Countries

Without doubt or fear of exaggeration, the Ottoman civilization was the most all-embracing among all the contemporary Muslim nations. This was because it accommodated different cultures, religions, ethnic groups, and civilizations. After all, they successfully developed a bureaucracy and so adept at gathering intelligence. One of the most astonishing civilizations introduced by the Ottomans was the "Opinion Polls" which were mainly targeted at keeping in touch with people within the empire.[14]

It is also of great importance to understand that science and learning flourished throughout the Ottoman Empire, particularly in the 16th century.[15] Ottomans had contributed to the establishment and development of hospitals, healthcare, and schools as well as witnessed advances in medicine, mining, engineering, and military technology.[16] In advancing the science of astronomy, the Ottomans were able to introduce a leading observatory in Istanbul and established more than 300 centres of learning known as *Madrasah*. Students across the globe came to study and conduct research in the most innovative areas such as arithmetic, astronomy, philosophy and faith (known as religious sciences).[17] The vibrant or rather rapid as well as lasting mode of learning throughout the Ottoman Empire was based on the master-apprentice relationship.[18] This form of learning was a personalized form in which a student graduated only after his teacher considered him ready to leave the school, and a license (Ijazah) will be issued to him which will allow him to be an independent scholar and can teach accordingly. The master

[6] Caroline Finkel (2007), *Osman's Dream: The History of the Ottoman Empire*, New York: Hachette, p. 1.
[7] Aage Myhre (2013), "The Ottoman Empire," *VilNews*, retrieved 23 February 2023, http://vilnews.com/2013-06-tukey-where-europe-meets-asia.
[8] Bernard Lewis (1962), "Ottoman observers of Ottoman Decline," *Islamic Studies*, Vol. 1, No. 1, pp. 71-87.
[9] Benjamin C. Brower (2009), *A Desert Named Peace: The Violence of France's Empire in the Algerian Sahara, 1844-1902*, New York: Columbia University Press, p. 9.
[10] Stanford Jay Shaw and Malcolm Edward Yapp (2018), "Ottoman Empire: Historical Empire, Eurasia and Africa," *Encyclopaedia Britannica*, p. 30.
[11] Shaw and Yapp (2018), "Ottoman Empire," p. 30.
[12] Ahmed Bako (2020), *Islamic Political Institutions*, Abuja: National Open University, p. 94.
[13] Tanil Bora (1999), "Istanbul of the Conqueror," in Caglar Keyder (ed.), *Istanbul: Between the Global and the Local*, Lanham: Rowman & Littlefield Publishers, pp. 47-58.
[14] Carma Wedley (2002), "Ottoman had a Big Impact of Western Civilization," *Deseret News*, retrieved 27 February 2023, https://www.deseret.com/2002/8/15/19671791/ottomans-had-a-big-impact-on-western-civilization, on 26/02/2023.
[15] Justin K. Stearns (2021), *Revealed Sciences: The Natural Sciences in Islam in Seventeenth-Century Morocco*, United Kingdom: Cambridge University Press, p. 21.
[16] Iskandar Iskandar et al. (2023), "Waqf Substantial Contribution toward the Public Healthcare Sector in the Ottoman Empire," *Journal of Critical Realism in Socio-Economics*, Vol. 1, No. 3, pp. 275-294.
[17] Ekmeleddin Ihsanoglu (2007), "Lesson from the Ottoman Empire," *SciDev*, retrieved 27 February 2023, https://www.scidev.net/global/opinions/lessons-from-the-ottoman-empire/.
[18] Helen N. Boyle (2004), *Quranic Schools: Agents of Preservation and Change*, United Kingdom: Routledge, p 2.

derives his authority from his own master through a chain of scholars leading to the Prophet (PBUH). This system is presently used in teaching religious education in most Muslim nations.[19]

Furthermore, on the side of building technology, the Ottomans introduced the most exemplary minarets and tomes.[20] This happened with the final conquest of the most famous monumental building owned by the Byzantine people that is Hagia Sophia, which was conquered by the Ottoman Sultan Muhammad II who was historically known as the conqueror. Having conquered this building, the Ottomans converted it to the mosque, which till date, is known as the Mosque of Hagia Sophia. The Ottomans had added four Muslim minarets to Hagia Sophia and built many fine Mosques and Places of their own.[21] The great new Muslim city of Istanbul became the centre of a vast Empire and a flourishing civilization. Therefore, the city became the gateway between East and West, the place where Asia and Europe clashed and integrated.[22]

One of the most astonishing civilizations introduced by the Ottomans to the Muslim nations, but not knowing where it originated is the provision of conveniences in Mosques, markets, centres, and on roadsides. The use of water was displayed in various architectural buildings all over the Ottoman Empire. Perhaps, the ottomans were keen to implement the directive given by Almighty Allah in the Glorious Qur'an, where he says, "O you who believe! When you intend to offer *Al-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows…" [23] Given this verse, it is evidently clear that during the expansion of the Islamic cities, the Turkmen tribes began conquering lands in western Turkey and the Balkan peninsula, latrine technology, wastewater, and sewage networks were all taken into consideration and noticed all over the empire. In cases of newly established cities conquered by the Muslims, many new buildings were constructed to fulfil the needs of the Islamic societies. Religious buildings such as Mosques, *Madrasah* as well as secular ones for domestic use were all provided with toilets and sanitary installations can be found everywhere in the Empire.[24] This practice later continued up to the present time in most Muslim countries.

Contemporary Malaysia

Nowadays, in Malaysia, cultural diversity is one of the symbols which made the Malaysian country known around the globe. This is the reason why the country caught the world's eye for its beauty and attracts lots of tourists. It is recorded that tribal history in Malaysia dates back to approximately 40,000 years. However, Hindu and Buddhist Kingdoms started to spread around the time of the 3rd century B.C. In other words, Muslims came into the peninsula with Indian and Arab traders. This indicates that Islam came to the region through trading activities. Muslims are the majority since Islam was declared as the official religion with 60% of the population. In an attempt to trace the impacts of Ottoman Civilization in contemporary Malaysia, it is stated that Malaysia right from the early period, had a lasting connection with the Ottoman Empire. Therefore, history records that the Malay Archipelago and the Ottoman had a long connection which can be seen in Aceh in the 19th century.[25] Nevertheless, in the 1880s, the Sultan of Johor was the first leader in the region who made his way to Istanbul. This established the first connection between the two countries. Johor as one state in contemporary Malaysia was not earlier colonized by the British like the Ottoman state. Because of that nature, the Sultan of Johor Abu Bakar looked forward to Istanbul to establish legal forms that could imitate the Ottoman experience of resistance. Abu Bakar the Sultan of Johor known as a traveller was zealous about meeting local Muslims.[26] This was noticed when he asked the ambassador of Cairo to organize the meeting with the

[19] Boyle (2004), *Quranic Schools*, p. 2.
[20] Suzan Esirgen and Önder Aydın (2022), "Moldings on Facades until the End of the Classic Period in Ottoman Architecture," *Gazi University Journal of Science Part B: Art Humanities Design and Planning*, Vol. 10, No. 2, pp. 219-234.
[21] Zafarbek Erkinovich Matniyazov and Solikha Zayniddinovna Eshnazarova (2021), "Hagia Sophia as a Synthesis of the Types of Byzantine Temple Architecture and an Example of the Byzantine Building Culture of the IV-VI Centuries," *Asian Journal of Multidimensional Research*, Vol. 10, No. 8, pp. 294-297.
[22] Bernard Lewis (1963), *Istanbul and the Civilization of the Ottoman Empire*, Norman: University of Oklahoma Press, pp. 177-180.
[23] Qur'an, *Surah al-Ma'idah* 5: 6.
[24] Georgios P. Antoniou et al. (2016), "Evolution of Toilets Worldwide through the Millennia," *Sustainability*, Vol. 8, pp. 779.
[25] Alaeddin Tekin (2021), "Restoration of Riau Sultanate-Ottoman Relations (1857-1904): Explanatory Factors," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, Vol. 26, No. 2, pp. 177-196.
[26] Abdul Basir Mohamad (2012), "The Influence of Turkey on the State of Johore: A Study on *Majallat al-Ahkam al-Adliyyah*," *Journal of Applied Sciences Research*, Vol. 8, No. 3, pp.1757-1764.

thinkers and Mufti of Cairo, Muhammad Abduh. It was on this occasion that the Sultan of Johor was able to meet with famous activist Jamaluddin Afghani and the pious Ottoman Sultan Abdulhamid II.[27]

An Evaluation of the Impact of Ottoman Civilization on Contemporary Malaysia

Having collected the data in line with the desired objectives of the research, the discussion under this heading, which is the main thrust of the paper, will be in sequential order. That is to say, the impact of the Ottoman Civilization in contemporary Malaysia will be categorised as follows:

Ottoman Civilization and its Impact on Religious Activities in Contemporary Malaysia

It is reported that special prayers to the Sultan become part and parcel of the Ottoman civilization that influenced the Muslim world and yet, it is practiced nowadays, particularly during the *Jumu'ah* prayer when the *Imam* comes to an end of his *Khutbah* (Religious Sermon), then a special prayer would be specifically made for the well-being of the Sultan and his family. Chronicle records that Friday *Khutbah* with the title: "A *Khutbah* in the Name of Sultan Mahmud II" was being presented as can be seen below:

> …God support and help /your servant and successor, the Greatest Sultan and the Glorious Khāqān, the Lord of the Kings of the Arabs and the Non-Arabs; the Servant of the Two Noble Holy Places, verily he is the Sultan/son of the Sultan, Sultan Maḥmūd Khān, son of Sultan ʿAbd al- Ḥamīd Khān, son of Sultan Aḥmad Khān, may God preserve his caliphate and perpetuate his sultanate until the end of time, and the end of existence.
>
> Amen.[28]
>
> Oh (God), the One whom we call upon for help, help him mightily and grant him unobstructed conquests. God help those who help the faith and forsake those who forsake the faith. God help the armies of the Muslims and the troops of the Unitarians (Muslims) and decree security and well-being for us and for pilgrims, military campaigns, travellers and those dwelling on land and sea in the community of Muhammad. May there be upon all of them Your mercy, O Most Merciful of the Merciful. Praise be to God the Lord of the Worlds. "Surely God commands justice, the doing of good and generosity to kith and kin, and he forbids all shameful deeds, detestable acts and rebellion. He instructs you so that you may be mindful" (16:90). the Year 1223 (1808).[29]

The above Khutbah was not quoted in its full text, rather it was quoted here to balance the subject matter of discussion. That is why only the last portion of the Khutbah was quoted here because it is where the present discussion focuses. The subject matter is to call the attention of readers and researchers that the Sultan, of course during the Ottoman Empire, received special consideration for a prayer recited for him during the *Jumu'ah* prayer. Gary Leiser argues that the inclusion of the present rulers' name and titles were not required by law, but it became the custom during the Ottoman period. Therefore, doing such is not a blameworthy act in the law. Leiser added that one important thing to record worthy here, is the mention of Sultan Mahmud II in both parts of the *Khutbah*.[30] That was in the first and the second parts of the *Khutbah*. This tradition is equally practiced in contemporary Malaysia. Unarguably, it can be vindicated that the Ottoman Civilization influenced that of Malaysian in this regard.

The Impact of Ottoman Civilization on Science and Technology in Malaysia

Before going any further, it is important to know what **Science** and **Technology** mean. According to Oxford Reference, "**Science** encompasses the systematic study of the structure and behaviour of the physical and natural world through observation and experiment; and **Technology** is the application of scientific knowledge for practical purposes."[31] Therefore, Science and technology in the context of Malaysia in this research mean evaluating the impact of the Ottoman Empire on physical structures that

[27] Yakoob Ahmed (2019), "The Forgotten History Connecting Turkey and Malaysia," *TRT World*, retrieved 26 February 2023, https://www.trtworld.com/magazine/the-forgotten-history-connecting-modern-turkey-and-malaysia-29722.
[28] Gary Leiser (2016), "A *Khuṭba* in the Name of Sultan Maḥmūd II: An Arabic Sermon to an Uncomprehending Congregation," *Journal of Oriental and African Studies*, Vol. 25, pp. 72-81.
[29] Leiser (2016), "A *Khuṭba* in the Name of Sultan Maḥmūd II," pp. 72-81.
[30] Leiser (2016), "A *Khuṭba* in the Name of Sultan Maḥmūd II," p. 80.
[31] Oxford Reference (n.d.), "Science and Technology," retrieved 10 March 2023, https://www.oxfordreference.com/page/scienceandtech/science-and-technology.

include buildings and construction management, for example, Mosques, Conveniences, Shops, Malls, and Supermarkets. Also, it includes an educational system, which contains methods and curriculum, as well as religious practices. Contextually, locating the extent of application in the previously mentioned areas is the main target of the discussion. By doing so, the Ottoman impact in contemporary Malaysia will be easily located and analysed, respectively.

The Impact of Ottoman Civilization on the Construction of Mosques in Malaysia

To begin with, architectural construction of Mosques in contemporary Malaysia, as earlier stated that the Ottoman Empire had influenced many Muslim countries and Malaysia is inclusive. To support this assertion, everywhere in Malaysia, most of the built mosques represent the symbols of Islamic civilization[32] that was fused from the Ottoman other civilizations such as Moorish, Seljuk, and Roman among others, particularly the constructions of Dome and Minarets. Ronan O'Connell, on his tour to Malaysian mosques, declared that both Putrajaya and Kuala Lumpur are home of the most astonishing mosques, built and designed on a mix of architectural styles from the Middle East, North Africa, and Spain.[33] All these areas then came under the control of the Ottoman. This signifies the extent of the influence of the Ottoman Empire in Muslim countries. To specifically locate the impact of the Ottoman Civilization in contemporary Malaysia, Connell further highlighted that one of the things that fascinated him in Kuala Lumpur was his visit to the Kuala Lumpur Mosque, that is *Masjid Wilayah*, which was estimated that the Mosque it can accommodate up to 17,000 worshippers; and it was modelled and architecture on Istanbul's famed Blue Mosque, designed in the 17th century Ottoman style. It is stated that the Kuala Lumpur Mosque is bigger than Istanbul's Mosque in terms of accommodating worshippers. This hilltop mosque is decorated by 22 domes and two majestic minarets and is surrounded by a landscape garden and a semi-circular water feature.[34]

Furthermore, it is stated that Kuala Lumpur's *Masjid Wilayah*, Islamic Arts Museum, and part of the International Islamic University represent Kuala Lumpur's rise and hub of contemporary Muslim cosmopolis. This is because of the major influence of the Ottoman on *Masjid Wilayah* with its giant main pendentive dome. This indicates that Malaysia known for its cosmopolitan nature became part of a global Ummah or Islamic nation.[35] Similarly, 19th-century Muslim countries' connectivity still mirrors lots of contemporary lives that emanated from the past, but very little knowledge is known even though, it is practiced.[36] Despite the impact of the Ottoman Civilization in the heart city of Malaysia, Ahmed argued that Johor as the Southern state of Malaysia represents more Ottoman symbols than any ex-provinces of the Ottoman territories.[37] To further trace the impact of the Ottoman Empire in contemporary Malaysia, it is stated that Sultan Abu Bakar Mosque in Johor began its construction in 1895 and amalgamated many 19th-century Ottoman architectural designs. The influence went further to the extent that Sultan Abdulhamid II of the Ottoman sent *Mihrab* as a gift to the Sultan of Johor, made from iron and painted gold to locate the direction of the *Ka'ba.*[38]

Given the above, the impact of the Ottoman civilization on the construction of a mosque in contemporary Malaysia cannot be overemphasised. One might say that this is the reason why today many mosques in the city and outskirts are decorated. The discussion further shows that the presence of Islam in the Malay Archipelago also contributed to the emergence of Malaysia as a cosmopolitan country.[39] This dates back to the early century of Islam. For example, history recorded that in 674 AD a bit of advice was given to the Umayyad Caliph Muawiya, founder of the Muslim Navy, that he should not invade the Archipelago.[40] It seems from the beginning of the Islamic period there was an ongoing

[32] Ahmad Sanusi Hassan and Mohd Syafik Ahmad Nawawi (2014), "Malay Architectural Heritage on Timber Construction Technique of the Traditional Kampung Laut old Mosque, Malaysia," *Asian Social Science*, Vol. 10, No. 8, p. 230.
[33] Ronon O'Connell (2019), "A Tour of Malaysia's Multifaceted Mosques," *The National*, retrieved 11 March 2023, https://www.thenationalnews.com/lifestyle/travel/a-tour-of-malaysia-s-multifaceted-mosques-1.810929.
[34] O'Connell (2019), "A Tour of Malaysia's Multifaceted Mosques."
[35] Mogulesque (2020), "Kuala Lumpur Masjid Wilayah: A Turkish Mosque in Malaysia," *Medium*, retrieved 11 March 2023, https://medium.com/@mogulesque/kuala-lumpurs-masjid-wilayah-a-turkish-mosque-in-malaysia-f4abbe6af568.
[36] Ahmed (2019), "The Forgotten History Connecting Turkey and Malaysia."
[37] Ahmed (2019), "The Forgotten History Connecting Turkey and Malaysia."
[38] Ahmed (2019), "The Forgotten History Connecting Turkey and Malaysia."
[39] Tomáš Petrů (2018), "A Curious Trajectory of Interrace Relations: The Transformation of Cosmopolitan Malay Port Polities into the Multi-ethnic Divisions of Modern Malaysia," *Asian Ethnicity*, Vol. 19, No. 1, pp. 59-80.
[40] Malise Ruthven and Azim Nanji (2004), *Historical atlas of Islam*, USA: Harvard University Press.

record of a Muslim presence in China and Southeast Asia (including Malaysia) of traders, using the ancient overland Silk Road or traveling by sea; and of colonies of refugees from the Middle East.[41]

The Impact of Ottoman Civilization on the Construction of Conveniences in Malaysia

As earlier stated, the Ottomans, as part of the civilizations introduced to many Muslim countries, excelled in the construction of toilets and installations of sanitary items no matter small or big a place is. Moreover, in the 15th century, it is chronicled that the Ottoman Empire built toilets, public kitchens, and *Madrasah* with their toilets inside, particularly in the Madrassa of Mehmed Afendi, Istanbul, and Bayzit II *Madrasah* in Edirne. It is declared that the provision of such buildings represents the extent of social compassion provided by early Ottoman leaders for their subjects.[42] In an empirical analysis, it comes to be observed that for example, in contemporary Malaysia, it is hard to travel for two to three kilometres without getting conveniences whether in a shop, mall, or any centre of activity. One may reason that in Malaysia today, any building including schools (Madrasah) whether owned by a Muslim or Christian, *Musallah* (Surau), toilets must be provided.

The Impact of Ottoman Civilization on Islamic Education in Contemporary Malaysia

It is a known fact that Malaysia nowadays, is a cosmopolitan Muslim country. It achieved that by accommodating internationals of different backgrounds and it benefited from their various skills and intellects. It is no surprise that Malaysia excelled in education and became among the leading countries in the world today, in providing quality education. Therefore, this might not be possible unless by the provision of many factors. Among these, there is the impact of Ottoman civilization which the country in the early period, particularly around the 15th, 16th, and 17th centuries, established a cordial relationship with the Ottomans. It is earlier stated that one of the most continuing systems of education introduced by the Ottomans is the master-apprentice relationship, in which a student remains within the circle of his teacher and studies religious knowledge. This system is presently practiced in Malaysia, particularly in the *Pondok*. Additionally, in most of the Malaysian Mosques today, a special lecture on different Islamic books is delivered between the prayers of *Magrib* and *Isha'i*.[43] This, perhaps, might be the inherited system from the famous Muslim scholars in the country. Chronicle records that following the successful integration of Muslim society, the Ottoman Empire paid more attention on the education system and establishment of *Madrasah* (Schools),[44] which expanded quickly and rapidly, spreading literacy as far as the Malay Archipelago, including Malaysia.[45] All these gigantic achievements are in connection with the presence of Islam because when the Malay embraced Islam in the early period, it did not once dismiss Islam from their lives. The civilization achieved by the Malay society must be asserted that without Islam it would not have been possible to be recognised.[46]

Conclusion

The above discussion played an important role in analysing and evaluating the impact of the Ottoman civilization in what is known today as contemporary Malaysia. The discussion also achieved its desired objectives, in which it is now understood that the impact of the Ottoman civilization in contemporary Malaysia is not only on diplomatic relations, rather it encompasses many other aspects that include religion, education, science and technology. It is further understood that Malaysia on being a cosmopolitan country, achieved multicultural diversity that made it became one of the most rapidly developed Muslim countries on the globe. The discussion further highlighted that the architectural building of Mosques every day in Malaysia is taking another shape. This is the reason why almost every Mosque that one visits in Malaysia today, he/she would realise the beauty and the lasting impact of the Ottoman civilization in the country. For the protection and sanctity of human beings, Malaysia was influenced by the idea of the Ottoman civilization providing convenience everywhere human beings are

[41] Allan Bruce (1996), "Notes on Early Mosques of the Malaysian Peninsula," *Journal of the Malaysian Branch of the Royal Asiatic Society*, Vol. 69, No. 2, pp. 71-81.
[42] Rabah Saoud (2004), *Muslim Architecture under Ottoman Patronage (1326-1924)*, United Kingdom: FSTC Limited, pp. 19-26.
[43] Mohamad Zain Musa (2011), "History of Education among the Cambodian Muslims," *Jebat: Malaysian Journal of History, Politics, & Strategic Studies*, Vol. 38, No. 1, pp. 81-104.
[44] Feyyat Gökçe and Nilüfer Oğuz (2010), "Minority and Foreign Schools on the Ottoman Education System," *e-Uluslararası Eğitim Araştırmaları Dergisi*, Vol. 1, No. 1, pp. 41-57.
[45] Turkish News Press (2020), "Education and Islam in the Ottoman Empire," retrieved 13 March 2023, https://www.turkishnewspress.com.au/education-and-islam-in-the-ottoman-empire/.
[46] Izziah Suryani Mat Resad @ Arshad, Ermy Azziaty Rozali and Azmil Fahimi Kamruzzaman (2012), "The Importance of Learning Islamic History and Civilization of Malaysia in the Building of Human Capital and Identity of the Muslim Society in Malaysia," *Procedia: Social and Behavioural Sciences*, Vol. 59, pp. 550-556.

present. Furthermore, it is noted in this discussion that the Sultan was one of the most important personalities during the Ottoman period, and that was the reason every week *Imams* must recite a special prayer for the betterment of the Sultan and his family. This practice has a lasting impact in contemporary Malaysia. Therefore, it might not be surprising at all, that Malaysia nowadays, progresses religiously and scientifically. It may be regarded as one of the leading countries with unique hospitality and excellent glory of education in the world, today. Finally, the Ottoman civilization and its impact in contemporary Malaysia cannot be underestimated.

References

Ahmed, Yaakob (2019), "The Forgotten History Connecting Turkey and Malaysia," *TRT World*, retrieved 26 February 2023, https://www.trtworld.com/magazine/the-forgotten-history-connecting-modern-turkey-and-malaysia-29722.

Al-Hilali, Muhsin Khan and Taqi-Uddin (2021), *Translation of the Meanings of the Noble Qur'an in English Language*, Madina: King Fahd Complex for the Printing of the Qur'an.

Antoniou, Georgios P., De Feo, Giovanni, Fardin, Franz, Tamburrino, Aldo, Khan, Saifullah, Tie, Fang, Reklaityte, Ieva, Kanetaki, Eleni, Zheng, Xiao Yun, Mays, Larry W. and Angelakis, Andreas N. (2016), "Evolution of Toilets Worldwide through the Millennia," *Sustainability*, Vol. 8, 779.

Bako, Ahmed (2020), *Islamic Political Institutions*, Abuja: National Open University.

Bora, Tanil (1999), "Istanbul of the Conqueror," in Caglar Keyder (ed.), *Istanbul: Between the Global and the Local*, Lanham: Rowman & Littlefield Publishers, 47-58.

Boyle, Helen N. (2004), *Quranic Schools: Agents of Preservation and Change*, United Kingdom: Routledge.

Brower, Benjamin C. (2009), *A Desert Named Peace: The Violence of France's Empire in the Algerian Sahara, 1844-1902*, New York: Columbia University Press.

Bruce, A. (1996), Notes on Early Mosques of the Malaysian Peninsula. *Journal of the Malaysian Branch of the Royal Asiatic Society*, 71–81. Retrieved from http://www.jstor.org/stable/41493308.

Esirgen, Suzan and Aydın, Önder (2022), "Moldings on Facades until the End of the Classic Period in Ottoman Architecture," *Gazi University Journal of Science Part B: Art Humanities Design and Planning*, Vol. 10, No. 2, 219-234.

Fanani, Ahmad Fuad (2011), "Ottoman Empire: Its Rise, Decline and Collapse," *SALAM: Jurnal Ilmu-Ilmu Sosial*, Vol. 14, No. 1, 93-109.

Finkel, Caroline (2007), *Osman's Dream: The History of the Ottoman Empire*, New York: Hachette.

Gökçe, Feyyat and Oğuz, Nilüfer (2010), "Minority and Foreign Schools on the Ottoman Education System," *e-Uluslararası Eğitim Araştırmaları Dergisi*, Vol. 1, No. 1, 41-57.

Hassan, Ahmad Sanusi and Nawawi, Mohd Syafik Ahmad (2014), "Malay Architectural Heritage on Timber Construction Technique of the Traditional Kampung Laut Old Mosque, Malaysia," *Asian Social Science*, Vol. 10, No. 8, 230-240.

Ihsanoglu, Ekmeleddin (2007), "Lesson from the Ottoman Empire," *SciDev*, retrieved 27 February 2023, https://www.scidev.net/global/opinions/lessons-from-the-ottoman-empire/.

Iskandar, Iskandar, Irsyamuddin, Dadang, Dwiyan, Esa and Ihsan, Hidayatul (2023), "Waqf Substantial Contribution toward the Public Healthcare Sector in the Ottoman Empire," *Journal of Critical Realism in Socio-Economics*, Vol. 1, No. 3, 275-294.

Kamali, Masoud (2012), "Multiple Modernities and Mass Communications in Muslim Countries," *Global Media and Communication*, Vol. 8, No. 3, 243-268.

Khalid, Adeeb (2006), "Backwardness and the Quest for Civilization: Early Soviet Central Asia in Comparative Perspective," *Slavic Review*, Vol. 65, No. 2, 231-251.

Leiser, Gary (2016), "A *Khuṭba* in the Name of Sultan Maḥmūd II: An Arabic Sermon to an Uncomprehending Congregation," *Journal of Oriental and African Studies*, Vol. 25, 72-81.

Lewis, Bernard (1962), "Ottoman observers of Ottoman Decline," *Islamic Studies*, Vol. 1, No. 1, 71-87.

Lewis, Bernard (1963), *Istanbul and the Civilization of the Ottoman Empire*, Norman: University of Oklahoma Press.

Makdisi, Ussama (2002), "Ottoman Orientalism," *The American Historical Review*, Vol. 107, No. 3, 768-796.

Mat Resad @ Arshad, Izziah Suryani, Rozali, Ermy Azziaty and Kamruzzaman, Azmil Fahimi (2012), "The Importance of Learning Islamic History and Civilization of Malaysia in the Building of Human Capital and Identity of the Muslim Society in Malaysia," *Procedia: Social and Behavioural Sciences*, Vol. 59, 550-556.

Matniyazov, Zafarbek Erkinovich and Eshnazarova, Solikha Zayniddinovna (2021), "Hagia Sophia as a Synthesis of the Types of Byzantine Temple Architecture and an Example of the Byzantine Building Culture of the IV-VI Centuries," *Asian Journal of Multidimensional Research*, Vol. 10, No. 8, 294-297.

Mogulesque (2020), "Kuala Lumpur Masjid Wilayah: A Turkish Mosque in Malaysia," *Medium*, retrieved 11 March 2023, https://medium.com/@mogulesque/kuala-lumpurs-masjid-wilayah-a-turkish-mosque-in-malaysia-f4abbe6af568.

Mohamad, Abdul Basir (2012), "The Influence of Turkey on the State of Johor: A Study on *Majallat al-Ahkam al-Adliyyah*," *Journal of Applied Sciences Research, 8* (3), 1757-1764.

Musa, Mohamad Zain (2011), "History of Education among the Cambodian Muslims," *Jebat: Malaysian Journal of History, Politics, & Strategic Studies*, Vol. 38, No. 1, 81-104.

Myhre, Aage (2013), "The Ottoman Empire," *VilNews*, retrieved 23 February 2023, http://vilnews.com/2013-06-tukey-where-europe-meets-asia.

O'Connell, Ronon (2019), "A Tour of Malaysia's Multifaceted Mosques," *The National*, retrieved 11 March 2023, https://www.thenationalnews.com/lifestyle/travel/a-tour-of-malaysia-s-multifaceted-mosques-1.810929.

Oxford Reference (n.d.), "Science and Technology," retrieved 10 March 2023, https://www.oxfordreference.com/page/scienceandtech/science-and-technology.

Ruthven, Malise and Nanji, Azim (2004), *Historical Atlas of Islam*, USA: Harvard University Press.

Saoud, Rabah (2004), *Muslim Architecture under Ottoman Patronage (1326-1924)*, United Kingdom: FSTC Limited.

Stearns, Justin K. (2021), *Revealed Sciences: The Natural Sciences in Islam in Seventeenth-Century Morocco*, United Kingdom: Cambridge University Press.

Tekin, Alaeddin (2021), "Restoration of Riau Sultanate-Ottoman Relations (1857-1904): Explanatory Factors," *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, Vol. 26, No. 2, 177-196.

Tomáš, Petrů (2018), "A Curious Trajectory of Interrace Relations: The Transformation of Cosmopolitan Malay Port Polities into the Multi-ethnic Divisions of Modern Malaysia," *Asian Ethnicity*, Vol. 19, No. 1, 59-80.

Turkish News Press (2020), "Education and Islam in the Ottoman Empire," retrieved 13 March 2023, https://www.turkishnewspress.com.au/education-and-islam-in-the-ottoman-empire/.

Wedley, Carma (2002), "Ottoman had a Big Impact of Western Civilization," *Deseret News*, retrieved 27 February 2023, https://www.deseret.com/2002/8/15/19671791/ottomans-had-a-big-impact-on-western-civilization, on 26/02/2023.

Yapp, Malcolm Edward and Shaw, Stanford J. (2018), "Ottoman Empire: Historical Empire, Eurasia, and Africa," *Encyclopaedia Britannica*.