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An Analysis of Muslim History from Ancient to Ertugrul Ghazi: A Way Forward



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Abstract: *This study analyses features of Islamic historical facts and inspiring storytelling, highlights important aspects of ancient Islamic history, and is best understood as a religious tale with some room for creative interpretation. It will look at the historical circumstances surrounding the founding of Islam, including the caliphates that were chosen at the time because, as many accounts imply, they served as the cornerstone of the Muslim community. The article makes an effort to understand the inspiring Islamic history in this light, with a focus on elucidating those components that do not naturally correspond with the recorded tale. The research also makes an effort to accomplish these goals while placing a special emphasis on the Ottoman Empire and the history of Ertugrul.*

Key Words: Islamic History, Ertugrul Ghazi, Ottoman Empire, Muslim Community, Mecca

Defining Muslim

Simply said, a person who submits to yearning for Allah, regardless of race, nationality, or cultural background, is considered a "Muslim" in this world, whether they are male or female. A Muslim must consciously surrender to Allah, obey Him totally, and conduct their lives in line with His instructions. A number of people are mistaken in believing that Islam is only practised by Arabs, however, this couldn't be further from the reality (Latief, 2013). Furthermore, if you look at the Muslim World, which stretches from Bosnia to Nigeria, Malaysia to Morocco, and China to India, you can easily see that Muslims are a diverse group of races, ethnic groups, and nations. This is in addition to the fact that Muslims have converted to the faith all over the world, primarily in Europe and America.

It is interesting that more than 80% of Muslims in the world are not Arabs is also fascinating. In comparison to the entire Arab world, Indonesia has more Muslims. In spite of the fact that Muslims make up just 10% of the population in India, there are 100 million Muslims overall. The Muslims in the entire Arab region do not even come close to this enormous range. Consequently, even if it is true that the majority of Arabs are Muslims, the vast majority of Muslims are not Arabs. Not to be left out, the number of Muslims living in the US is rising, and more Americans are becoming Muslim in the interim (Thomas, 2009). The number of converts increases in proportion to how much misinformation about Islam is spread through the US media. However, everyone who essentially submits to Allah and worships Him by themselves is a Muslim (Saleh, 2001).

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Muslims' History in the World

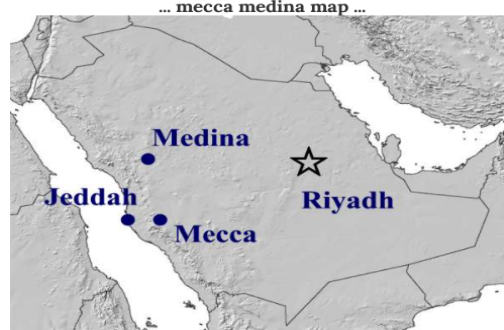
Apart from some areas of south Arabia, where pre-Arabic languages had been spoken, there were no people living in the Arabian Cape, its northern extension, or the Syrian Desert at the beginning of the 7th century. Arabic began to emerge as the language of the pastoral peoples to some degree in the Arabian peninsula and as a prolonged way north. Additionally, there are already a few little Persian villages in Yemen and on the Arabian Gulf coast in Japan. (Tkaczow & Zych, [1993](#)).

Though Mecca is known as very historical, the commercial communities of which it became the Centre in the early seventh century became relatively current. It generally does not seem that there is any town to talk of on top of that Quraysh occupied the Al-Haram, and the city development of Mecca has to be regarded as a phenomenon of the second half of the sixth and early seventh centuries. (Volpi, [2004](#))

In pre-Islamic Arabia, there's been no regulation enforcement enterprise to protect women and men and property, and safety became furnished no longer through the kingdom but through the relatives and the principle of retaliation; if an individual became robbed or murdered, then his family were obliged to be seeking revenge or reimbursement. In this manner a measure of protection for existence and belongings became obtained with no formal shape of presidency however it intended that the responsibilities of kinship were very vital since no individual may want to live to share with the tale without being a part of, or protected by, effective relations. This gadget was carried out not most reliable towards the Bedouin however additionally to your settled populations of these cities as Mecca and Yathrib (Medina) properly. One final result of this approach of retaining order was that Arab society changed into a society geared to conflict; amongst complete contributors associated with the tribe (instead of slaves yet others of low popularity) there were, in fact, no "civilians". (Madelung, [1997](#)).

Figure 1.

Mecca Medina Map.



<http://geographicalblogspot.com>.

Prophet Muhammad (PBUH) as a Messenger and the first leader of Islam

Muhammad PBUH became the last prophet (rasul: messenger), with the education of Toaheed that anything God recommended him to narrate, with no human distributor or worshiper. Though he became inspired by the tribal of Arab custom and Christianity, he fought closer to those and changed their styles within the framework of Islam and personal revelation.

After the rise of Islam: Islam gave the features and the consequent form (figure) of a manner of Islamic life, which can first-rate remain assumed if we respect faith, something else it could do, by means of pleasurable recognizable common requirements. Hazrat Muhammad introduced an Islamic environment suited for the contemporary ethnic culture if that society changed to create something extra of itself. To this end, he tailored thoughts to modern-day in the "Middle East". He provided a determination for the Arabs as the selected people and gave them the undertaking to convert or conquer the sector. He enabled them to gain the transition concurrently from polytheism to monotheism (multi-God worshipping to Single one) then after tribal life or local community to international. (Graham, [1999](#))

The spreading of Islam and the form that is after of lifestyles can best be grasped once we consider faith, the different things it would likely probably do, as satisfying familiar requirements that are social. Muhammad developed a monotheism that is contemporary for the contemporary needs of tribal society if that tradition changed to make one thing greater from it. To this end, he tailored his thoughts to the time that is currently the Middle East. He offered reasonable for seeing the Arabs

because the selected people, and enjoying a venture to change or overcome the arena. He enabled them to concurrently profit vary from polytheism to monotheism and from tribalism to nationhood to internationalism. (Gülalp, 2001). A leader is a person to be and he then should talk with Quraan and Hadith for directions before generally making any replacements. Moreover, Islam detailed the traits to produce to be an innovator, as well as others ought to be amply with information and prowess that is really using

this may lead efficaciously. Listed here are the commands through the holy verses of the Holy Quran:

“O you who believe! Obey Allah, and obey the Messenger and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and the Messenger, if you have believed in Allah and the Last Day. That is best, and most suitable for final determination.” (An-Nisaa 4:59).

Figure 2.



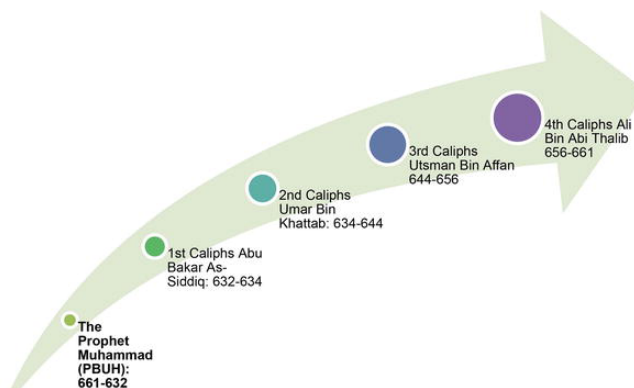
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Rashidun Period

“The Rashidun period consists of the first four caliphs (Abu Bakr, Umar, Uthman, and Ali), who were elected by elders of the Muslim community. This period witnessed the rapid expansion of the Caliphate beyond Arabia, across Southwest Asia

and into North Africa. The defeat of the Second Persian Empire (ca. 650) marks the rise of the Caliphate as the new superpower of Southwest Asia. The Persians gradually embraced Islam, such that Persia became part of the Islamic world”.

Figure 3.



Topography in Muslim World (author's figure)

"Muhammad set out to replace both the tribe and the state with a religious community and a moral

and legal order. And he did indeed find a unique type of community, face-to-face and worldwide,

relating individual to a group through a unique combination of rites and ethics which, in retrospect, could have been deliberately designed to forge inter-personal bonds on a global scale. Islam provided a specific path, quite different to that taken by Egypt, the Greek poleis and the feudal monarchies of Europe, from tribalism to a wider and more structured society. The space occupied in other cultures by relatively impersonal state officials was here occupied by the Sharia and charismatic individuals. What all these societies had in common were dynasties".

"Although the Quran is mostly concerned with religion and ethics and has little to say about law and even less about government, it expresses a mood from which inferences can be taken. In particular, certain ideas cluster around its concept of community (Uma). The founding concept was *Islam*, meaning submission to God and 'entry into a covenant of peace. This was to be the fundamental relationship between God and humans. This very concept of *Islam* catches the synthesis between religion and government, sacred and secular. Those who swear fealty to thee Muhammad swear fealty by that very act unto God. The hand of God is over their hands" (Q. 48:10)

Umayyad Dynasty

The "Umayyad dynasty," which moved the Caliphate's capital from Medina to Damascus, completed the expansionary phases of the Caliphate. Under the Umayyads, the Caliphate expanded both to the west (throughout North Africa) and to the east (through southern Central Asia and Pakistan). Hefty Arab agreement across North Africa causes many of the area's natives to convert to Islam, acquire the Arabic language, and engage in intermarried relationships. With the exception of Egypt, where Christianity (the Coptic Church) persisted as a minority religion, North Africa (which was definitively inhabited under the Roman Empire) saw a religious famine. (Ahmad, [2017](#))

Abbasid Dynasty

Following a Caliphate conflict, the Abbasid dynasty, which ruled from Baghdad, replaced the Umayyads. The Caliphate was formally governed by the Abbasids from 750 to 1250. This time period is also known as the Islamic Golden Age because it was a period when the arts and sciences

in Muslim countries thrived brilliantly. The name of the dynasty, Abbas ibn Abd al-Muttalib (566–653 CE), came from the youngest uncle of Hazrat Muhammad PBUH, through whom the dynasty descended. They took control of the Muslim empire in 750 CE (132 AH), replacing the Umayyads, and ruled as caliphs for a significant portion of their time from Baghdad to modern-day Iraq. The Abbasid caliphate first established its administrative centre in Kufa, but in 762 the caliph Al-Mansur constructed the metropolis of Baghdad to the north of the Sasanian capital city of Ctesiphon. A rising reliance on Persian officials to manage the conquered territories with the aid of Arab Muslims as well as an increasing number of non-Arab Muslims joining the ummah was seen in the yearning for the money that was coming so close to Persia (Omar, [1967](#)).

Ottoman Empire

Ertugrul Ghazi, the founder of the Ottoman Caliphate, was revered in the Ottoman Empire. Ertugrul Ghazi became the head of the Qai tribe. He was born in 1188 AD and passed away in 1280 AD. The Ahl al-Ahl took precedence after Suleiman Shah's death. He next travelled to Aleppo. Ertugrul Ghazi became a friend of Sultan Salahuddin Ayubi's grandson Aziz in 1232 and later married Halima Sultan, a niece of the Sultan, with whom he had three sons. Usman, Gohar, and Shehryar were his three sons. With the swords of these Turks for 600 years, from 1291 to 1924 AD, he later created the Khilafah and the Muslim ummah.

Ertugrul faced several hardships during his life, including arduous journeys across what is now known as Syria, Iraq, and Iran. Additionally, he fought brutal battles against the Mongols, Crusaders, and the Byzantine Empire. But he was a shining example of love, compassion, and unwavering adherence to tradition and honour.

"Ertugrul is considered to have been the founder of the Ottoman dynasty in Anatolia. Supposedly, he brought some 400 followers into the service of the Seljuks of Rum as auxiliaries against both the Byzantines and the Mongols as the latter began pressing through Iraq into eastern Anatolia. In return for this service according to legend, the Seljuk sultan gave Ertugrul lands in the marches of western Anatolia, two small districts, Sogit and Domaniq, in northern Phrygia on the borders of the Byzantine province of

Bithynia. Thus as master of the Ruling Class members, as the secular leader of all subjects and religious leader of all Muslims, and as a secular and religious leader of the Turks in particular, the Ottoman sultans were able to lead the empire in all its aspects and bring it together as no other individual or group of leaders was able to do. Ertugrul died in 1280 and his leadership of the Kayi tribe passed to his son Osman" (Shaw & Shaw, 1976).

The Ottoman Empire turned into analyzed by means of all people because of the "remarkable empire which has once stimulated nations" and made a civilization that is exquisite. One of the causes for this is that the Ottoman Empire had conquered their civilization and continued for six hundred years. Empires which became shaped by the soldiers of Muslims in Turks after the revolution of the frontline of Byzantium increased her nation and constructed a consistent military and administration. (Bacik, 2006). The army of the Ottoman Empire changed into very well-known for its sturdy and excellent to extend further countries in the 15th and 16th centuries.

Furthermore, the Ottoman Empire developed into a multiethnic empire with 75 big ethnic companies coexisting under its rules as the ideal state. It actually developed into a multireligious monarchy with different groups of Jews, Muslims, and Christians living there. Despite the fact that the Ottoman Empire was established by Turks, the system of government was altered to incorporate religious authority in addition to the sultan's secular laws. The Ottoman administrative structure incorporated the concept of millet (religious groups), which also acknowledged the multi-religious mix of the populace as secular. The internal affairs of every religious group are free to be conducted in whatever they choose. Up to the emergence of the nation-state in the 19th century, the Ottoman government's instrument of control was extremely effective at preserving peace inside its borders (Dood, 1983).

Muslim world after September 11

Impact of September more approximately, to detain caused by 11 through the Muslim telephone calls which are worldwide placing aside the reaction within the West and immersing yourself in Muslim sensibilities. The spot that is

starting that is first-rate by making use of knowledge for this resentment that is the opposition that is deeply the western that container Laden articulates and this kind of a whole lot of Muslims share. (Brumberg, 2002).

In particular, Islamists start to see that the USA is becoming a strong force that aggressively seeks to take Muslims' resources, exploit their work, and undermine their religion and the view that is wide that Washington and Hollywood have actually really accompanied forces to discover hegemony all over the world ("the new world order"). In the words of Ayatollah Khomeini, perhaps the most influential modern interpreter of Islam, The danger that America poses is so great that if you commit the smallest oversight, you will be destroyed . (Khomeini & Algar, 2002).

"Most Muslim governments were on best behaviour after September 11, decrying the loss of American lives. But here, too, there were cracks. Iranian officialdom, for example, found it very hard to be sympathetic to Americans and insisted on bringing the Arab-Israeli conflict into the discussion". (Rabasa et al, 2004)

Some of the analysts analyze the linked terrorism to the "blind support of the Zionist regime" by the United States; others have in fact accused Israel of organizing the attacks to divert the world's view from its specific war with Palestine. According to America, the allegations are perfect: here is not at all supernumerary for conquest. If the US authorities want to deteriorate their planned enemy, Islam, they must proceed in two stages. First, "hold the war on terror globally" are using an appropriate method, starting with Afghanistan, but wherever militant Islam is in danger, in places with an international majority and a Muslim majority. (Including Saudi Arabia), "in Muslim minority countries (including the Philippines) and even in the United States". (pipes, 2002)

Muslim Population by Region till 2009

The bulk of the sector's Muslim population more than six-in-ten 62% is positioned in Asia, a place that, for the purposes of this record, consists of not most effective East Asian international places which encompass China however additionally nations as a ways west as Turkey as an entire breakdown of nations via area

Table 1

Mapping: The Global Muslim Population till 2009

	Estimated 2009 Muslim Population	Percentage of the Population that is Muslim	Percentage of World Muslim Population
Asia-pacific	972,537,000	24.1%	61.9%
Middle East-North Africa	315,322,000	91.2	20.1
Sub-Saharan Africa	240,632,000	30.1	15.3
Europe	38,112,000	5.2	2.4
Americas	4,596,000	0.5	0.3
World Total	1,571,198,000	22.9	100.0

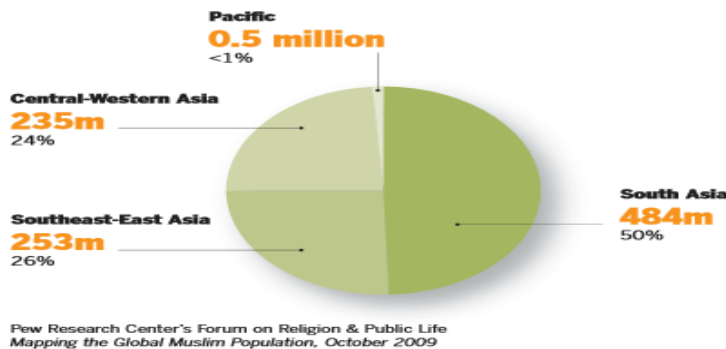
The Population of Muslims in Asia Pacific

There are six Asian international locations with the largest Muslim population with Indonesia, which consisted of (203 million) in 2009, after that Pakistan having (174 million), In India, (161 million), In Bangladesh, (145 million), Iran and Turkey same with the number of (74) million). The six worldwide localities multitude around

85% of the Muslim population in Asia and other than half (53%) of the Muslim population is in the world. Approximately 50% of the Muslim population in Asia lives in the South Asian Region (50%), and the rest remain distributed similarly between Southeast Asia (26%) and Central and West Asia (24%). Though, there are very few Muslims in the Pacific. (Miller, 2009)

Figure 4

Muslims in Asia-Pacific by Subregion



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Conclusion

In History Islam started to rise in the 6th century, after the birth of Hazrat Muhammad PBUH. Madina was organized as a good Muslim community and the first democratic society under the leadership of Hazrat Muhammad PBUH. He has taught the people of Arabs for preaching Islam. After the death of Prophet Hazrat Muhammad PBUH, Hazrat Abu Bakar governed

with the order of the Prophet. The Khilafat system started with Hazrat Abubakar and ended with the rule of Hazrat Ali. Then it was transformed into Umayyad destiny and afterwards Abbasids. Muslims have conquered the vast region of the world with the rest of time. After 9/11 the West labelled Islam as a militant Islam.

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