

EXISTENCE AND DEVELOPMENT OF ISLAM IN THE OTTOMAN EMPIRE REGION: THE PROCESS OF ESTABLISHMENT, GROWTH, AND EVOLUTION

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Abstract

This research aims to analyze the existence and development of Islam in the Ottoman Empire's territory, with a focus on its inception, growth, and evolution. The aspects under scrutiny encompass the political system, governance, state structure, intellectual progress, religious studies, and culture. This study employs a historical approach to depict how Islam played a pivotal role in shaping and transforming the Ottoman Empire, from its inception to its zenith. In its early stages, Islam acted as a unifying force for diverse ethnic groups and tribes within the region. The political and governance systems, rooted in Islamic principles, contributed to the empire's stability and continuity. As the empire evolved, it emerged as a center of intellect and religion. Intellectual progress is reflected in the establishment of madrasas and other educational institutions that advanced knowledge and Islamic thought, fostering an environment conducive to the growth of religious studies, culture, and the arts. Nonetheless, the empire's development was marked by dynamics that influenced its state structure and political framework. The Ottoman Empire faced challenges from internal and external factors, impacting its political and economic stability. These challenges prompted changes in governance and administrative systems. In conclusion, Islam played a significant role in shaping and guiding the trajectory of the Ottoman Empire. The Islamic-based political and governance systems, coupled with intellectual development, religious studies, and cultural advancements, made substantial contributions to sustaining the empire's existence and growth. However, changes in internal and external dynamics also shaped the evolution of the state and its governance. This study provides profound insights into Islam's role in the history of this region and its repercussions on social, political, and cultural transformations.

Keywords: *Existence, Development, Ottoman Empire.*

1. INTRODUCTION

The first golden age of civilization for Islam was the time of the Umayyad and Abbasid dynasties which then collapsed in Baghdad in 1258 AD which was attacked by the Mongols. The emergence of three great empires became an embryo for Islam to rise again from Islamic civilization which was destroyed by Hulagu Khan, the leader of the Mongol army. Some Islamic cultural relics and civilizations were destroyed by the Mongols, until Timur Lenk destroyed other Islamic centers of power. The emergence of three great kingdoms namely the Ottoman Empire, the Safavid Dynasty and the Mughal Dynasty which is called the golden age of the second volume for Muslims.

During the Ottoman period, throughout the 16th and 17th centuries was the peak of its heyday, namely during its rule under the rule of Sulayman Al-Qanuni, Even Ottoman Turkey was classified as one of the strongest countries in the world, a multinational and multilingual empire that controlled most of Southeast Europe, West Asia/Caucasus, North Africa, and the Horn of Africa. However, in the 18th century Ottoman Turkey experienced decline and modernization until the 19th century experienced defeat and dissolution.

By the time Constantinople was made its capital and its control over the vast territories around the Mediterranean basin, Ottoman Turkey was the center of interaction between the East and West for more than six centuries. The sultanate was dissolved after World War I, precisely on November 1, 1922. This dissolution led to the emergence of a new political regime in Turkey, as well as the creation of a new Balkans and Middle East. The Ottoman dynasty was a considerable caliphate in Islam and had a significant influence in the development of Islamic territories in Asia, Africa, and Europe. The Turks had a very important role in the development of Islamic civilization.

This phenomenon then needs to be an effort to rediscover the factors supporting the progress of Islamic civilization. By making efforts to restore the history of Islamic development in an effort to rediscover the spirit of the progress of Islamic civilization, it is also necessary to see a glimpse of Islamic history, starting from the beginning of the Islamic journey to the present. Thus, the author tries to find available historical data on Islamic history, especially in the discussion of the Ottoman Empire as well as analyzing aspects that influenced the dynamics and history of the development of Islam in the Ottoman Empire.

2. IMPLEMENTATION METHOD

The method to be used in this research activity is the historical research method. The historical research method aims to find a systematic and objective evaluation and synthesis of evidence to present facts and draw conclusions about past events. Historical research is research classified as "historical method", which is a research method specifically used in historical research through certain stages. The application of the historical method requires stages of work consisting of heuristics, criticism, interpretation, and historiography.

3. RESULTS AND DISCUSSION

3.1 Founding of the Ottoman Empire

The Ottoman Empire emerged in the medieval period in Islamic history. The period of progress of this kingdom also began with a peace movement into new territories that had not been conquered by their predecessors. That success is the benchmark for determining the progress of their movement.

The founder of Turkey was the Turks of the Qayigh Oghus tribe, one of the Turkic tribes who lived west of the Gobi desert or Mongol region and the northern area of China led by Solomon. Later they moved to Turkistan, Persia, and Iraq. They converted to Islam in the 9th or 10th century while settling in Central Asia.

Sulayman invited his tribesmen to avoid the Mongols who invaded the Islamic world under the rule of the Khawarimi Dynasty in 1219-1220 A.D. They went westward, then settled there and moved to Sham. On the way to Sham, they got an accident, they were washed away in the Euphrates sand which suddenly high tide due to a great flood in 1228.

Finally they were divided into 2 groups, the first of which wanted to return to their home country; and the second continued his journey to Asia Minor. This second group numbered 400 heads of families led by Ertoghul his son Solomon. They devoted themselves to Sultan Alauddin II of the Seljuq Dynasty of Rum whose seat of government was Kuniya, Anatolia Asia Minor. At that time, Sultan Alauddin II was facing the danger of war from the Romans who had power in Eastern Rome (Byzantium), with the help of the Turks led by Ertoghul, Sultan Alauddin II was able to achieve victory.

For this good service, Sultan Alauddin II gifted a piece of land that borders Byzantium on the western border of Anatolia. Since then Ertoghul has continued to cultivate new territories and expand its territory by seizing Byzantine territory.

Ertoghul died in 1289 AD and was succeeded by his son, Uthman where he also served Sultan Alauddin II. Victories in every battle and battle were achieved by Uthman, until the Byzantine fortresses adjacent to Broessa could be conquered, this is what made him sympathy and privilege from Sultan Alauddin II with the appointment of Uthman as Governor with Belar Bey, and also his name was always mentioned in prayers during Friday sermons.

In 1300 AD, the Seljuk Turks were attacked by Mongol forces and also killed Sultan Alauddin II, so that the Seljuk Turk kingdom split into smaller kingdoms. Until Uthman decided to declare himself the ruling king of his territory, then this was the beginning of the Ottoman Empire.

His leadership was further recognized by defeating Byzantine forces near Nicaea in 1302 AD, after which more Turks in Anatolia supported him and called him Sultan of the Ghazi. Then Sultan Uthman besieged the city of Bursa and succeeded in making it the capital of the kingdom during the time of his son, Orkhan in 1326 AD.

Sultan Uthman died in 1326 A.D. and was succeeded by Orkhan, his son who ruled from 1326 to 1360 A.D. He formed a formidable army later known as Jennisary. The basis of this unit came from young prisoners of war. This military policy was further developed by Orkhan's successor, Murad I, by forming a number of corps or branches of the Jennisary. The massive reforms in the military organization by Orkhan and Murad I were not only a reshuffle of the leader's personnel, but also in his membership. All military forces are educated and trained in military dormitories with the provision of the spirit of Islamic struggle.

It was during the Orkhan period that efforts to expand the territory were more aggressive than during the time of Uthman. By relying on Jennisary, Orkhan was able to conquer Azmir (Smyrna) in 1327 AD, Thawasyanly (1330 AD), Uskandar (1338 AD), Ankara (1354 AD) and Gallipoli (1356 AD). These areas constituted the part of the European continent first occupied by the Ottoman empire.

Sultan Orkhan died and was soon succeeded by his son Murad I (1359-1389). During his reign he instigated to conquer Sugora and Angora in Asia Minor. Subsequently raided the Balkan countries and conquered Adrianople, the second city after Constantinople. With the fall of Adrianople, the Ottoman Turks besieged the Byzantine empire from all directions.

After Murad I was killed in battle against Christian forces, further expansion was continued by his son Bayazid I. In 1391 A.D. Bayazid I's forces captured the fortresses of Philladelphia and Gramania or Kirman (Iran). Thus the Ottoman empire gradually became a great empire.

The Ottoman Empire revived during the reign of Murad II, then continued its rule by Muhammad II. The greatness of the Ottoman Empire was achieved during the reign of Sultan Muhammad II entitled *al-Fath*, this title was obtained because he managed to conquer Constantinople in 1453 AD, with the fall of Constantinople which later changed its name to Istanbul is a historical witness to the greatness of the Ottoman Empire (*Ottoman Empire*). Thus the attempt to conquer the Eastern Roman empire that began since the time of Umar Bin Khattab was achieved. Constantinople was made the capital of the kingdom and its name was changed to Istanbul (Islamic Throne). The fall of Constantinople made it easier for the Ottoman army to conquer other territories such as Serbia, Albania and Hungary.

After Muhammad Al-Fatih died, he was succeeded by Bayazid II. He was more concerned with Sufism than war. His weakness in the field of government that tended to make peace with the enemy resulted in him not being obeyed by his people, including his sons. Due to frequent long disputes between him and his sons, he finally resigned and was replaced by his son, Salim I in 1512 AD.

The title of Caliph held by Al-Mutawakkil, one of the descendants of Bani Abbas who survived the Mongols in 1235 A.D. and at that time was under the protection of creatures was taken over by the Sultan. Thus, during the time of Sultan Salim, the Ottoman Sultans held two titles, namely the title of Sultan and the title of Caliph. So that the name of Sultan Salim began to be mentioned in the

sermons-khubah. In addition, he also in his reign for 8 years became the ruler and protector of 2 holy cities, namely Mecca and Medina.

The territory of the Ottoman empire in the reign of Sultan Sulayman *al-Qanuni* covered three continents, namely the African continent including Egypt, Libya, Tunis and Algeria, the Asian continent, covering Asia Minor, Armenia, Iraq, Syria, Hejaz and Yemen. and the European continent including Bulgaria, Greece, Yugoslavia, Albania, Hungary and Romania.

But in the end, due to weak government after the time of Solomon I, as well as external factors such as the superiority of opponents in the fields of *science* and technology, who were able to create modern equipment caused the Ottoman Turks to decline and suffered several defeats against Europeans. Political and military power that had been formidable began to be challenged during the time of Sultan Murad IV (1623-1640) with the emergence of Western powers. Its military defeats in Europe and India, according to Abdullahi Ahmed an-Na'im were consequences that this dynasty had to accept due to religious and cultural decline, deviation from tradition and corruption.

As is known, the Ottoman Empire was headed by a Sultan who had temporal or world power and spiritual or spiritual power. As a worldly ruler he bore the title of Sultan and as the spiritual head of the Muslims he bore the title of Caliph. In exercising both powers above, the Sultan was assisted by two high-ranking officials for government affairs and *Shaykh al-Islam* for religious affairs. Both did not have much say in matters of government and only carried out the orders of the Sultan. When the Sultan is unable or travels he is replaced by sadrazam in running the government. Shaykh al-Islam who took care of the religious field was assisted by *qadhi askar al-rumali* who oversaw the qadhis of the Ottoman region of Europe, while *qadhi askar anduly* oversaw the qadhis of Ottoman territories in Asia and Egypt.

In carrying out their duties, the qadis refer to the Hanafi school. This is because the school used by the Sultan is the Hanafi school. The forms of justice of this time ; **First**, the Ordinary / Lower Court (al-Juziyat), which is in charge of settling criminal and civil cases. **Second**, the Court of Appeal (Dewan al-Isti'naf), which is in charge of researching and reviewing cases. **Third**, the High Court (Dewan al-Tamayz au al-Naqd wa al-Ibram), which is tasked with dismissing qadis found to have committed mistakes in establishing the law. **Fourth**, the Supreme Court (Dewan *al-Isti'naf* al-Ulya), which was directly under the supervision of the Sultan.

Tanzimat is a renewal movement as a continuation of the progress made by Sultan Sulaiman (1520-1566 AD) who is famous by the name of al-Qanuni. But the actual reform was more memorable and influential during the time of Sultan Mahmud II (1808-1839 AD). He focused his attention on various internal changes including in government and legal organizations.

Sultan Mahmud II is also known as the Sultan who first firmly established a distinction between religious affairs and world affairs. Religious affairs are governed by Islamic shari'a (tasyr' al-dini) and world affairs are governed by non-shari'a laws (tasyri' madani).

Shari'a law is under the rule of Shaykh al-Islam, while non-shari'a law is left to the law-drafting council to govern it, this non-shari'a law was adopted from Europe, France and other foreign countries. Among them is al-Nizham al-Qadha al-Madani (Civil Justice Law). With the application of al-Nizham al-Qadha al-madani (Civil Court Law) in the judiciary came the al-Nizhamiyah Court consisting of Qadha al-Madani (Civil Court) and Qadha-Shar'i (Religious Court).

In addition, at this time the condition of society consisted of three layers, namely: **First**, Traditional, which maintains and builds thought based on fiqh and based on existing madhhab. Because fiqh is considered established and perfect, they think this school should be developed and socialized. **Second**, Modernism, which offers that fiqh needs to be selected and developed according to the socio-cultural conditions of society. **Third**, Reformasi, raises the idea that existing fiqh is unable to respond to various developments that arise as access to the development of the times and human needs that are multi-dimensionality. A new fiqh is therefore needed, which interprets nash contextually.

3.2 Growth and Development of Ottoman Turkey

Having a good government system, strong potential and obedient people submitting to the kingdom that made the development of the Ottoman Empire run very quickly. In the leadership of a Sultan has his own style in leading his people, this becomes a periodization of the form of development of Ottoman Turkey in carrying out its glory.

The greatness of the Ottoman Empire was achieved during the reign of Sultan Muhammad Al-Fatih, then the Golden Age of Ottoman Turkey was achieved during the reign of Sulaeman I. He was nicknamed Al-Qanuni, because he succeeded in making lots that governed society. In his time its territory covered the plains of Europe to Austria, Egypt and North Africa to Algeria and Asia to Persia, and included the Indian Ocean, Arabian Sea, Red Sea, Mediterranean Sea, and Black Sea.

For more details, the author will mention the periods of the sultanate during the Ottoman Empire. In his book Syafiq A. Mughani divides into 5 (Five) periods, namely period I in 1299-1402 A.D., period II in 1402-1566 A.D., period III 1566-1699 A.D., period IV in 1699-1839 A.D. and period V in 1839-1922 A.D.

a. First Period

1. Uthman I (699-726 AH/1299-1326 AD)

When Ertoghrul died, Uthman took his place. The first thing he did was to expand his tribe's territory. Of course with the approval of Alauddin, the emir of Karaman. In 699 A.H., the Mongols attacked the emirate of Karaman. Alauddin fled to Byzantium, but died that same year. After his appointment, his son Ghiyatsuddin succeeded his late father. However, Ghiyatsuddin died at the hands of the Mongols. Thus, the opportunity for Uthman to become the sole ruler of his territories was wide open. Thus, he established the Ottoman State which is addressed to his name. For this reason, he made a capital for his country, namely the city of Yenisehir which means "new city". He also made the flag of his country which until now is used by the Turkish state. Uthman died in 717 H / 1326 AD and was buried in the city of Bursa. Furthermore, the city was made into the tomb of the Ottoman Royal family. He expanded his tribal domain, inviting the Roman emirs of Byzantium in Asia Minor to convert to Islam, if they refused they had to pay tribute or be fought.

2. Orkhan (726-761 AH/1326-1359 AD)

Although Orkhan was the second son, Uthman willed that the throne be passed to him when the father was gone. The reason is, Orkhan's character is aspiring and brave. While Alauddin the eldest son of Uthman was not given the throne because he tended to beruzlah (solitude in worship) and live wara'. That was the reason Uthman did not bequeath his throne to the eldest son. Alauddin did not mind the father's will. However, Orkhan still respected his brother and left the internal affairs to him. In running his government, Orkhan concentrated more on the expansion of his territory and foreign affairs. In addition, Orkhan moved the capital of the country to the city of Bursa. He established a military system (*inkasharia*) formed from abandoned children and children of Byzantine Roman descent who lost their parents during the war, prospered the country by building schools, mosques, and *tekkes* (Sufi places of worship), established regulations to maintain domestic stability, Conquest of the Izmir and Iznik regions.

3. Murad I (761-791 AH/ 1359-1389 AD)

What Murad I did was the conquest of the city of Erdine and the transfer of the capital to Erdine in order to make it a point of movement for jihad in Europe. Conquest of the cities of Philoppholis in Southern Bulgaria, Klokotnitsa and Vaardar, Conquest of the city of Sofia after a three-year siege, Conquest of the Macedonian city of Thesaloniki.

4. Bayazid I (791-804 H/ 1389-1402 AD)

Bayazid I was handed over the throne at the age of 30. He was famous as a Sultan who always fought jihad and had a fiery Islamic spirit, to the point that he was nicknamed Yildirim "*thunderbolt*", because of his sudden comings and goings for the enemy.

b. Second Period

1. Muhammad I (816-824 AH/ 1403-1421 AD)
2. Murad II (824-855 AH/ 1421-1451 AD)

Sultan Murad II ascended the throne in 842 AH, when he was no more than 18 years old. His political policy was based on the control of the Anatolian emirates which gained independence from the Ottoman states in the midst of the invasion of Timur Lenk. Thus, he was able to unite the Muslims in great numbers to conquer Europe.

3. Muhammad II Al-Fatih (855-886 AH/1451-1481 AD)

In addition to the conquest of Constantinople, other things he did include: The conquest of the country of Morea in southern Greece in 863 A.H. The conquest of the land of Wallachia. The conquest of Bosnia. Conquest of the kingdom of Trabzon (the last crusader kingdom in Anatolia). Attempted conquest of Italy.

4. Bayazid II (886-918 AH/ 1481-1512 AD)

Sultan Bayazid II was famously inclined towards peace. He only entered the war scene in a defensive position.

5. Salim I (918-926 AH/1512-1520 AD)

What he did included: United the Islamic regions into one unit against the crusader alliance in Europe, Attack on the Safavid dynasty.

6. Sulaeman I Al-Qanuni (926-974 AH / 1520-1566 AD)

During the era of the caliph Solomon, the Ottoman state achieved its widest expansion, to the point that it became the strongest state in the world at that time. He is known as Sulayman Al-Qanuni (law). The reason is, he applies various domestic regulations in all branches of government. Establish various domestic regulations in all branches of government. Conquest of Belgrade, conquest of Hungary.

c. Third Period

1. Salim II (1566-1699 AD)

Salim II was the son of Roxelana who was a Russian national. He inherited the throne after Roxelana's secret agents succeeded in killing the sons of other solomon caliphs. Caliph Salim II did not have a strong personality like his predecessor caliphs and sultans. It's just that thanks to the presence of prime minister Muhammad Ash-Shiqilli, the position of the country can be maintained. Things that happened during his caliphate included: Repelling rebellions in Yemen , Freeing Tunisia from Spain and making it Ottoman territory, Conquest of Cyprus.

2. Murad III (982-1003 AH/1573-1596 AD)

The internal affairs carried out by the caliph Murad III were to prohibit liquor which was very prevalent during the era of his father caliph Salim II.

3. Muhammad III (1003-1012 AH/1596-1603 AD))

4. Ahmad I (1012-1026 AH/1603-1617 AD)

Ahmad I ascended the throne when he had not yet reached the age of fourteen. He did not kill his brother Musthafa, but only imprisoned him. In the detention house were his concubines and servants.

5. Mushtafa I (1026-1027 AH/ 1617-1618 AD)

Mustafa I was released from the detention house along with his concubines and servants without knowing the intricacies of government. As a result, the reign of the caliph Mustafa I lasted no more than three months. Then he stepped down and was replaced by Uthman his nephew (son of Ahmad I).

6. Uthman II (1027-1031 H/ 1618-1622 AD)
Uthman II became caliph when he was no more than thirteen years old. He also killed his brother Muhammad, as has become a tradition.
7. Murad IV (1032-1039 H/ 1623-1640 AD)
Murad IV was the son of Ahmad I. He became Caliph when he was not yet fourteen years old.
8. Ibrahim I (1049-1058 AH/ 1640-1648 AD)
The conquest that occurred during the caliphate of Ibrahim I was the conquest of the island of Crete which was then affiliated with Vanesia.
9. Muhammad IV (1058-1099 H/ 1648-1687 AD)
Conquests that took place, Conquest of the fortress of Nohzel, Conquest of Moravia (region between Czech and Slovak), Conquest of the province of SinZia (Poland).
10. Sulaeman III (1099-1102 H/ 1687-1691 AD)
11. Ahmad II (1102-1106 AH/ 1691- 1695 AD)
Ahmad II's reign lasted no more than four years, he died in 1106 AH.
12. Mushtafa II (1106-1115 AH/ 1695-1703 AD)
Caliph Mustafa II was brave and proactive. He led the Ottoman army to eliminate Poland. He managed to defeat them with the help of the Cossack Kavelari troops in 1107 AH.

d. Fourth Period

1. Ahmad III (1115-1143 H/ 1703-1730 A.D.)
2. Mahmud I (1143-1168 H/ 1730-1754 A.D.)
3. Uthman III (1168-1171 AH/1754-1757 A.D.)
4. Mustafa III (1171-1187 H/ 1757-1774 AD)
5. Abdul Hamid I (1187-1023 H/ 1774-1788 A.D.)
6. Salim III (1203-1222 H/ 1789-1807 A.D.)
Caliph Salim II was the late caliph Mustafa III. He only became caliph when the political situation and conditions were hot. Russia was able to colonize the provinces of Wallachia, Boghdania, and Bessarabia. His success could not be separated from the help of Austria which had colonized Serbia and had occupied Belgrade. What was achieved, Wallachia and Bogdania (Moldavia) were returned to the Ottoman State, Initiated the idea of Al-Junud An-Nizhamiyyah (regular army), Got rid of the Jenissary (elite army) which had become a source of chaos and defeat, Separating the fleet and cannon units from the Jenissary army.
7. Mustafa IV (1222-1223 H/ 1807-1808 A.D.)
8. Mahmud II (1223-1255 1808-1839 A.D.).

e. Fifth Period

1. Abdul Majid I (1255-1277 H/ 1839-1861 A.D.)
2. Abdul Aziz (1277-1293 H/ 1861-1876 A.D.)
3. Murad V (1293 H/ 1876 A.D.)
Caliph Murad V ascended the throne after his brother Abdul Aziz. However, the era only lasted no more than three months. He was impeached because his intellect became insane.
4. Abdul Hamid II (1293-1328 H/ 1876-1909 A.D.)
Caliph Abdul Hamid II was the son of the late caliph Abdul Majid who died in 1277 H/ 1861 A.D. He ascended the throne when the Ottoman state was weak both from within and outside the country.
5. Muhammad V (1328-1337 H/ 1909-1918 A.D.)
6. Muhammad VI (1328-1337 H/1918-1922 A.D.)

Muhammad VI served as caliph in the midst of World War I, between the successive defeats that befell the Ottoman state, so that the allies were able to occupy Istanbul which fell for the first time since the defeat of sultan Muhammad Al-Fatih. Italy also occupied one part of southern Anatolia. Greece occupied western Anatolia plus Thrace. Thus, the Ottoman state surrendered.

7. Abdul Majid II (1340-1342 H / 1922-1924 AD).

So the Ottoman Empire began to weaken after the death of Sulaeman Al Qanuni. Leaders are weak and generally not authoritative. In addition, the dignitaries of the kingdom lived in luxury so that there were frequent irregularities in the finances of the State. Nevertheless, European attacks continued, especially the conquest of Vienna in Australia. This attempt at conquest was also unsuccessful.

Those were the sultans who once led the Ottoman Empire from its inception until its collapse.

3.3 Ottoman Turkish advance

There were several factors that led to the success of the Ottoman Turks in the expansion of Islamic territory, and among others (1) the ability of the Turks in war strategy combined with the ideal of obtaining *ghanimah*, the spoils of war; (2) the nature and character of the Turks who are always eager to advance and never stand still, as well as their simple lifestyle, so as to facilitate the purpose of attack; (3) the spirit of jihad and wanting to develop Islam; (4) the strategic location of Istanbul as the capital of the kingdom also greatly supports the success of regional expansion to Europe and Asia. Istanbul is located between two continents and two straits (Bosphoras strait and Dardanala strait), and was once the center of world culture, both Macedonian, Greek and Byzantine; (5) the chaotic conditions of the surrounding kingdoms made it easier for the Ottoman Dynasty to defeat him.

The progress and development of the expansion of the Ottoman Empire took place rapidly, this was followed by progress in the political field, especially in terms of maintaining its existence as a great state. This is closely related to the system of government implemented by the leaders of this dynasty. In addition, the prevailing traditions of the time have established a stark distinction between the *small group of rulers* and the common mass.

Such a powerful ruler even has privileges, such as (1) recognition from subordinates to be loyal to the sultan and the state, (2) acceptance and practice, and the system of thinking in acting in the religion adopted is an integral framework, (3) knowledge and practice about the complex customary system. The most important thing was that the officials in any case remained as slaves of the sultan. The main task of all citizens, both officials and ordinary people, is to serve the superiority of Islam, to carry out the law and to maintain the integrity of the empire.

According to Ajid Tahir in his book mentioned that the factors that caused the Ottoman Turks to gain progress include:

- 1) There is a system of giving gifts in the form of land to meritorious soldiers
- 2) Absence of discrimination on the part of the authorities
- 3) Capable organizational management
- 4) The Turkish side gave good treatment to the new brothers and gave them full rights of the people
- 5) Turkey has used professional and skilled personnel
- 6) The social position of the Turks has attracted the interest of the inhabitants of the Balkan countries to embrace Islam
- 7) People who embrace Christianity are only burdened with protection costs (*jizya*) which are relatively cheap compared to the Byzantine era
- 8) All inhabitants gained freedom to practice their own faith, because Turkey was not a religious fanatic, Turkish territories became refuges for Jews from attacks by Christian kingdoms in Spain and Portugal in the 16th century

3.4 Political System

At the beginning of his reign, Ottoman rule was one of the best governments to have ruled an Islamic society since Khulafaur Rashidin. They were the most ardent defenders of religion and opponents of the pagans, and it was for this reason that their power was extended through the various conquests that Allah gave them and their representatives. They control the best territory on the entire surface of the earth.

Various kingdoms submitted to them. They did not neglect their land, but guarded their territory and borders. They uphold Islamic rituals, respect religious leaders, support the maintenance of the two holy cities, Makkah and Medina, and uphold the rules and principles of justice by applying Islamic law and shari'a. Their rule was secure, able to overcome the ravages, all kings slaved and admired them, free people and slaves obeyed them.

The Turkish Sultanate was built by the nations of Turkistan. Through the influence of Islamic teachings, it was able to maintain its existence for about 900 years, which continued the previous political rule of Islam.

3.5 Government and State Form

One of the things that determined the success of Ottoman expansion was his courage, skill, toughness and military strength that was able to fight anywhere and anytime. This is because the character of the Turkish nation itself is military, disciplined and obedient to the rules.

In addition, its successful expansion is also supported by the creation of an orderly government network. In the government structure, the Sultan as the supreme ruler is assisted by Shadr al-Azham (prime minister) who oversees Pasha (governor). Under the governor was al-Awalyah (regent).

To regulate the government of State affairs, a law (qanun) was formed during the time of Sulaeman I, called Multaqa al-Abhur. This law served as the legal basis for Ottoman Turkey until the advent of reforms in the 19th century. This law has a very important historical meaning because it was the first law in the world.

3.6 Intellectual Development

Although the development of science did not receive great attention from the Ottomans, they developed architectural art in the form of beautiful mosque buildings, such as Al-Muhammadi mosque or Jami' Sultan Muhammad Al-Fatih mosque, Sulaeman grand mosque and Ayyub al-Anshary mosque, al-Anshary mosque is a mosque that was originally Aya Shopia/Hagia Shopia Church. All these mosques are decorated with beautiful calligraphy.

During Sulaeman's time many mosques, schools, hospitals, buildings, cemeteries, waterways, filla and public baths were built, especially in big cities. It is said that 235 of the buildings were built under the Hojasinan coordinator. An architect of Anatolian origin.

The intellectual progress during the Ottoman reign was not so prominent, as for the intellectual aspects achieved, namely:

- 1) There were two newspapers that appeared at that time, namely the latest daily news Feka (1831) and the journal Tasfiri efkyar (1862) and terjukani ahfal (1860).
- 2) There was a transformation of education, by establishing primary and secondary schools (1881) and colleges (1869), as well as establishing the Faculty of Medicine and the Faculty of Law. In addition, outstanding students were sent to France to continue their studies, which had never happened before

3.7 Religious Studies

In the field of religion in tradition, religion has an important role in social and political life. The authorities are so bound by Islamic law that the Ulema fatwa becomes the applicable law. The Mufti, as the highest religious affairs official, has the right to give an official fatwa on religious matters. Without the Mufti's legitimacy, royal legal decisions could not work.

During this time activities continued to grow rapidly. Al-Bektasi and Al-Maulawi are the two largest schools of tariqa. The bektasi order was so influential among the army that they were often called Jennissary bektasi soldiers. While the Maulawi order had great influence and received support from the ruler in counterbalance Jennissary bektasi. Sciences such as fikhi, tafsir, kalam and others, did not experience development. Most Ottoman rulers tended to be fanatical about one school and opposed to others.

3.8 Culture

The sincerity of the Ottoman Empire in scientific and cultural activities is only seen in the field of Turkish law and culture. The success in the field of law was to elevate Islamic law to a higher level than in previous Islamic countries. Arguably, the Ottoman dynasty was the first Islamic State to try to elevate Islamic law as an effective law for the State in all aspects of life. Such as the compilation of *Qanun Usmane's book* during the time of Muhammad Al-Fatih which contains legislative legislation and other sets of regulations and legal practices.

During Sulaeman's time, Multaqa al-Abhur's famous book in the field of law was also compiled which earned the sultan Sulaeman the title al-Qanuni. Cultural success, the use of Turkish language and culture, is a requirement for those who want to be accepted as members of a dominant social class, besides Islam. The dynasty also established primary and secondary schools (1881) and colleges (1869), also established the Faculty of Medicine and the Faculty of Law. In addition, outstanding students were sent to France to continue their studies, which had never happened before.

4. CONCLUSION

From the explanation above, we can conclude that, the establishment of the Ottoman empire began with the descendants of Qayigh Oghus tribes who moved around, they converted to Islam around the 9th or 10th century. Trying to stay away from the Mongols who at that time overthrew the Islamic Caliphate in Baghdad. They met the Seljuq leader Sultan Alauddin II and they helped the Seljuq Turks who were at war with the Byzantine forces, and the Seljuq Turks won. They under Ertoghrul were given land gifts by Sultan Alauddin II around Anatolia. Seljuq Turks were invaded by the Mongols, until Sultan Alauddin II died, when the Seljuq Turk kingdom became split, and small kingdoms. Uthman, who became the leader of Turkey in Anatolia because his father Ertoghrul died, immediately declared the Ottoman Empire with himself as Sultan. Then he did a way to be able to spread his territory.

The sultans of the Ottoman Empire on the way there were 37 people, divided into 5 periods. Where every leader has a distinctive feature in his leadership. The largest kingdom at this time was around the time of Sultan Muhammad Al-Fatih because he managed to conquer Constantinople which at that time became a superpower. Then the golden peak of the Ottoman empire was during the time of Sultan Sulaiman Al-Qanuni, where almost all areas at that time were under the control of Sultan Sulaiman, at this time he was also referred to as al-Qanuni, because he made many rules so that his famous name was Sulaiman I al-Qanuni. Factors that led to the success of the Ottoman Turks in the expansion of Islamic territory, and among others (1) the ability of the Turks in war strategy combined with the ideal of obtaining ghanimah, the spoils of war; (2) the nature and character of the Turks who are always eager to advance and never stand still, as well as their simple lifestyle, so as to facilitate the purpose of attack; (3) the spirit of jihad and wanting to develop Islam; (4) the strategic location of Istanbul as the capital of the kingdom also greatly supports the success of regional expansion to Europe and Asia. Istanbul is located between two continents and two straits (Bosphoras strait and Dardanala strait), and was once the center of world culture, both Macedonian, Greek and Byzantine; (5) the chaotic conditions of the surrounding kingdoms made it easier for the Ottoman Dynasty to defeat him.

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