

Analysis of The Progress and Setback of Islamic Civilization of The Mughal, Safawi and Ottoman Türkiye

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Abstract

The objective of this study is to ascertain the advancements and setbacks encountered by the three prominent empires of the Islamic civilization, specifically the Mughal Empire, the Safavid Empire, and the Ottoman Empire. An investigation was conducted to delineate the many advancements witnessed by the three kingdoms, as well as the circumstances that precipitated their decline. The employed research methodology is literature review. The study's findings indicate that the advancement of Islamic civilization during the Mughal Empire was significantly affected by Sulakhul politics, which revitalised Indian society during that period. One contributing element to the downfall of the Mughal empire was a military assault by the British army. The Safavid monarchy made significant advancements in various scientific disciplines, encompassing both religious and general knowledge. The downfall of the entity can be attributed to the incessant assaults carried out by the Ottoman Turks and the Afghans. The Ottoman Empire was a vast dominion that played a pivotal role in shaping Islamic civilization. One of these goals is the capture of Constantinople, as prophesied by the Prophet. The decline of the Turkish empire was attributed to a multitude of circumstances, encompassing both internal and external elements, including inept successors and Western assaults.

Abstrak

Tujuan kajian ini adalah untuk mengetahui kemajuan dan kemunduran yang dialami oleh tiga kerajaan besar pada masa peradaban Islam, yaitu Kerajaan Mughal, Kerajaan Safawi dan Kerajaan Ottoman. Analisis dilakukan untuk mendeskripsikan berbagai kemajuan yang dialami ketiga kerajaan tersebut beserta faktor-faktor yang menyebabkan kemundurannya. Metode penelitian yang digunakan adalah penelitian kepustakaan. Hasil penelitian menunjukkan bahwa kemajuan peradaban Islam pada masa Kerajaan Mughal salah satunya dipengaruhi oleh politik Sulakhul yang memberikan nafas baru bagi masyarakat India saat itu. Adapun salah satu faktor penyebab runtuhnya kerajaan Mughal adalah adanya serangan dari tentara Inggris. Kemajuan kerajaan Safawiyah cenderung dalam bidang ilmu pengetahuan, mulai dari ilmu agama hingga ilmu umum. Di antara alasan penurunannya adalah serangan tak berujung dari Turki Ottoman dan Afghanistan. Kekaisaran Ottoman adalah salah satu pendudukan terbesar yang memberikan kontribusi signifikan terhadap peradaban Islam. Salah satunya adalah penaklukan Konstantinopel. Kemunduran kerajaan Turki disebabkan oleh beberapa faktor baik internal maupun eksternal, mulai dari penerus yang tidak kompeten hingga serangan militer Barat.

Keywords: Islamic civilization, Mughal, Safavid, Ottoman.

Introduction

The heyday of Islam occurred during the Abbasid dynasty. Even so, the Umayyad dynasty also had a big contribution in building an advanced Islamic civilization. Some of the reasons for the collapse of the two great empires as contributors to civilization in Islam were caused by several factors, ranging from the dissatisfaction of a number of non-Arabs who embraced Islam, divisions among the tribes, disappointment with the ahamas to

the continuous struggle for power from the successors to the milestones of power.¹

One of the triumphs of Islamic civilization after the collapse of the Abbasids was the emergence of three major empires which emerged almost simultaneously in the Middle Ages. The three empires are the Mughal Empire in India, the Safavid Empire in Iran (Persia) and the Ottoman Empire. From 1500 to 1700, Islamic civilization experienced significant progress from the three dynasties. As for externally, the center of the Roman empire began to decline, even important cities like Constantinople were controlled and occupied by Muslims.²

The three great empires had different civilization patterns from one another. The Mughal Empire was a dynasty that tended to be more moderate regarding the school of thought adopted by the state, in contrast to the Turks and Safavids. The Turkish Empire had a tendency to adhere to the Sunni school of thought while the Safavids were people who adhered to the Shi'a school of thought. This is closely related to the historical origins of the establishment of the Safavids, which originated from a congregation that actually practiced Shi'i teachings.

The progress of the Mughal empire was more in the fields of economy and art. While the Safavids are more towards science and Türkiye in their government and military. Each of these dynasties has advantages and disadvantages that complement each other. Not much different from its predecessors, the causes of decline were influenced by two factors, namely from within the ruler and from the people or kingdoms around him.

This paper is structured to describe the progress and setbacks that occurred in the three major empires in India, Iran (Persia) and Turkey. The three empires have contributed to civilization and colored Islamic history.

¹ M Djamaluddin Miri, 'The Decline And Fall of the Mughal Empire', *El Harakah*, 11.3 (2009), 216. , 217

² Dedi Supriyadi, *History of Islamic Civilization* (Bandung: Pustaka Setia, 2008). 252

Islamic Civilization in India

Background and Progress of Islamic Civilization during the Mughal Empire in India

The development of Islam in India was initially carried out through military channels, namely during the reign of Abd Malik from the Umayyad dynasty. Then the expansion continued during the reign of the Abbasids. Under the Abbasids, small dynasties emerged, including the Ghaznawi dynasty. This dynasty was the first Islamic empire in India and had a great influence on the development of Islamic civilization there. The long series of history of Islamic civilization in India and reached its peak during the Mughal empire with Delhi as its capital. During the reign of the Mughal Empire, Islam in India reached the peak of its civilization.³

The progress of Islamic civilization in India occurred during the time of Sultan Akbar. This is due to the firmness possessed by Sultan Akbar during his reign. The first step he took was to eradicate rebellions in the country. Only after the rebellion was overcome, Sultan Akbar began to expand to various regions. One of the main factors that led to the progress of the Mughal Dynasty was the implementation of the *Sulakhul policy*, the politics of universal tolerance where all Indian people have the same position and are not distinguished by ethnicity or religion.⁴ This was considered quite a success because at that time, the previous religion adopted by the people of India was Hinduism which implemented a caste system. So that with the existence of *sulakhul* politics, the lower classes feel that they are getting their rights as human beings.

Other advances were also made by several successors after Shah Akbar, such as Shah Jehan and Aurangzeb. Some of the policies carried out by Aurangzeb include eradicating corruption and establishing a justice system called *the fatwa alamgiri*. The stability of government and politics brought other advances from

³ Achirah; Laila Rohani, *History of Islamic Civilization* (Medan: Perdana Publishing, 2018). , 81-83

⁴ Siti Zubaidah, *History of Islamic Civilization, Perdana Publishing* (Medan: Perdana Publishing, 2016), LIII. 198-199

various sectors for the Mughal Empire. Some of these advances include ⁵:

a. Economics

The main economic support of the Mughal Empire was through the trade, agriculture and mining sectors. This happened because of good communication between the authorities and the farmers. They even have a farmer association or community led by a person with the title of *Mukaddam* who bridges the communication between the farmers and the authorities. This economic progress brought benefits to the country until Sultan Jehangir allowed the establishment of an agricultural product processing factory managed by the British and the Dutch.

b. Art

After the economy stabilized, it had an impact on the emergence of poets who spoke both Persian and Indian. Among them is Muhammad Jayazi, a Sufi poet. Then came a historian named Abu Fadl. For half a century, the Mughal Empire became an Islamic empire that had an advanced civilization.

Background and Decline of the Mughal Empire in India

Not much different from several other Islamic dynasties, the declines of the Mughal dynasty consisted of internal and external factors. The internal factors behind the decline of the Mughal empire were due to the weak character of the leader. Besides that, the existence of infighting and power struggles among the royal families further weakened the Mughal dynasty. In addition, the leaders have an ambitious and tough character like their ancestor, Timur Lenk.

When the condition of the Mughal Empire weakened, there were attacks from outside such as from the Safavid empire, the Afghan state, Hindu rebellions to British colonialism. The Hindu community at that time was not happy with the existence of equality as a result of *Sulakhul's politics*, they staged a rebellion to destroy the Mughal empire.

⁵ Syamruddin Nasution, *History of Islamic Civilization...*, 319-321

The British occupation of India in the world of commerce further weakened the position of the Sultan who was in office at that time. Through trade monopoly and the formation of *The Easy India Company*, the British managed to control several areas such as Kuth, Orisa to Bengal. Until a rebellion emerged from the Muslim and Hindu communities because of the arbitrariness committed by the British, however this further aggravated India's condition until it led to the collapse of the Mughal Empire in India.⁶

Several factors contributed to the collapse of the Mughal empire, including:

- a. The existence of violent leadership and ascetic tendencies from Aurangzeb, this led to the emergence of inter-religious conflicts;
- b. Military development tends to be stagnant, so that military troops do not have the skills and make it easier for outsiders to expand, such as the British.
- c. The leader of the Mughal Empire, after experiencing its golden age, began to experience a moral decline and live a luxurious life.
- d. Subsequent successors lack the skills to lead the country.
- e. Due to the unstable state of the Ughal Empire, many areas broke away from Mughal rule, giving rise to many rebellions, both from Hindu groups and from other Islamic kingdoms.⁷

Islamic Civilization in Persia

Background and Causes of the Advancement of Islamic Civilization during the Safavid Dynasty

The background to the successful advancement of Islamic civilization during the Safavid reign was partly due to the strong military support. It is known that during the time of Abbas I, he created a new army called the Ghulam army, in addition to an army that had existed since Ismail I, namely the Qizilbash army.

⁶ Compilation Team, *History of Islamic Civilization Handbook for Islamic Religious Education (PAI)* (Bandung: LSIPK Unisba, 2017). , 133-135

⁷ Moh. Nurhakim, *Islamic History and Civilization* (Malang: UMM Press, 2004). 150-151

Apart from that the peace agreement made with Turkey also became one of the supporters of progress in Islamic civilization in Persia. Shah Abbas I was a figure of strategists and had leadership skills. So it's only natural that he can raise troops and start expanding his territory.⁸

During the rule of the Safavid Empire in Persia in the 16th and 17th centuries, only one leader was able to bring the empire to its peak. At first, Safawi was an organization engaged in the field of Sufism. It was only in Ismail's hands that the Safawis turned into a large daulah or empire that contributed to advancing Islamic Civilization. The Safavid empire was the biggest basis for developing the Shi'a community at that time, in contrast to Turkey, which had a Sunni understanding. So that the two often clash due to differences in understanding.⁹

The progress of Islamic civilization in Persia during the time of the Safavid Empire was only achieved during the leadership of Shah Abbas I who led from 1558-1622 AD. Previous leaders could not reach the peak of glory because of their lack of skills as leaders. Even so, there were still some leaders who could lead the Safavid Empire to its golden era. One of them was Ismail I, as the first ruler he had conquered several areas such as Nazandaran, Gurgan, Yazd, Baghdad, Khurasan and several other areas. But still, the military army of the Safavid Empire could not match the military might of the Ottoman Turks. Defeat after defeat received by Shah Ismail I made him frustrated and ultimately prefer to enjoy worldly life. This caused a lot of power struggles from the Turkic tribes, officials of Persian descent and Qizilbash (Army Troops).¹⁰

The Safavid empire really reached its peak of glory during the leadership of Abbas I. This could happen because of the firmness possessed by the rulers. After being appointed as the leader of the kingdom, Abbas I began to eliminate the

⁸ Syamruddin Nasution, *History of Islamic Civilization* (Pekanbaru: Riau Heritage Foundation, 2013).

⁹ Syamruddin Nasution, *History of Islamic Civilization.*, 301

¹⁰ Hasan Ibrahim Hasan, *Islamic History and Culture* (Yogyakarta: Flower City, 1989). , 337

domination of the Qizlibash army and replaced it with the Ghulam army consisting of slaves. They were Armenian, Georgian and Circassian prisoners of war. On the other hand, Shah Abbas I also entered into a peace treaty with the Ottoman Turks. Among the contents of the agreement was not to insult the caliphs Abu Bakr, Umar and Ustman in every Friday sermon.

The Safavid empire was contemporaneous with the two other major empires, namely the Ottoman Empire and the Mughal empire in India. But in his movement, it is clear that Safawi is different from the two. If the Turks and Mughals tended to expand outside their territory, the Safwi Empire paid more attention to internal Islamic civilization. It was from there that later it could be seen that the field of education was the greatest form of achievement for this Safavid.¹¹ Some progress in several fields during the reign of the Syafawi Kingdom include:

a. Economics

One of the factors of progress in the economic sector is the background of control over the Hurmuz archipelago and the port of Gumrun. Then the port was changed to Bandar Abbas. The port is one of the trade routes between West and East. Besides that, with the control of the Fortile Crescent, the Safavids had fertile agricultural areas and became one of the sectors that contributed to the economy of the Safavid Empire.¹²

b. Politics and governance

In order to strengthen the government and politics, the first step taken by Shah Abbas I was to build an army for the strong and large and modern Safavid Empire. During the previous reign, namely Shah Ismail I, an armed force was formed called the Qizilbash army. However, according to Shah Abbas, the troops were no longer conducive and could no longer be relied upon. So the armed forces began to be built from former prisoners of war named *Ghulam troops*. Its leader was Allahwardi

¹¹ Ading Kusdiana, *History and Culture of Islam in the Middle Period* (Bandung: CV Pustaka Setia, 2013).

¹² Muhammad Syarwani, 'Islamic Civilization During the Safavid Dynasty in Persia', in *History of Islamic Civilization* (Yogyakarta: Aswaja Pressindo, 2016). , 199

Khan, a member of Ghulam's army. After the formation of the armed forces, domestic stability began and succeeded in recapturing territories controlled by other kingdoms.¹³

c. Education

Progress in the field of education consists of several parts, including instructive education, aesthetics, science (philosophy and science), military education and government management. The purpose of indoctrinative education is to direct them to realize patriotism towards the state. As for the doctrine used regarding the doctrine of Shia theology which became the understanding of the Safavid Empire.

Likewise aesthetic education was given to advance the trade sector of the Safavid Empire. Throughout history, the trade sector is one of the most advanced. This can be seen from the relationships established by Safavid traders to the international level. In addition, they also provide military education to the prisoners, the goal is to form a strong army to maintain power.

The Persians are known as a nation that has a high civilization of knowledge. Throughout Islamic history, apart from Baghdad, Persia was one of the contributors to knowledge during Islamic civilization. Even compared to the Mughals and the Ottoman Turks, the Persians were far more advanced in their knowledge. Some of the scientists who lived during the Safavid empire included Baha Al-Din Al-Syaerazi, Sadr Al Din Al Syaerazi, Muhammad Baqir bin Muhammad Damad and so on. This is because the Persian people at that time had a high spirit and enthusiasm in the development of knowledge. This was motivated by the flow which was made the official school of thought by the Safavid Empire, namely Shia. There are two groups that develop within the Twelve Shia, namely the Akhbari group (holding to the results of *ijtihad* of the Shi'a *mujtahid*) and Ushui (holding to the teachings of the Qur'an and Sunnah without being bound to the *Mujtahid*).¹⁴

d. Development and arts

¹³ *Ibid.*, 198-199

¹⁴ *Ibid.*, 200-201

Progress in the field of arts and development occurred after the creation of stability in politics, the economy and government security. After everything was running smoothly, Shah Abbas I began to pay attention to the field of architecture and buildings, one of which was to make Isfahan the capital of the kingdom and make it a beautiful city. Apart from that, Shah Abbas also started to build several infrastructures and other public facilities such as mosques, schools, hospitals, bridges, parks and so on. During his reign, the largest mosque was also built, namely the Shah Isfahan Mosque. Meanwhile, in terms of architecture, it can be seen from ceramics, carpets, rugs, woven clothes and so on.¹⁵

Background and Causes of the Decline of Islamic Civilization during the Safavid Dynasty

After the departure of Abbas I, the Safavid Empire experienced a significant decline. This was because the successive kings of the Safavid Empire did not have the proper classification to rule as kings. Like Safi Mirza, who is the grandson of Abbas I tends to be a weak leader. This is due to his way of leading which is so cruel, especially towards royal officials. He was jealous of the royal officials. Due to the lack of competence from the Kingdom, many areas began to break away, including the City of Qandahar which was then controlled by the Mughals, then Baghdad was controlled by the Ottomans.¹⁶

The characteristics of the leaders who did not reflect these noble morals made the people of the Safavid Empire begin to be indifferent to the leadership of the kings of the Safavid Empire. In addition, the clashes between the two sects, namely Shi'a and Sunni, also continued to erode the control of the Safavid Empire over the people there. The Sunnis are from Afghanistan.¹⁷

After Tahmasp II proclaimed himself as a ruling king in Persia with the support provided by the Qazar tribe from Russia,

¹⁵ Syamruddin Nasution, *History of Islamic Civilization...*, 308

¹⁶ Badri Yatim, *History of Islamic Civilization Dirasah Islamiyah II* (Jakarta: Raja Grafindo Persada, 2006). , 156

¹⁷ Hamka, *History of the Islamic Ummah III* (Jakarta: Crescent Star, 1975). , 71-73

namely Nadir Khan, they were finally able to fight and expel the Afghans who felt they did not agree with the flow adopted by the Safavid Empire. The weakness of the leader became the most basic background in the collapse of the Safawi empire in Persia.¹⁸

The main factor for the occurrence of the split was the very thick difference in flow. Safawi as a kingdom with a Shi'a school of thought lives in the midst of other nations who mostly adhere to the Sunni school of thought. The feud continued to create a long series of disputes between the Safavids and the surrounding areas. The culmination of this dispute as well as the end of Safavid rule was the attack carried out by the Afghans who adhered to the Sunni school of thought to the capital city of Isfahan in 1722 AD Thus causing Shah Husein to hand over the royal crown to Mir Muhammad, as the Afghan leader.¹⁹ The decline of the Safavid empire was influenced by several reasons, including the following:

a. Moral decadence and internal conflict

One of the things that caused the decline of the Safavid empire was influenced by the attitude of the leaders who no longer had morals. One of the things that accelerated the process of the collapse of the Safavid empire was the moral decadence that penetrated its leaders, such as King Solomon who had a drug addiction. Even worse, the king was happy with the nightlife and for seven years had never handled the government.

b. Conflict with the Ottoman Empire

The external factor that influenced the decline of the Safavid empire was the conflict with the Ottoman Empire. As is well known in Islamic history, the Ottomans and the Safavids were the two great empires of the Middle Ages, as well as the Mughals. The competition between the three kingdoms is very thick. In addition, the Safavid kingdom, which had a Shi'ite school of thought, became a separate threat to the Ottoman Empire.

c. Low morale of the Safavid troops

¹⁸ *Ibid.*, 157

¹⁹ Ading Kusdiana, *History and Culture of Islam in the Middle Period...* 200

Compared to the Qizilbash army, the army formed by Abbas I, namely the *Ghulam* (Slaves) army, did not have a high fighting spirit. They do not have high mental endurance due to lack of training both physically and spiritually. So that the military forces of the Safavid empire fell, and this had a significant impact, especially for the resilience and defense of the Safavid empire.²⁰

Islamic Civilization in Türkiye

Background to the Progress of Islamic Civilization during the Ottoman Empire

The king who took office during the reign of Turkey held the title of sultan and caliph simultaneously. The title of caliph is used by the king as a ruler in the religious and spiritual fields, while the title of sultan is used for his control over worldly matters. However, in some literature it is explained that the Ottoman government system in the form of an empire began in 1299 AD, namely under the leadership of Uthman bin Erthoghrol until 1517 AD or during the reign of Bayazid bin Muhammad (Bayazid II). Meanwhile, the form of the caliphate began to be used by the Ottoman Turks from 1517 AD during the reign of Salim I bin Bayazid until 1924 AD, when the khilafah was abolished.²¹ The change of power that was not much different from the previous generation, such as the adoption of children or siblings was one of the weaknesses of the Ottoman Empire. But besides that, this kingdom had reached its peak of glory during the reign of Sultan Sulaiman Al-Qanuni.²²

The progress of civilization during the reign of the Ottoman Turks was motivated by several things, including strong leaders starting from Usman bin Etorghul to its peak in the 16th and 17th centuries, namely under the reign of Sulaiman Al-Qanuni. This

²⁰ Siti Zubaidah, *History of Islamic Civilization*,, 195

²¹ Ahmad Al-'Usairy, *Islamic History From the Age of Prophet Adam to the XX Century* (East Jakarta: Akbar Media, 2010). 360-369

²² Syafiq A. Mughni, *History of Islamic Culture in Turkey* (Ciputat: Logos Discourse of Science, 1997). 51

can be seen from the many areas controlled by the Ottoman Empire from Asia, Europe to Africa.²³

Overall, there are several factors behind the progress that occurred during the reign of the Ottoman Turks. Several factors influence this: (a) Giving gifts to soldiers who have contributed to the government. The prize is in the form of land, adequate livelihood and high position in society; (b) The good treatment given by the Turkish people to their new brothers and giving them full rights in life; (c) The position is not limited to the descendants of the sultan and there is no discrimination from the authorities; (d) Turkey has good organizational management, so that it can maintain good governance; (e) For people who adhere to other religions, they are only burdened with *jizya* at a low cost compared to the Byzantine reign; (f) All residents have freedom in carrying out their beliefs; (g) Many people from other religions such as Jews who asked for protection from the Ottoman Turks from attacks by the Christian empire in Spain; (h) Turkey utilizes trained and professional personnel in various fields, especially Administration.²⁴

Progress of Islamic Civilization of the Ottoman Empire

Some of the progress that occurred during the reign of the Ottoman Empire was divided into several fields, including the following:

a. Military strength and territorial expansion

The Ottoman Empire existed for approximately six centuries with a total of 36 leaders. During the reign of more or less for six centuries, many areas were conquered by Turkish troops, even the city that every nation dreams of was conquered during the reign of Sultan Muhammad al-Fatih, namely the city of Constantinople.²⁵

²³ Mami Nofrianti; Kori Lilie Muslim, 'Progress of Islam During the Ottoman Empire', *FUADUNA: Journal of Religious and Social Studies*, 03.01 (2019). 23

²⁴ M. Humaidi, 'Islamic Civilization..', 153

²⁵ Mudhiah, 'Military System of the Ottoman Empire', *Journal of Tarbiyah Islamiyah*, 8.1 (2018). 20-21

The success of the Ottoman Turks in controlling the territories around them could not be separated from the strong military power that was behind these power leaders. This is supported by the character of the Turkish people who have high discipline and obey the rules. The military experience of the Turkish nation cannot be underestimated, even during the Abbasid government (833-870 AD) the Turkish army was the most powerful army that assisted the caliph at that time in developing his territory.

There were several factors that made the military power of the Ottoman Empire very strong, including (1) the Turks were a people who were very skilled in warfare; (2) The character of the Turkish people who always want to develop makes it easier for them to build new civilizations and knowledge; (3) Apart from having skills in war strategy, the Turkish army is also oriented towards seizing war assets (*ghanimmah*); (4) In the early days of the founding of the Turkish Empire it was caused by the weakening of the kingdoms around it; and (5) the strategic location of the capital city of the Ottoman Empire, namely Istanbul, made this kingdom have a high level of prosperity.²⁶

The development of Turkey's territory, which was initially very narrow, has grown and expanded, this is supported by a neatly arranged military system. Even the military system underwent a reform which was not only to transfer leadership personnel, but also to overhaul the membership.²⁷ This was done during the reign of Orkhan, where he formed three main Islamic military forces consisting of regular soldiers (*Sipani*) who get a salary every month, irregular soldiers (*Hazeb*) who are paid when they get loot and *Jennisary soldiers*, namely troops formed through recruitment of children from Christians who are in the territory of Turkey and in the divided areas who are then given Islamic education and guidance in a disciplined manner.²⁸ This is done because many Christians are used to this kind of organization.²⁹

²⁶ Mudhiah, 'Militaryistic System., 22-23

²⁷ Murodi, *Islamic History and Culture*, Kaya Toha (Semarang, 2009).

²⁸ Mudhiah, 'Militaryistic System., 22-23

²⁹ Al-'Usairy. 360

Jannisary army was divided into two groups, namely *Ic Oglan* and *Acemi Oglan*. As for *Ic Oglan*, these are children who have above average skills and have the opportunity to occupy high government positions, so that in their military training they are also taught about how to get along, etiquette, religion, martial arts, Arabic and Persian languages, literature to music. They are under someone who holds the title *Hoca* and *Kapi Agha*. Meanwhile, *Acemi Oglan* are those who will later become *Jennisary's* soldiers and are only given education and pure religion.³⁰

Besides these standing armies, the Ottomans had feudal army troops which were usually sent to the central government. Kill this army with the *Thaujiah troops*. They will always be ready when needed by the sultan and sent to fight outside the area. In addition to strengthening the military in the army, the Ottoman Empire in particular under the leadership of Muhammad II also strengthened the naval military and made it an arsenal and maritime center. Meanwhile, the Air Force began to develop when Jerzafen Ahmed Celebi created a tool and used it to fly 3 km at an altitude of 62.59 m. It was this military force that conquered areas in various parts of the world, from Europe such as Smiena, Uskandar, Ankara, to Constantinople and so on.³¹

Several factors influenced the progress of the troops under the leadership of the Ottoman Empire, including:

- 1) The character inherited by the Turks, namely never giving up and being disciplined and obeying the rules is the main provision in forming a strong army.
- 2) There was a major reshuffle in the military body carried out by Orkhan when awareness about defending the country began to decline.
- 3) There is regular and good organization of military forces. This was proven by the conquest of several areas in Europe, especially parts of Eastern Europe which had not been touched by Islam.

³⁰ Mudhiah, "Milteristic System, 24.

³¹ *Ibid.*, 25-26

- 4) The reshuffle carried out by Orkhan was not limited to personnel transfers, but also to its membership. Where the children of non-Tuki descent were entered into military members and made soldiers. This gave birth to a new military army known as the Jennisary troop or also known as the Inkisyariyah. This army was the main military force for the Ottoman Empire.
- 5) Apart from Jennisary's soldiers, there were also Thaujiah soldiers sent to the central government to help there. One of the major roles of this troop is in reforming the naval forces.³²

This strong military force brought progress to the Ottoman Empire, especially in the expansion of Islamic territory. Some of the territorial expansion carried out by the Ottoman government include:

- 1) European area expansion

At the beginning of its development, the Turkish sultanate controlled an area in Asia known as Central Anatolia. Territorial expansion had begun since the reign of the first sultan, namely Usman, assisted by his son, namely Orkhan, began to expand the territory of Turkey. One of them is the European region. Bursa was subdued by Usman in 1324 AD and made it the capital of the Ottoman Turks. Meanwhile, during the reign of Orkhan, in 1331 he was able to control the Turkeman and Nicaea regions and Nicomedia in 1337 and a year after that he was able to control Scutari. Besides that, Orkhan also received a gift from John V Palaeologus in the form of an area in Gallipoli in 1353.³³

Until the reign of Murad II, the father of Sultan Muhammad Al-Fatih, the conqueror of Constantinople, countless European territories had been conquered. Some of the territories that were conquered included Adrianople (Edirne), Macednoia, Sofia, Central Bulgaria, the Balkans, West Antolia, Salonika, Serbia and others.³⁴

This is motivated by the disciplined and unyielding nature of the Turkish nation, also supported by troops from Jennisary's

³² *Ibid.*, 27-28

³³ Syafiq A. Mughni, *History of Islamic Culture*, 67-68

³⁴ *Ibid.*, 68-69

army who are strong and invincible. This spirit of jihad in the way of Allah has become a hereditary legacy from the descendants of Usman. Even during the reign of Orkhan, there was a banner with the inscription QS al-Fath verse 1 and a call to jihad against Allah. This enthusiasm to always uphold the religion of Allah was also the background to the success of the expansion of the territory carried out by the sultans of the Ottoman Turks.³⁵

2) Conquest of Constantinople

The background to the conquest of Constantinople was the enthusiasm of Muslims to prove the promise of the Prophet in his hadith which said that one day Constantinople would be controlled by Muslims. The attack on the capital of the Byzantine empire was first carried out during the time of Muawiyah bin Abi Sufyan and Sulaiman bin Abdul Malik. Both are from the Umayyad dynasty. But the conquest failed due to lack of weapons. Then, during the Ottoman dynasty, Bayazid I and Murad II attempted conquest, but both failed.³⁶ This was motivated by an attack from Timur Lenk, namely the Mongol empire against the Ottoman empire. So that Bayazid I was forced to withdraw the siege of Constantinople to face the troops from Tamerlane. Meanwhile, during the reign of Murad II, there were various domestic disturbances caused by slander spread by the Byzantine empire to destroy the Ottoman empire from within. So the sultan canceled the attack and focused more on solving problems that arose in the country³⁷

The golden peak occurred during the reign of Sultan Muhammad Al-Fatih, with firm determination, skill in analyzing strategies and always learning from the experiences of his predecessors, he was able to lead Muhammad Al-Fatih in

³⁵ Felix Siauw, "History of Islam in Turkey", *Youtube*, uploaded on 07 February 2018, https://www.youtube.com/watch?v=d_awhUCPg5c

³⁶ safitri Ertika Sari, 'Sultan Al-Fatih's Success In Conquering Constantinople And Its Influence In The Renaissance In Europe' (IAIN Syekh Nurjati Cirebon, 2011).

³⁷ Yolán Sadewa Aditya Kusuma and Lutfiah Ayundasari, 'Conquest of Constantinople in 1543: The Ottoman Turks' Efforts to Spread Religion and Form Islamic Culture in Europe', *Journal of Integration and Innovative Harmony of the Social Sciences (JIHIS)*, 1.1 (2021), 61–68.

conquering the city that had been promised by Rasulullah SAW. Apart from wanting to prove the words of the Prophet, the conquest of Constantinople was also based on the interests of international trading activities. This is because Constantinople is a gateway that connects the two major continents, namely Europe and Asia. So it is often passed by traders who want to go from Asia to Europe and vice versa. The conquest of Constantinople also opened up new opportunities in the expansion of Islamic territory, namely from Anatolia to Europe.³⁸

Muhammad Al-Fatih has gathered 250,000 military troops ready to fight against the Byzantine troops. The supporting factor why the military forces at the time of Muhammad Al-Fatih had great power was none other than the establishment of industrial factories that distributed goods needed by the troops, ranging from armor to weapons. Besides adequate equipment, Sultan Al-Fatih also established a military university which produced scholars who were experts in defense, physics, scientists and medicine.³⁹ Another tactic carried out by Muhammad Al-Fatih to succeed in the attack on Constantinople was to build a fort next to the Anadolu Hisari fort which was built by Bayazid I and named as Hisari Fort which is in southern Europe, right on the Bosphorus strait.

Apart from internal factors, there were also external factors that influenced Muhammad AL-Fatih's success in conquering Constantinople. Among them, the leader Constantine XI Palailogos experienced a setback, so that the condition of Constantinople was weak. This was due to the civil conflict between Orthodox Christians and Catholic Christians caused by the invasion of the Crusaders in 1204. The land troops were led by Iskah Pasha and Karaja Pasha, the sea troops were led by Zaganos Pasha and Suleyman Baltaoghlu. Constantinople was controlled by Muslim troops on March 29, 1453.⁴⁰ Then the

³⁸ Syafiq A. Mughni, *History of Islamic Culture in Turkey*, 70

³⁹ Ramzi Al Munyawati, *Muhammad Al Fatih Conqueror of Constantinople* (Jakarta: Pustaka Al-Kautsar, 2011). 99

⁴⁰ Fathur Rahman, 'The History of the Development of Islam in Turkey', *TASAMUH: Journal of Islamic Studies*, 10.2 (2018), 289–308. 296

sultan changed the name of Constantinople to Istanbul, built the Muhammad Mosque besides the Aya Sophia church which was converted into a mosque as well.

b. Progress of science and culture

The development of science first appeared during the reign of Sultan Orkhan. Children at that time were taught about matan in Islamic books such as *al-Jurumiyah*, *taqrib*, *alfiyah* and so on. Whereas in the fields of Islamic sciences such as *fiqh*, *aqidah*, *kalam* and so on tend to be stagnant and fanatical towards previous schools of thought.⁴¹

This continued to grow until the reign of Sultan Muhammad Al-Fatih. Start standing various educational institutions and libraries that are managed neatly. At the time of Muhammad Al-Fatih, there was translation of old treasures in Greek, Persian, Arabic, Latin in Turkish. However, the field of science did not really show progress during the reign of Usman to Mustafa IV. This is because the main focus of the rulers is to expand and control the territories. So that during the reign of the Ottoman Empire, it tended not to have prominent scientists like the previous dynasties.⁴²

Advances in science began to occur during the reign of Sultan Mahmud II, namely by including the general science curriculum in learning at madrasas. Then the sultan also founded two madrassas, namely *Mekteb-I Ma'arif* and *Mekteb-I "ulum-u Adabiye*. The madrasa teaches geography, political science, Arabic to French. Besides that, the sultan also founded schools for nursing, military, engineering and surgery. This breakthrough made by Sultan Mahmud II became a new gate for the Ottoman Turks after the stagnation of science caused by fatalistic notions in society. In the past, Turkish people tended to close themselves off and did not see progress in the surrounding areas, such as

⁴¹ Abi Suar, 'Islamic Economic Thought in the Early Period of the Ottoman Turks', *Al Dzahab Islamic Economy Journal*, 1.1 (2020), 53–71.

⁴² M. Humaidi, 'Islamic Civilization During the Ottoman Empire', in *History of Islamic Civilization* (Yogyakarta: Aswaja Pressindo, 2016), pp. 1–356. 148

Europe. Some said that the stagnation that occurred was due to the strong understanding of Sufism in the Turkish period.⁴³

Progress during the reign of the Ottoman Turks tended to move in the fields of culture and literature. Where the culture of the Turkish people was influenced by Arab, Persian and Byzantine cultures. Persian culture gave birth to teachings regarding manners and ethics for nobles. Then from Byzantium can be studied in terms of government and military. While the Arab nation tends to the principles of life, social, economic, social to scientific. The forerunner of the Turks as a nomadic nation at first, made Turkey still lacking in cultural identity. So they absorb a lot of culture from the surroundings.⁴⁴

Progress in the field of literature includes the emergence of two well-known figures, namely Katib Celebi and Elviya Celebi. Katib Celebi or Mustafa Abdullah is a writer, whose famous work is *Kasyf al-Zunun fi Asma'I al-Kutub wa al-Funun*.⁴⁵ Mustafa's deepening of knowledge began when he followed in his father's footsteps to carry out expeditions to Baghdad and Ezurum. He worked as a clerk for Sultan Murad IV. Another phenomenal work is *Seyahatname* (Journey Book) by Elviya Celebi. The work describes the conditions in every area he explored such as Europe, the Middle East, Africa and Egypt.⁴⁶

Progress in the field of architecture can be seen for example during the reign of Sulaiman Al-Qanuni, through a convert architect namely Sinan, the capital city could be transformed to be more beautiful. Among the masterpieces completed by Sinan is the Sulaimaniyah Mosque. Even though they are focused on the military and expanding territory, there are still some intellectual achievements from the Turkish government, including: (a) Two newspapers appeared, namely the daily news *Takvini Veka* and the *Tasfiri Efkyar Journal* and *Terjumani Alwal*; (b) There was educational transformation, namely by establishing

⁴³ Sulaiman Saat, 'Islamic Education in the Ottoman Empire', *HUNafa: Jurnal Studia Islamika*, 8.1 (2011), 139-52. 148

⁴⁴ M. Humaidi, 'Islamic Civilization...', 148

⁴⁵ Sulaiman Saat, 'Islamic Education ...', 149

⁴⁶ Mughni, *Cultural History*, 88-89

primary and secondary schools in 1861 and followed by the establishment of universities in 1869;⁴⁷

c. Religious

The role of Sufism in the Ottoman government was very strong. Society is classified based on the beliefs held, and the government adheres to Islamic law and the Fatwa of the clergy who are the law takers. Ulama during the reign of the Ottoman Turks had a high position as a Mufti, whose role was to provide official fatwas regarding various religious issues that arose in society. The Mufti's legal legitimacy is absolute, so without a Mufti the legal system will not run.

Madrasas before the reforms carried out by Sultan Mahmud II included the Sufism curriculum in learning at madrasas. Two well-known congregations that have become separate schools of thought there are the *al-Maulawiy congregation* which is adhered to by kings, and the *Bektasyi order*, which is a congregation followed by many of Jennisary's troops⁴⁸.

Sufism during the reign of the Ottoman Turks had its own position in society. Some of the factors behind why Sufism was widely pursued by the people at that time were due to the frustration caused by internal conflicts and attacks from the Mongol army which caused the collapse of the intellectual and economic order of Muslim society at that time. So many of them choose the path of returning to Allah and being fatalistic.⁴⁹

Meanwhile, studies in religious sciences such as fiqh, kalam, interpretation and others tend not to develop. This is because the rulers tend to choose one school of thought that they believe in and are fanatical about the school they adhere to. Even one of the sultans from the Ottoman Empire, namely Sultan Abd Al-Hamid II, ordered Shaykh Husein Al-Jistri to write a book for the sultan with the title *Al-Huslun al Hamdidiyah*. This was done because it was to criticize other streams that were not appropriate. Sultah

⁴⁷ M. Humaidi, 'Islamic Civilization...', 149

⁴⁸ Rahmida Putri, Haidar Putra Daulay, and Zaini Dahlan, 'The Legacy of Islamic Civilization in the Ottoman Era as Strengthening Modern Turkish Identity', *Local History & Heritage*, 2021, 27–33.

⁴⁹ Sulaiman Saat, 'Islamic Education ...', 146

Abd Al-Hamid II is an adherent of the Asy'ariyah school of thought. Scholars tend to write *syarah* and *Hasyiyah* on earlier works.

Background to the Decline of the Ottoman Empire

After the death of Sultan Sulaiman, the Ottoman Empire gradually experienced a decline in various aspects. For four centuries, from the fifteenth to the nineteenth century, the Ottoman Empire experienced its ups and downs. Seventeenth and eighteenth centuries, Ottoman Türkiye underwent significant changes. Where the territorial expansion of the Ottoman Empire began to stagnate, its governing institutions lost only their administrative and military capabilities. In addition, the government was also pressured by economic regression, the defeat of military forces and the emergence of rebels from among the people.⁵⁰

The death of Sultan Sulaiman in 1566 AD became the starting point for the slow decline of the Ottoman Empire. Even though Turkey is still the biggest power in Europe for decades, it cannot be denied that the government's power is getting weaker because it is influenced by various factors, both from within and from outside. In addition, western powers such as Western Europe are starting to rise up and fill the voids left by Turkey due to its decline. One of the most important part of the cause of the decline of the Ottoman Turks is the lack of ability to obtain victory on the battlefield. The stagnation and stagnation that existed in the Turkish government made it increasingly backward, left far behind by Western nations that continued to develop.⁵¹

In general, the decline and decline of the Ottoman Empire was classified into two factors, namely internally and externally. The factors that influenced the fall of the Turkish government were internally influenced by several things, including the decline in the country's economy, heterogeneity of population and religion, life that was all special and boasted to the extent of the territory of the government plus the bad system of

⁵⁰ Mughni, *Cultural History*, 91

⁵¹ Firsā Alkhateeb, *The Lost History of Islam* (Yogyakarta: Bentang Pustaka, 2016). 240-241

government. While externally, several influencing factors include the emergence of new powers in Europe, the emergence of secular groups that want to overthrow Turkey, the progress of civilization in the Western world.⁵²

Factors Affecting the Decline of the Ottoman Empire

Several factors contributed to the collapse of the Ottoman Empire, including:

a. Weaknesses of the Sultan and the bureaucratic system

The Ottoman Empire was a military state, where each conquest would bring wealth to the government, expansion of territory, a large number of people which could help and strengthen the kingdom in holding expeditions to other countries. The 13th to 15th century was a phase where Turkey experienced successive victories. Various areas can be controlled from the conquests made by the sultans. So that if there was no war or no expansion of the territory, then the Ottoman Empire would stagnate and could not develop.⁵³

The dependence of the bureaucracy on the ability of a sultan in terms of running and controlling the government will have an impact on the vulnerability of the kingdom to fall. A capable sultan can slow down the decline and destruction of the kingdom, while a weak sultan will have an impact on the chances of political degradation of the kingdom. The previous sultans had been trained to lead troops and become rulers. This happened because in the early days of the Ottoman Empire, those who occupied high positions as sultans were people who had extensive experience that they had gained during military expeditions and local administration.⁵⁴

This is in sharp contrast to the new rulers of the Ottoman Turks. The princes before the reign of Sultan Ahmad I often clashed in the struggle for the throne from the Ottoman Empire. The impact was that there were frequent rebellions between family members and led to the loss of life from one of the royal families. The rebellion and struggle for the royal throne was

⁵² M. Humaidi, 'Islamic Civilization..', 155-156

⁵³ Firsā Alkhateeb, *History of Islam* 242

⁵⁴ Mughni, *Cultural History*, 93

influenced by the *Dervism group*. This was the result of the inclusion of slaves into the government structure and giving them positions directly opposite the Turkish aristocrats. *Dervism* is a former captive who was young and had embraced Islam who was trained in such a way before he joined *Jennisary's army*. They are Dhimmi Christian children who served during the reigns of Bayyazid I, Murad II and Muhammad II. The purpose of this appointment is to convince the people that the kingdom has concern for people from the lower classes. This group greatly influenced the Ottoman princes so that many of them were at odds with each other in the struggle for the royal throne.⁵⁵

Overcoming this, Sultan Salim II abolished the obligation of a prospective sultan to gain experience through military expeditions and also as an apprentice to become a governor in one of the provinces of the Turkish territory. They were mostly busy with the palace and served by the *harem*.⁵⁶ However, the practice of killing each other in the struggle for power still occurred, until the time of Sultan Ahmad I (1603-1617) forced members of the Ottoman Turkish royal family to live in exile in the *harem palace*. He did not kill his other brothers, but exiled them from the outside world. This seclusion has an impact on the lack of skills of prospective leaders, because they are not equipped with the knowledge that will be needed later when they become rulers. This is what makes the Turkish government over time increasingly experiencing setbacks.⁵⁷

Starting from the reign of Sultan Salim II, many government milestones were held by his subordinates, namely the prime ministers to deal with various problems that existed in the government. Likewise, his successor, namely Murad III, tended to give the problems of his government to his prime minister, namely Mahmud Sokullu. Türkiye's setback was also influenced by increasingly rampant corruption and nepotism practices. Besides that, the political influence of the *Jennisary group*, which in fact is the strongest army, has further complicated the power.

⁵⁵ *Ibid.* 94

⁵⁶ *Ibid.* 97

⁵⁷ Firsā Alkhateeb, *Islamic History*, 244

Jennisary frequently overthrew rulers who did not side with her. As in the time of Mustafa I (1622-1623) and Ibrahim.⁵⁸

b. Socio-Economic decline

The population of the Ottoman Empire was densely packed in the sixteenth century, which doubled. Previously the same thing had happened when there was a large-scale immigration of Turks to Antolia. However, this can be resolved with the deportation process. The population problem in the sixteenth century was not a problem of immigration, but rather an increase in the number of per capita population plus a decrease in the death rate due to stable political conditions. This is because the government is no longer too concerned with expeditions to various areas which of course usually require a lot of troops. The peasants who did not have arable land were recruited by the authorities to become soldiers in the ministry of defence, while others became *saghbans*.⁵⁹

The prolonged war also affected the economy of the country. The conquest of the Caucasus region and Northern Hungary caused Turkey to experience quite a lot of economic downturn. This is due to the replacement of troops from *Kacelari* troops to *Infentari* troops, and of course they need money to meet their needs. Meanwhile, many *Kavelari* soldiers are housed without jobs.

In addition, western nations began to enter a period of enlightenment. Where European countries such as Spain, Portugal, England and France try to do lessons and explore new worlds in order to drain wealth with a mercantilism system, namely dredging up as much as possible on collecting silver and gold. When silver flooded the Ottoman economy, of course it had an impact on inflation. So that Turkey is increasingly squeezed by two things, the absence of goods that can be traded as a result of war and the revival of the western economy.⁶⁰ The fall of trade in the East made Europe turn away from Turkey towards the Balkan peninsula. Through the help of Jews and Greeks, Europe

⁵⁸ Mughni, *Cultural History*, 100-102

⁵⁹ *Ibid.*, 104

⁶⁰ Firs Alkhateeb, *History of Islam*, 245

succeeded in distributing imported goods into the country and exporting all goods in Europe.

c. The rise of nationalism and Turkish politics

The collapse of the Ottoman Empire was also influenced by the rise of nationalism from countries under Turkish rule as well as the highly intensified Turkishization politics. The Turkishization policy was initiated by *Ittihadist* groups such as the Ittihad wa At-Tariqqi Party, and others, Mustafa Kemal Attaturk and Kemalist (supporters of Kamal Attaturk). For the support of International Zionism in collaboration with Mustama Kamal Ataturk. Their aim was to undermine the unity of the Ottoman states, so that they would not reunite. This was done by resurrecting ancient Nationalism and reinstating tribal fanaticism.⁶¹

The Turkicization politics is a product promoted by the *Ittihadists*, in fact it can penetrate the strongest stronghold of Islamic strongholds, namely the Khilafah. At its peak, Turkey was split into more than 30 countries, which have the same fate and are overwhelmed by dangers and ambitions of colonialism. These political seeds have existed since the reign of Sultan Abdul Hamid II which was carried out for those who do not like Islamic government. To overcome this, Sultan Abdul Hamid II together with Shaykh Sulaiman Afandi Al-Bukhari and Jamaludin Al-Afghani tried to place the idea of Pan Islamism which was predicted to be able to overcome this. But in fact it was Al-Afghani's relationship with the British that made him influenced by western thinking to give rise to nationalist movements under the auspices of the Islamic unity state to support liberals. This is what worries Sultan Abdul Hamid II.⁶²

The Nationalism movement began to openly emerge when Sultan Abdul Hamid was overthrown due to a coup by the Dunamah Jews, and appointed Sultan Muhammad Rasyid as a leader who became a puppet of the *Ittihadi group*. This resulted in the relationship between Arabs and Turks getting worse. *The*

⁶¹ F Zaghrut, *Major Disasters in Islamic History* (East Jakarta: Pustaka Al-Kautsar, 2014). 821

⁶² *Ibid.* 827-862

Ittihadî wa At Tarqî group are Jews, who are neither Muslims nor Turks. So that it can be said that this is an extension of Jewish politics to finish off Islamic countries.⁶³

Until when Mustafa Kamal Attaturk, one of the main figures belonging to the Young Turkic group, began to serve as leader and ended the Islamic caliphate and replaced it with a Republican state. This was motivated by the Tanzimat movement which emerged during the reign of Sultan Hamidd II and stated that Turkey could only be maintained when it adopted European civilization without changes from various aspects of the structure.⁶⁴

d. The emergence of European powers

The factor that strengthened and accelerated the fall of the Ottoman Empire was the rise of the great powers in Europe. The new politics in Europe were the impact of the enlightenment or *renaissance*, one of which was progress in the form of new discoveries in technology, thus encouraging the rise of economic and military power. This is enough to have a big impact on humanity.⁶⁵

Through the Karlowitz agreement in 1699 AD, Europe slowly forced the Ottoman Turks to surrender their territory in several parts. This is the starting gate that made Turkey change direction from previously using an offensive strategy to become defensive. For example, Hungary and Transylvania were handed over to the Hasburgs, Ukraine and Podolya to Poland, the Dnister and Azov to Russia and many more.

Some of the events that worsened Turkey's situation included the armed confrontation between Sultan Mahmud I and Russia in the form of recognition of the independence of Crimea by signing the Kucuk Kaynarca peace treaty. The longer the power of Turkey is increasingly dependent on the balance of power from European nations. Until the 18th century, Turkey was unable to form a military force and penetrate the European economy.

⁶³ *Ibid.*, 869-871

⁶⁴ Mughni, *Cultural History*, 141-142

⁶⁵ *Ibid.*, 112

World War I became a complement to the collapse of the Ottoman Empire. December 1914, Ottoman Türkiye became the support of Germany and Austria. This was done by the Ottoman Turks because they wanted to return the territory that had been released from Turkish control, fearing the great power of Russia and saving control from the Ottoman Turks over the captured territory. Finally, Turkey's territory was divided into several parts through the Sykes-Picot agreement in 1916, with France getting the territory of Northern Iraq, Lebanon, North Syria and West Turkey. Russia can control Istanbul and Eastern Anatolia. Britain was granted control of Iraq, Palestine and Transjordan. Meanwhile, Italy controlled the Near East region. In order to roll Turkey, the British asked for Arab support by promising Sharif Husein Makkah regarding Arab independence. In 1918, an alliance of European nations defeated Germany, Türkiye and Austria.⁶⁶

Conclusion

The progress of Islamic civilization during the Mughal Empire was one of them influenced by *Sulakhul politics* which gave a new breath to Indian society at that time. Where Indian society experienced the caste system in their previous religion, so by offering an equality of degrees it was able to bring the Mughal Empire to its peak of glory. Meanwhile, one of the factors that caused the collapse of the Mughal empire was an attack from the British army.

The Safavid kingdom was a kingdom that had a very strong Shi'ite style. This is of course influenced by the long history of the Safavid people who were previously in the form of a tarekat. From here and there the members of the tarekat began to enter and get involved in the world of politics and the Safavid Empire began to be established. The progress of the Safavid empire tended to be in the field of science, from religious knowledge to general knowledge. Among the reasons for its decline were the endless attacks from the Ottoman Turks and the Afghans.

⁶⁶ *Ibid.*, 118-119

The Ottoman Empire was one of the largest occupations that contributed significantly to Islamic civilization. One of them is the conquest of Constantinople as promised by the Prophet. This happened because there was a high spirit to prove the hadith of the Prophet and the military strength was so strong. The decline of the Turkish empire was caused by several factors both internal and external, ranging from incompetent successors to western attacks.

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There are no disclosed conflicts of interest for the writer. We attest that the submission is unique and is not already being considered by another publisher.

Ethical Considerations

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