



The Role of Sufis in The Establishment of The Ottoman Empire

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ABSTRACT

Allah Almighty has sent more or less one hundred and twenty four thousand Prophets to guide mankind, the first lamp of which is Hazrat Adam, peace and blessings be upon him, and the last lamp is Hazrat Rahmatul Alameen. Allah, the Exalted, bestowed countless honors, exaltations and blessings on the Prophet, one of which was the Prophethood and the obedience of the religion of Islam. To describe the introduction of Ottoman Empire and its beginning and development. To describe the introduction of famous Ottoman personalities and Sufis. To describe the role of Sufis in the establishment of the Ottoman Empire.

INTRODUCTION

On this day I have completed for you your religion, and I have completed my blessing upon you, and I have pleased you with Islam as a religion.

"Today, I have completed your religion for you and completed my blessing on you and have chosen Islam (as a) religion for you." Until the Day of Resurrection, there will not be any guide or mentor who is qualified by divine revelation. Allama Iqbal used to point to it.

He said:

"So, the Burmese Sharia was abolished, and the Rasool was abolished."

Although the chain of prophethood has ended, the journey of humanity has to continue until the dawn of judgment. If the weakness and strength of human character in human society will continue to change, problems will also continue to arise in the society. In the form of the Holy Qur'an, the book of moral laws and regulations and the biography of Muhammad remained with the people, but whenever there was a distortion of faith in them, those who were enlightened by Prophethood and had pure hearts, the bearers of Muhammad's biography, the scholars of Rabbanin. And the jurists of Islam performed the duty of reforming the human race, its condition, morals and training by spreading the light of the Qur'an. The history of Islam is full of such pious and holy persons.

After the collapse of the Seljuk Roman Empire, Tawif al-Muluki spread in Anatolia and various chieftains established their own independent states known as Ghazi emirates. By 1300, the declining Byzantine Empire lost most of its provinces in Anatolia to the invading emirates. One of these emirates was located in the region of the city of Iski in western Anatolia, whose ruler was Osman I.

It is said that when Ertugrul migrated and reached Anatolia, he saw two armies facing each other, one of which was larger and the other smaller, and due to his natural sympathetic nature, Ertugrul sided with the smaller army. And with 400 horsemen jumped into the battlefield. And the army, approaching defeat, was able to turn the tide of the battle with this sudden aid. The army that Ertugrul helped was actually a Seljuk Roman army that was fighting against the Christians and in consideration of Ertugrul's services for this victory, he gave them a fief near his city. After the death of Ertugrul in 1281, the headship of this estate came to the hands of Osman I, who declared independence from the Seljuk Empire in 1299 and founded the Ottoman Empire. Osman I expanded the borders of this small kingdom to the borders of the Byzantine Empire and moved the capital to Burusa after the conquest. Osman I is highly regarded among the Turks. In fact, he had very high qualities. Along with the mujahid of the day and the worshiper of the night, he was also a very humble, simple, hospitable, generous and compassionate person. His rule strengthened the foundations of the Ottoman Empire. It was the strong foundation laid by Osman I that within a century of his death, the Ottoman Empire spread to the Eastern Mediterranean and the Balkans.

This great series of conquests of the empire was continued by the successors of Osman, but in 1402, Timur Lang invaded Anatolia and the Ottoman Sultan Bayezid Yıldırım was captured after being defeated, but it was the first determination of the Ottomans that they continued their dying empire. Not only restored, but in a few decades won the greatest victory in history like the conquest of Constantinople. This raised the prestige of the Ottomans all over the world. The credit for the restoration of the Ottoman Empire goes to the son of Bayezid Yildirim, Muhammad I, who is known as "Muhammad Chalabi" among the Turks because of his high morals and qualities.

The conquest of Constantinople is the golden chapter in the history of the Turks, especially the Ottomans.

On May 29, 1453, under the leadership of the 21-year-old Sultan Muhammad II (Sultan Muhammad Fatih), this army conquered this great city and made it their capital by performing incredible feats. Thus, Muhammad Caesar became Rome, and this title indicated his intentions that the Ottomans would soon conquer Rome, and to achieve the same goals, Ottoman forces landed on the Italian peninsula in 1480 and captured the cities of Otranto and Apulia. But with the death of Muhammad Fatih in 1481, the conquest of Italy campaign came to an end. In the establishment of the Ottoman Empire, Muhyiddin Muhammad Ibn Al-Arabi Al-Hatami Al-Tai Al-Andalusi (1240-1165 AD), who is a prominent Sufi, Arif, researcher, scholar, scholar, and scholar of the Islamic world, has many useful services. In Islamic Sufism, you are remembered as Sheikh Akbar and all Mashaikhs are convinced of your position. The general opinion is that he was the first to present the concept of unity of existence in Islamic Sufism. He said that the inner light guides itself. Some scholars have interpreted this belief of his as atheism and life. But Sophia calls him Sheikh-ul-Akbar. The number of his works is around five hundred. Among them Fusus al-Hikam and Al-Futuh al-Makiyya (4000 pages) are very famous. Fatuh al-Maki It consists of 560 chapters and its rank is very high in books of Sufism. Sheikh Adibali also has many services in the establishment of Sultanate of Ustania. Sheikh Adibali often discussed with his close friend Ertugrul Ghazi, the father of Osman I, about Islam and the situation of Muslims in Anatolia. Usman was a frequent visitor to Adibali. Adibali was Usman's mentor. According to a legend, when Uthman was at Adibali's shrine, he dreamed that a moon was rising from Adibali's chest and entering his chest.

This dream of his was a reference to the establishment of the Ottoman state. Adibali's daughter Rabia Bala was married to Usman I in 1289. Shaykh Adibali also had a son, Mahmud Pasha, one of his pupils was the distinguished disciple Dar Son Faqih. Sheikh Adibali died in Beljek in 1326 at the age of 120. Haji Syed Muhammad Baktash bin Syed Ibrahim, the founder of Baktashiya, a line of dervishes, was born in Nishapur. He was a follower of Sheikh Ahmad Yesavi. In 1280 he went to Anatolia and settled in a village. He got great fame because of his piety and asceticism. Sultan and Khan Usmani (1360/1326 AD) wanted to establish a new military system, so they prayed to Haji Syed Muhammad Baktash. It was he who named it Yeni Chari (New Army, Arabic:

Ankshariya). This army had great importance in the expansion and greatness of the Ottoman Empire.

THEORETICAL FRAMEWORK

Ottoman Turkish language

Ottoman Turkish language or Osmani language is the Turkish language that was spoken and written at the administrative and literary level in the Ottoman Empire. The Ottoman Turkish language contained thousands of Arabic and Persian words. This language was written in the Arabic script. Socio-practically it had at least three accents in which . Fasakh Turkish: the language of poetry and administrative affairs and Tatar: the language of the nobility and trade.

In addition, historically, Ottoman Turkish has undergone three important periods, which include the following. Eski Ottoman Turkish (Old Ottoman Turkish): This period of Ottoman Turkish language lasted until the 16th century. It closely resembled the language of the Seljuk and Turkic tribes of Anatolia.

And Ottoman Turkish (Middle Ottoman Turkish): was the poetic and administrative language from the 16th century until the distant settlements. Yeni Osmanli Turki (Modern Ottoman Turk): Created from the 1850s to the 20th century under the influence of journalism and Western literature.

After the defeat in World War I, the Ottoman Empire collapsed in 1928 and the modern Turkish Republic emerged The apparition happened.

In which Mustafa Kemal Atatürk undertook a large-scale reform of the Turkish language and removed Arabic and Persian words from the language and added words from different dialects of the Turkish language. Besides, the Arabic script was also abolished and the new Latin script was introduced in its place.

The Ottoman Turkish language was written in the Ottoman Turkish script (alphabet), which was inspired by Arabic and Persian. Hagop Martayan removed almost all Islamic words from the Ottoman Turkish language and created the new Turkish language, which is currently the official language of Turkey.

Religion

The official religion of the Ottoman Empire was Islam, but their superior attitude towards non-Muslims, especially the People of the Book (Christians and Jews) speaks volumes for the broad-mindedness of Muslims.

Literature

Sultans were deeply attached to Ottoman knowledge and literature, scholars and nobles were greatly respected and honorable employment was provided for them. During the reign of Muhammad I, literature and literature were greatly patronized, but it would be naïve to say that in fact literature, especially poetry, was promoted in the kingdom during his reign.

METHODS

This journal will be completed according to the research. Under which the introduction of the Ottoman Empire and the Ottoman period, the achievements of the Ottoman Empire, and the role of Sufis in the establishment of the Ottoman Empire will be highlighted in detail. Materials for the research have been obtained from books, magazines, theses and internet besides the following libraries will be used. Student Library Cosis Lahore. Farid Millat Research Institute Model Town Lahore. Maktaba Gabriel Kitab and Sunnah Muhaddith Library Personal library.

RESULTS & DISCUSSION

The point of view of some historians is that political factors were behind this migration. The Turks had to face the enmity of some powerful tribes whose strength and numbers were much greater than theirs, such as Mongolia. To avoid this enmity, they left Turkestan for a region where they lived in peace and harmony. Could do This is the opinion of Dr. Abdul Latif Abdullah bin Dhish, so to avoid the enmity of the Mongols, these Sabils took the road to Mu'rab and settled in the nearby areas of the Jaihun River. From where they later came to Tabaristan and Jurjan from time to time and settled here. Thus the Turks became closer to these Islamic regions. Who were conquered by the Muslims in 6410021 AD after the fall of Daulat Samania in the battle of Nahavand and Nars.

The name Turkey derives from the Middle Latin Turkia, meaning "headland of the Turks", historically referring to a very different region of Eastern Europe and Central Asia, was occupied by the Turkic people in the early Middle Ages. From the time when parts of the present day were conquered by the Turks, the history of Turkey covers the medieval history of the Seljuk Empire, the medieval to modern history of the Ottoman Empire, and the history of the Republic of Turkey since the 1920s.

Connection of the Turks with the Islamic World

These were the areas in which the Turks lived. Abd al-Rahman bin Rabi'ah, the commander of the Islamic army, met Shahr Baraz, the chief of the Turks. Shahr Baraz appealed to Abd al-Rahman (may Allah be pleased with him) for peace and expressed his willingness to join the Islamic army to attack Arman. Abd al-Rahman sent them to his leader Saraqa bin Umar (may Allah be pleased with him).

Sultan Malik Shah died and with his death came the end of the era of power and glory which had been enjoyed by the three Seljuk kings Tughril Beg, Alp Arslan and Malik Shah. (447 to 485 AH corresponding to 1055 to 1092) and the period of war and conflict and decadence began. Another figure who became very prominent during the reign of Alp Arslan and Malik Shah is the figure of Nizam-ulMulk Tusi, who held the position of minister.

Nizam al-Mulk

Nizam-ul-Mulk established a large seminary in Baghdad, a similar seminary in Nishapur and another in Tus. He was a great scholar and a friend of knowledge. He had fixed scholarships for the students. It was on his faith that the Hadith of the Prophet was edited and his fame spread far and wide.

Knowledge friendship, respect and humility of scholars

Ottomans belong to a Turkoman tribe that settled in Kurdistan in the 7th century Hijri according to the 13th century AD. And he was a shepherd. Under the leadership of Genghis Khan, when the Mongols attacked the eastern regions of Iraq and Ishai Kuchach, Osman's grandfather Suleiman migrated with his tribe and came from Kamar Dastan to the regions of Anatolia and made the city of Akhlat his base. This is about 617 AH 1220 AH. Sulaiman died in 668 AH corresponding to 1230 AH and appointed his middle son Ar Tughril as his successor. Ar-Tazal continued to move towards the northwest from Anazul. He was accompanied by about Sukhandan and more than four hundred knights. Uthman's father Artuzal, when he fled with his clan to escape the threat of the Mongols, numbered no more than four hundred families. At one point on the way there was a commotion. When Ertugrul approached, he saw that the battlefield between the Muslims and the Christians was hot and the Byzantine Christians were pushing the Muslims back. Er Tafil had no other choice but to go ahead with all courage and bravery and get his fellow religion and faith brothers out of this difficulty. Ar Tughril attacked with such force that the feet of the Christians were uprooted and his advance led to the victory of the Muslim army. When the battle ended, the commander of the Seljuk Islamic army commended Ertugrul and his troops for their timely retreat, granting them a fief on the western borders of Anatolia, in the neighborhood of the Roman frontiers.

And thus gave them the opportunity to continue their advance towards the Roman territories and become the cause of the Seljuk empire. The Seljuks found a powerful ally in the form of Ertugrul and his clan. Who fully supported them in their jihad against the Romans. A close relationship developed between this emerging empire and Seljuk Rome due to the Romans who were their common enemy and opposed to both in faith and religion.

This relationship of love remained as long as Tughril was alive. Even when he died in 680 AH, 1280 AD. (17) So he appointed his son Uthman as his deputy and Uthman continued his previous policy of expanding the Seljuk Empire by advancing towards Rome.

Osman, the founder of the Ottoman Empire. 656 1258- A son was born to Ertugrul. His parents named him Usman. The Ottoman empire is attributed to this Osman. This was the year in which the Mongols under the leadership of Halaku Hasanyan attacked the capital city of the Abbasid Caliphate, Baghdad.

Islam in Turkey

Hazrat Umar bin Abdul Aziz (may Allah be pleased with him) made a special effort to spread Islam during his caliphate 101-99 AH corresponding to 717-720 A.H. He also converted the (Turkish) kings of Man Joomla and other countries to Islam. invited and some of them converted to Islam.

End of the Ottoman Caliphate

On April 23, 1920, the Turkish National Movement led by Mustafa Kemal announced the establishment of the "Majlis Kabir Milli" (Turkish: Beyuk Millat Majlisi) in Ankara, which refused to recognize the Ottoman rule in Istanbul and the foreign occupation of Turkey. Done. The Turkish revolutionaries drove the Greek, Italian and French forces out of Anatolia through the People's Army. The Republic of Armenia also regained territory that had been ceded to the Republic of Armenia as a result of the Treaty of Sevres and became a threat to British forces occupying the Straits. Finally, the Turkish revolutionaries captured the Straits and Istanbul and announced the end of the Ottoman Empire on November 1, 1922. The last Sultan Muhammad VI Wahiduddin (1861-1926, left the country on November 17, 1922) And under the Treaty of Lausanne, the Turkish Republic was officially recognized on July 24, 1923. A few months later, on March 3, 1924, the end of the caliphate was announced and the Sultan and his family were declared unpopular and exiled. 50 years later, in 1974, the Turkish Parliament granted Turkish citizenship to the former royal family and allowed them to return home.

Accounts of famous personalities of the Ottoman Empire

Many personalities passed in the Ottoman Empire who found acceptance among the people, we will see some of them according to the periods of the Ottoman Empire. The Ottoman Empire is divided into 4 periods. Mentioned below are these periods and the personalities in them:

1. Early period

This era starts from Ertugrul and continues till Murad I. In which they were called rulers but did not adopt any special title.

2. Sultanate period

During this period, Bayezid I assumed the title of Sultan and five important rulers passed through this period which are Muhammad I, Murad II, Muhammad Fatih and Bayezid II.

3. Beginning of the Ottoman Caliphate

During this period, the Caliphate of Islamia was with the Abbasid family, the Ottoman Empire was transferred to the ruler of the Ottoman Empire, Salim I, and thus the government changed from the Ottoman Empire to the Ottoman Caliphate, and the two important rulers of this period are Salim I and Suleiman the Great.

4. Decline period

In the fourth period, this government was in decline and this period started from Salim II to the last caliph Abdul Majid II and this period spans from 974 Hijri according to 1566 AD to 1342 Hijri according to 1924 AD.

Correlation between Ottoman figures and contemporary Sufis

A Shiite order of Turkish dervishes attributed to Haji Baktash Wali bin Saida bar Ahim. The Christians were followers of the Muslim mixture Baba Ishaq (Baba'i) and his circle expanded in Anatolia. These people believe in a trinity of Allah, Hazrat Muhammad and Hazrat Ali.

When Sultan Orkhan Osmani (1360/1326 AD) wanted to establish a new military system, he prayed to Haji Syed Muhammad Baktash. It was you who

named it Chari Daste (New Army, Arabic, Ankshaar Yeh). This army had a great importance in the expansion and greatness of the Ottoman Empire and thanks to it, Bektashiya was making a center of deep devotion and devotion. In 1826, when Sultan Mahmud Mosleh abolished the Janissary army, the strength of Bektashiya also decreased.

The Sufis of the Ottoman Empire and their Role

The Ottoman Empire spread over three continents. The founder of the Ottoman Empire, Osman bin Artaghul bin Salman Shah bin Kayalp, was a natural and born very brave, late, warrior and brave. And moreover, they were very clever in understanding the matter, planning skilful war conspiracies, spreading a trap for the enemy and trapping him in his grip, and he was adept at breaking into the enemy's house and turning his trick on them.

CONCLUSIONS AND RECOMMENDATIONS

Existence is dependent on God Almighty. Existence in the meaning of existence is the essence of truth, all existences except the Almighty are abstract, their existence is permanent, so they are not integrated.

The divine names and possibilities are lamin and non-existent, that is, their causes are the truth and they are not subject to abstraction and interpretation. The knowledge and information of the truth, i.e., the status of truth, is prior to nature. Allah Ta'ala is superior to him who resolves the events in him or he resolves the events. Intellect is not capable of knowing God on its own or through its own powers. Its knowledge about God is negative.

First of which are the internal ranks and after which are the external ranks and creations. Ayan-Thaba creations are prophetic to facts and divine names and attributes to natural possibilities. There is a difference between inspiration and knowledge, knowledge has multiple advantages over inspiration, it is definite in one respect. The reflection on the whole reality is the whole and the reflection on the partial reality is partial. Regarding facts and facts, one cannot question why they are like that. Destiny is the system or program of what is going to appear in the world.

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