



THE IMPLEMENTATION OF ISLAMIC SHARIA REVITALIZATION OF THE PROGRESS OF THE OTTOMAN CALIPHATE CIVILIZATION

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ABSTRACT

Islam is a perfect religion. Since its inception fourteen centuries ago, Islam has provided mankind with a comprehensive solution to all the problems that are and will be faced by mankind. The manifestation of the perfection of Islamic teachings includes, among others, Islam not only regulates the relationship between human beings and gods in matters of worship, but also Islam also regulates and resolves the problems of human relations with themselves and others. Both in the case of muamalah in the form of rules in the fields of economy, politics, government, education, social to uqubat. The Ottoman Caliphate was the strongest Islamic state at the time, the glory of the Ottoman Caliphate was a manifestation of its proximity to Islamic law. During his reign, the Ottoman caliphate made many glorious victories, one of which was the conquest of the city of Constantinople (the dream city of the world at that time). This paper tries to examine the perfection of Islamic rules, the application of which will bring progress for *rahmatan lil alaamin*. Using the historical-analysis method, this study seeks to review the rise of the Ottoman Caliphate with the application of Islamic Sharia. Through this study, the author wants to prove that a civilization will experience a heyday when it makes the Islamic yariat as a whole a rule in the state.

Keywords: Islamic Sharia; Islamic civilization; Ottoman Caliphate

1. INTRODUCTION

In the region called Turkistan, which stretches from the highlands of Mongolia and Northern China in the east, to the Qazwin Sea in the west, and from the Siberian valley in the north to the Indian and Persian subcontinents in the south, the Al-Gizz tribe and its large tribe's dwell. They are known as Turks. Due to political and economic factors, the tribes made massive migrations to Thibristan and Jurjan, the regions close to Islamic territory.¹ In 22 AH/642 AD the Islamic army moved for conquest through the settlements of the Turkey people. The commander of the Islamic forces, Abdurahman bin Rabiah met with the Turkish king Shahar Baraz to ask for his readiness to

¹ Date At-Turk Fi Asia Al-Wustha, Bartould, Translation of Ahmad Al-Ied, p. 106

fight Armenia. Suraqah then wrote a letter to Caliph Umar bin Khattab to inform him of this. Umar agreed, and the peace agreement took place.

The Islamic army continued to advance towards the eastern region of Persia, until finally Islamic da'wah spread there after the fall of the Persian government. During the reign of Uthman bin Affan, the Land of Thibristan was conquered. Then the Muslims crossed the Jayhun River in 31 A.H. They stopped at Turkistan. So, a large number of Turks entered Islam and they became a very important part of jihad in the way of Allah throughout the world.² Thus, the Turks began their history and they played an important role in the history of Islam, until finally being able to establish a great Islamic government that had a strong relationship with the Caliph Banu Abbas who later became known as the Sultanate of Saljuk.³

However, only 2 years, the period of this sultanate ended, from 485 H/1092 to 487 H/1094 AD. There were several factors that led to the collapse of the Saljuk Sultanate but also left some glorious achievements in its history, including: their sultanate had a major role in prolonging the existence of the Abbasid Caliphate for about 2 centuries. Where before their arrival, the Abbasid Caliphate almost collapsed due to the evil behavior of the Buwaihi people, adherents of the Shia teachings of Rafidhah.

The lineage of the Ottomans is connected to the Turkmanid tribes who inhabited Kurdistan, they worked as herders. As a result of the attack from the Mongols under the leadership of Gengis Khan to Iraq and other regions of Asia Minor, Sulaiman Shah as the leader of the tribe migrated to save himself and left Kurdistan for Anatolia and settled in the city of Akhlath. After Sulaiman Shah died, then the leadership was replaced by one of his sons named Urtughril. When Urtughril fled with his family of 100 families to escape the Mongol attack, they found a bitter battle between the Muslims and the Christians. At that time the pendulum of victory was on the side of the Byzantines. Urtugri's heart was moved to help his Muslim brothers. This assistance turned out to be a victory on the part of the Muslims over the Christians.⁴

After the battle, the commander of the Saljuk army rewarded Ertughril for his attitude in the form of a piece of land on the western border of Anatolia, near the Roman border, and was given the authority to conquer territories under Roman rule. The alliance continued to be strong throughout his life until Urtughril died in 699 AH/1299.⁵ Then the leadership continued to his son named Uthman, continuing his father's policy of expanding the territory in the Roman lands. Uthman was the figure who later became the figure who laid the foundation of the Ottoman Turkish Caliphate. The Ottoman Caliphate, or often referred to as the Ottoman Empire, became one of the largest and most influential Islamic empires in history. Founded in the 14th century in Anatolia (now Turkey), Ottoman rule extended to cover a vast area, covering most of Southeast Europe, the Middle East, and North Africa. The 16th and 17th centuries were the peak of Ottoman glory under the leadership of sultans such as Suleiman *the Magnificent*. During this time, the Ottomans became the dominant power in the Mediterranean region and became the main rival of European powers such as the Habsburgs and the Safavids. One of the greatest achievements of the Ottomans was their success in expanding their territory significantly. Starting from Anatolia, they managed to conquer Constantinople, the heart of the Eastern Roman Empire, and then expanded their territory to Southeast Europe, the Middle East, and North Africa.

² Futuh Al-Buldan, Ahmad Yahya Al-Baldzir, pp. 405 and 409.

³ Qiyamud Daulah Ottomaniyah, p.12

⁴ Jawanib Mudhiah fi Tarikh Al-Ustmaniyyah, Ziyad Abu Ghanimah, p. 36

⁵ Date of Salathin al-Ustman, Tahqiq by Bassam al-Jabi, p. 10

The Ottoman army was known as one of the most formidable troops of its time. They had high discipline, smart tactics, and modern weaponry in their time. Majestic buildings such as the Sultan Ahmed Mosque (*Blue Mosque*) in Istanbul are a clear testament to the splendor and beauty of Ottoman architecture. This architectural style combines Eastern and Western elements, creating a unique and distinctive style. For centuries, the Ottomans were the center of Islamic civilization. Many famous scientists, writers, and artists came from the Ottoman territories. They contributed greatly to the development of Islamic science, art, and culture. Although the majority of the population is Muslim, the Ottomans are relatively tolerant of other religions such as Christianity and Judaism. They grant religious freedom to non-Muslims under their rule. Ottoman scientists made many important discoveries in the fields of mathematics, astronomy, medicine, and other sciences. They also developed an education system that was quite advanced for their time. The Ottomans became a very important center of international trade. Their strategic geographical position allowed them to control trade routes between Europe, Asia, and Africa. One of the factors contributing to the success of the Ottomans was that the centralized Ottoman system of government allowed them to manage large areas effectively.

In running the wheel of government, the sultans have a high commitment to Islamic law, have a firm faith, and practice the values of the Qur'an and the Sunnah of the Prophet, love science and scholars and have a high spirit to spread knowledge.

Islamic Sharia, as a law and rule of life that comes from Allah SWT, has a very important role in the life of society and the state. Islamic sharia regulates various aspects of human life, ranging from human relationships with their God, human relationships with fellow humans, to human relationships with the surrounding nature. The resurrection obtained by the Banu Utsmani is a representation of their faith in Allah SWT, as well as their closeness to the teachings of Islam.

As the largest and most influential caliphate in history, it will certainly be interesting to study further how Islamic sharia was applied in various institutions during the Ottoman Caliphate and how this contributed to the revival of Islamic civilization.

2. METHODS

This type of research is a literature search with a qualitative descriptive method. Qualitative descriptive research is research that describes existing data. This research uses the historical method. History as a science has methods to study, analyze, and reconstruct past events. The advantage of this research method is to improve understanding which leads scientists to work discipline and practice criticism and judgment. This research is included in literature research or literature research. The steps taken by the researcher in reviewing this study include collecting sources, commenting on sources, interpreting, and writing results.

3. RESULTS AND DISCUSSION

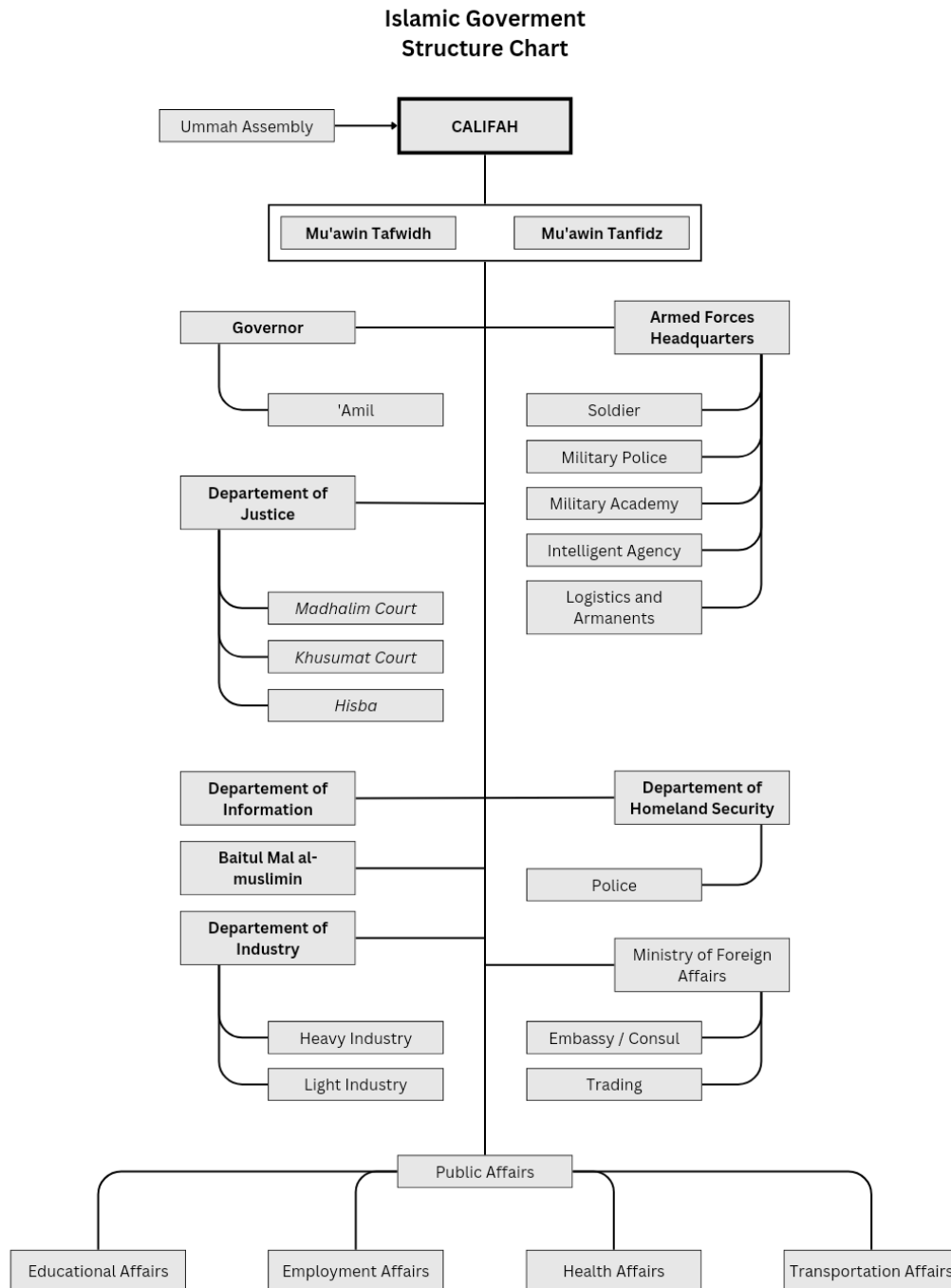
The System of the Government

Islam as a religion that Allah perfects clearly regulate everything, in addition to teaching for prayers that prevent heinous and unlawful acts, Islam also teaches the giving of heinous punishments for the perpetrators of these heinous and unlawful acts. For example, Islam

commands the law of cutting off the hands of puncuri (QS. Al-maidah: 38) the law of whipping or stoning adulterers and qishashing murderers.⁶

Islamic laws can only be implemented in their entirety only with the existence of a state, which is why there is a *fiqh* rule that states:

"If an obligation will not be complete without something, then something must be"



⁶ Basic Islamic Material, p. 134

The Implementation of Islamic Sharia

فَاَحْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

Translation:

“So decide their affairs according to what Allah has sent down, and do not follow their lusts by forsaking the truth that has come to you” (QS Al-Maidah: 48).

In the implementation of Islamic Sharia, Islam has three principles, namely:

1. Building an Islamic system with a sense of piety that is embedded and built in every individual in society.
2. In the enforcement of the Islamic system, there is an attitude of mutual control over the implementation of Islamic law and supervising and correcting the behavior of the ruler in society. Islamic society is formed from individuals who are influenced by the feelings, thoughts, and rules that bind them so that they become a distinctive and solid society of unity.

Islamic society has its own characteristics in shaping the feeling of self in individuals. This is explained in his words;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلْأَ تَعَدِلُوا ٱغْدِلُوا ٱغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Translation:

“O you who believe, be the enforcers of the truth because of Allah (and) the witnesses (who act) justly. Do not let your hatred of a people drive you to act unjustly. Be fair because it is closer to piety. Fear Allah. Indeed, Allah is meticulous in what you do.”

More than that, Islamic society has a very keen sense of sensitivity to various social turmoil. Especially against the existence of evils that threaten the integrity of society. From here, *amar ma'ruf nahi munkar* becomes the most essential part as well as what distinguishes Islamic society from other societies

3. The builder of an Islamic society is the existence of the state or government as the executor of sharia law, the position of the state in Islam is to always maintain the community and its members and act as a leader who regulates and attaches importance to the affairs of the people. The most important existence of a country in Islamic society is to establish sharia laws and carry out Islamic da'wah to all corners of the world. So in an Islamic State, sovereignty belongs only to sharia while power belongs to the ummah.

Application of Islamic Sharia in the Economic Sector

The economic system in Islam is structured on three principles, namely

1. Possession

a. Individual Ownership

Individual ownership is permission given by Allah as the maker of Sharia to an individual to utilize an item. The items that can be owned by individuals are all those that do not control the

desires of life as much and the amount is not too much, examples are houses, land with a certain area, money and vehicles.⁷

b. Public Ownership

In this case, the Prophet (saw) said;

الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ فِي الْكَلْبِ وَالْمَاءِ وَالنَّارِ

"Muslims are united in three things, namely pasture, water, and fire." (HR. Abu Daud and Ahmad)

The above hadith mentions the objects that are needed and control the lives of the people, so what items are needed and control the lives of the people, then the ownership of these objects is general. Examples of objects that are in the public domain are mining goods and forest products. In public ownership, the state may manage and regulate its utilization. The results of this management are returned to the community in the form of public facilities, such as the construction of highways, bridges, construction, and financing of schools, as well as hospitals

c. State Ownership

State ownership is property that is the right of all Muslims. The distribution arrangement of the wealth is left to the head of state. Examples of state ownership are zakat, taxes from infidels, taxes from conquered lands of apostates, and property of people who do not have heirs. Islam prohibits the search for treasures with interest, gambling money, fraud, and some haram practices of acquiring wealth

2. Management and Utilization of Ownership

The development of property ownership is an effort made by a person to develop assets that have become their property. In this case, Islam, allows the development of wealth by buying and selling, renting, as well as agricultural businesses or establishing an industry. Islam prohibits the development of wealth by means of usury, gambling, and all forms of fraud.

Sultan Murad II had succeeded in transforming the ruler's palace into a kind of academy. Even among the poets there were those who accompanied him to the field of jihad. He is very concerned about science, to the scholars, the sheikhs, and the righteous people. He has upheld the Shari'ah and religion and insulted the infidels and atheists.⁸ During his lifetime, Sultan Murad II has built mosques, madrasas, several istina, and several bridges. Among them is the Jami' Adrionopel Mosque which has three verandas. Next to the mosque, he built a *watakiyah madrasah* which routinely provides food to the poor and poor people around.⁹

3. Distribution of wealth

Islam enshrines laws on the distribution of wealth to society. Islam regulates the distribution of wealth through the obligation of zakat and its distribution to 8 people who are entitled to receive it. Granting the right to all people to use public property. The gift to a person of state property and the distribution of inheritance. Islam prohibits hoarding of goods, hoarding of money and gold, as well as bakhil and miserliness.

Application of Islamic Sharia in the Field of Education

The development of Islamic educational institutions in Ottoman Turkey is not only elementary schools, but also madrassas and universities have experienced significant

⁷ Basic Islamic Material, p. 144

⁸ Date of Salatin Ali Ustman, Al-Qaramani, p. 25

⁹ Al-Salatin Al-Ustmaniyyah, p. 43.

development. The first madrasa built by the Ottoman government was in Iznik (Nicaea). It was Orhan Gazi - the ruler of the Ottoman Dynasty who first built the madrasah. He built the madrasah, shortly after conquering the city in 1330-1331 A.D. 16.¹⁰

During the reign of Sultan Abdul Hamid II, primary schools had grown so rapidly. In the city of Istanbul alone, no less than 355 public primary schools and seven private elementary schools have been established. Primary schools are also thriving in cities in the Anatolian region. In Aydin there are no less than 1,379 schools, consisting of 669 schools for boys, 92 girls' primary schools and 669 other mixed schools between boys and girls. In Kastamonu, which is also an Ottoman territory, there are 855 elementary schools. In addition, there are also 56 public schools and 1,406 private schools in the Exchange.

1. Educational Fundamentals and Educational Curriculum

The Islamic faith and all curricula that are prepared based on the Islamic faith. In 1864, the Ottoman Turks established the Muslim Elementary School Commission. The curriculum began to be better prepared in the elementary school year began to be taught several additional lessons such as; beautiful writing arts (calligraphy), citizenship, geography, and arithmetic. In madrasah education and higher education, namely Mekteb-i Ma'arif (School of General Knowledge) and Mekteb-i Ulum-u Edebiye (School of Literature), there is a change in the curriculum, namely by adding general lessons, including: French, Earth Sciences, Surveying, History and Political Science in addition to Arabic. The general knowledge school educates students to become administrative employees, and the literature school prepares translators for the benefit of the government.¹¹

2. Educational Objectives and Methods

Islamic education is to equip the intellect with healthy thoughts and ideas, both aqidah and Islamic personality. Thus, every method used is always in accordance with the goal to be achieved, which is to become a true Muslim who always uses his knowledge in every joint of life. The results of Islamic education produce a generation that loves Islam to have a firm faith and practice the values of the Qur'an and the Sunnah of the Prophet. Muhammad Al Fatih grew up on a high commitment to Islamic Sharia, has the nature of piety and wara', loves science and scholars, and has a high spirit to spread knowledge.

3. Teaching Tsaqofah in Science

Tsaqofah or understanding of Islam is applied to all levels of education, from elementary to high school. Islamic tsaqofah concerns muamalah such as economics, government, cultural, political, and educational. Everything is based on Islamic teachings.

4. Tuition Fees

Education is an obligation for every individual. The Caliph is responsible to his citizens so that every citizen is able to carry out this obligation. For this reason, the cost of education is the responsibility of the state.

During the Ottoman Turkish rule, funding in Islamic education was free of charge to students' parents. The source of funds for the operation of the elementary school comes from waqf, local taxes, zakat fitrah at the end of Ramadan, zakat, and money from the sale of sacrificial animal skins. Waqf institutions are a source of finance for Islamic educational institutions. The existence of the waqf system in Islam is caused by the Islamic economic system which considers

¹⁰ [Http://Www.Republika.Co.Id/Berita/Ensiklopedia-Islam/Khazanah/23/11/24/37237-Pendidikan-Rakyat-Di-EraUsmani](http://www.Republika.Co.Id/Berita/Ensiklopedia-Islam/Khazanah/23/11/24/37237-Pendidikan-Rakyat-Di-EraUsmani).

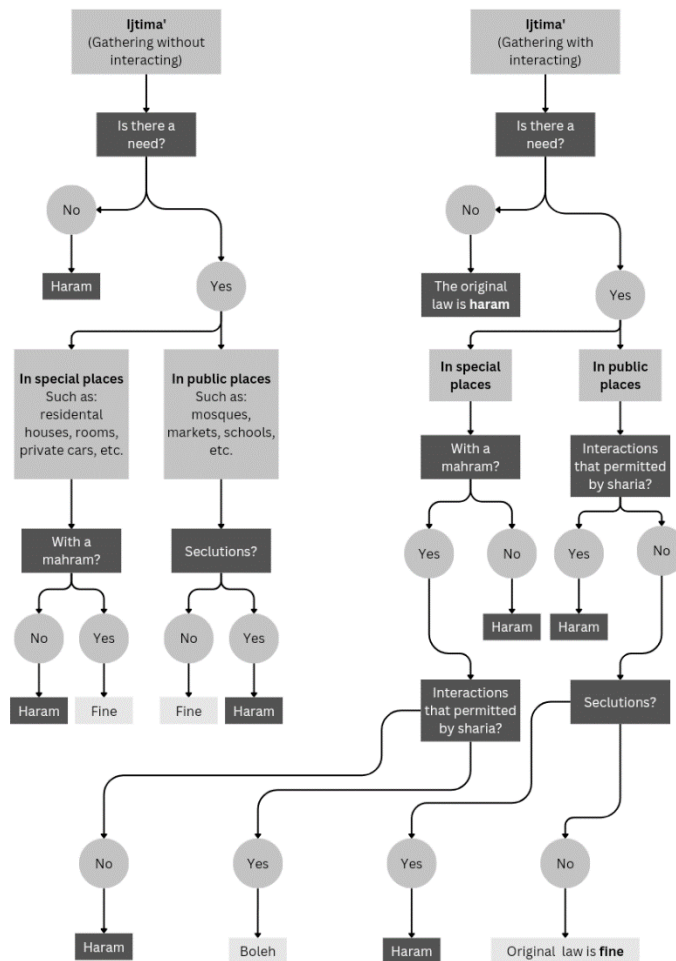
¹¹ [Http://Mpiuika.Wordpress.Com/2024/11/23/Lihatlah-Potret-Madrasah-Di-Era-Turki-Usmani/](http://Mpiuika.Wordpress.Com/2024/11/23/Lihatlah-Potret-Madrasah-Di-Era-Turki-Usmani/). On Download Date. November 23, 2024.

that the economy is closely related to the Islamic creed and shari'ah so that economic activities have the purpose of worship and common benefits. Therefore, when the Islamic economy achieves progress, Muslims do not hesitate to spend their money for the benefit and welfare of Muslims as well as for the implementation of Islamic education.¹²

Application of Islamic Sharia in the Social Sector

The social system is a system that regulates the relationship between men and women and vice versa and regulates the relationships that arise between them because of those relationships. In Islam, the main task of women is to take care of the household and maintain the honor of themselves, their families and their husbands. In the environment of life, Islam regulates general life and special life separately. In matters of origin law, women and men are separate. Thus, if there is no need justified by sharia, the law will return to its origin, which is separate.

Chart of Rules for Relationship between Men and Woman in Islam



¹² [Http://Mpiuka.Wordpress.Com/2010/05/04/Lihatlah-Potret-Madrasah-Di-Era-Turki-Usmani/](http://Mpiuka.Wordpress.Com/2010/05/04/Lihatlah-Potret-Madrasah-Di-Era-Turki-Usmani/). On Download Date. 24 November 2024.

Lessons from the Implementation of Islamic Sharia

The consistent attitude in puncturing to the sharia revealed by Allah has a *worldly* and *ukhrawi* impact as well as a world impact that can be described from the struggle of Sultan Muhammad Al Fatih including:

1. One Power and Steadfastness

The Ottomans from the era of the first leader Uthman to Muhammad Al Fatih and those who followed them have always been committed to upholding the teachings of the religion of Allah on themselves and their families. They are sincere in obeying the sharia of Allah. So Allah strengthened them and strengthened their condition, and made them reign over the earth. The Ottomans have established the law of Allah on earth wherever they rule. So Allah then strengthened and strengthened the Ottoman rulers. The Ottomans have succeeded in realizing the proof of their faith by punishing the sharia of Allah the Almighty, so the fruit of what they have done comes in the form of steadfastness in religion.

"And indeed, he will establish for them the religion that he has blessed for them." QS. An-Nur: 55.

2. Sense of Security and Stability

The sense of security and stability of the countries of Asia Minor at that time was in instability in many fights between small countries. After Allah gave glory to the Ottomans by uniting the small lands and directing them to wage jihad in the way of Allah, then as a result of this was the creation of security and stability in the territory to which Allah's law was applied. Their souls are safe from fear and punishment, when they are clean from shirk, both big and small. Indeed, the application of Allah's sharia brings a sense of peace in the soul, because he is in contact with Allah's justice, mercy, and his policies. Indeed, Allah, after promising power to the believers, then firmness, He does not prevent them from gaining a sense of security and tranquility and is kept away from fear and worry.

The Ottomans when they were able to realize *ubudiyah* and they got rid of polytheism in all its forms Allah gave peace in their souls and the scale of the nation and government

3. Help and Victory

The Ottomans were so committed to helping the religion of Allah with all their abilities, so Allah was willing to help anyone who helped their religion.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"O believers, if you help (Allah's religion), that is, if you help the religion of Allah". QS. Muhammad: 7.

The fact in human history, if there is a group of people who are consistent with Allah, they will be given the strength to be able to survive, as well as the mandate of leadership. Many people think negatively, they say that people who obey the law of Allah, they face a lot of hostility from the enemies of Allah, there is deception, and the unity of the enemies to crush them. Likewise, they experience various economic and non-economic pressures. Actually, all these fears are just shadows or mere illusions.

The Quraish once said to the Messenger of Allah, as enshrined in the Qur'an,

"And they said that if we follow the instructions with you, we will surely be driven out of our land."
(QS. al-Qaashas: 57)

But the opposite happened, when the group followed Allah's guidance, they were able to control the east and west in a period of only about 25 years or less. Indeed, Allah helped the Ottomans against their enemies and gave them victory, by conquering the nations and enacting Allah's laws in them and opening the hearts of millions of people to the guidance of Islam.

Indeed, when the Ottomans responded well and submitted to the Shari'ah, they were victorious and Allah came down to help them. Indeed, Islamic nations that stray from Allah's sharia mean that they have humiliated themselves in this world and the hereafter.

It is the responsibility of leaders, judges, scholars, and *dai* to remind the people to always obey the law of Allah. This is a great responsibility before Allah on the Day of Resurrection. If the leaders enforce laws other than Allah's law, then enmity occurs among them and this is the main cause of the turmoil of various countries in our time from time to time, and from time to time. And whoever Allah wants to be happy, Allah has made him able to learn from this great thing. So, he will walk in the ways of those whom Allah has given help and assistance and will shun the ways of those whom Allah has despised and humbled.

4. Glory and Honor

Indeed, the glory and majesty of the Ottomans written in the history books, all return to their attitude of commitment to the book of Allah and the Sunnah of the Prophet, in fact, the Ottomans gained glory because they adhered to the laws of Islam. As Umar Bin Khattab once said, "Indeed, we used to be the most despicable people, then Allah glorified us with Islam, so when we seek glory other than the way of the glory of Allah, namely Islam, Allah will definitely want us." (HR. Al-Hakim, in al-mustadrak, Chapter of Iman, 1/62.sahih hadith with the condition of Bukhari Muslim).¹³

4. CONCLUSION

The revival of the Ottoman Caliphate is inseparable from the fruit of the application of Islamic law. Starting from the government system, economic system, education system, and social system. The Ottoman Sultans gave a very clear picture of how proud they were of Islam, loved the Qur'an and were always obsessed with getting martyrs in the way of Allah. *"They live a life full of blessings, if the inhabitants of those lands have faith and piety, We will bestow on them barokah from heaven and earth, but they deny Our verses, so We will punish them for their deeds."* (QS. Al-A'raf (96).

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¹³ The rise and fall of the Uthmanid caliphate, pp. 157-163

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