

THE ESTABLISHMENT OF THE OTTOMAN STATE AND THE SPREAD OF ISLAM IN THE CONQUERED TERRITORIES

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Abstract:

After the end of Mongol domination, Turkic tribes settled in large numbers in the Asia Minor region.

Later, a new Turkish state emerged here, which turned into one of the most powerful empires of the Middle Ages in Asia Minor over time.

Soon the Turkish state was established. The new state and the Ottoman dynasty received the (Ottoman) name. The Europeans called Osman Oto, and hence - the Ottoman state, the Ottoman Empire. For a short time the Ottomans were able to capture many cities and fortified places of Byzantium.

In 1326, the city of Bursa became the capital of Ottoman Empire. The first Ottoman governors pursued an active expansionist policy against Byzantium. Henceforth, the Ottomans were able to reach the eastern shore of the Dardanelles and create a springboard to invade the Balkan Peninsula.

Key words: Turkic tribes, ottoman sultans, “Abdalan-i Rum”, "Bajian-i Rum", Janissaries, Osman etc.

Introduction: The Ottoman Empire Ottoman Turkish 4l Devlet-i Aliye-yi Osmāniye literally The Sublime Ottoman State also known in the West as the Turkish Empire existed from 1299 to 1922 At the height of its power in the 16th and 17th centuries the tn-continental Ottoman Empire controlled much of Southeastern Europe the Middle East and North Africa stretching from the Strait of Gibraltar and in 1553 the Atlantic coast of North Africa beyond Gibraltar in the west to the Caspian Sea and Persian Gulf in the east from the edge of Austria and Slovakia and the hinterland beyond Ukraine in the north to Sudan and Yemen in the south The empire was at the center of interactions between the Eastern and Western worlds for six centuries.

Main part: Ottoman sultans always relied on these religious brotherhoods in their politics; These military-religious groups existed in Anatolia before the establishment of the Ottoman state. It was like this: "Ghazian-i Rum", i.e. "Anatolian Ghazis". It was widespread in the Muslim East. Ghazis - fighters for faith, were a particularly privileged group in the Muslim army. Ghazis mainly came from the circle of impoverished peasants and artisans. These religious groups were the main base for the conquest policy. Along with "Gazi" the Turkish word "Alf" was used, which had the same meaning. "Abdalan-i Rum" - groups of dervishes from different countries deserve attention. Worthy of attention is also "Bajian-i Rum", it was under the influence of Haji Bektash order. It was an organization of armed women warriors, which included several thousand women in its ranks.

During the "divine" wars, the Ottomans burned and destroyed cities and villages, sold the population as prisoners, and converted some of them to Islam, especially children.

The successors of Osman paid particular attention to the creation of military units in order to expand the wars of conquest.

In 1329, the Yaya military infantry was created. It was staffed by young people from the Turks. Every soldier received wages during the war. Although the Yaya were considered part of the regular army, they were actually semi-regular, as soldiers returned home during peacetime and only went to the army during wartime.

The Janissaries were originally made up of Christian prisoners of war who voluntarily converted to Islam. Later this rule was changed.

Janissaries were under the order of the Sultan. The Janissary Corps became the main force relied upon by the Ottoman sultans both during wars of conquest and to quell insurgencies within the country.

Together with Yaya, a semi-regular cavalry was created, which received the name of the "Corps of the Muslims". The Azabs and Akinjis also made up a certain military force of the Ottoman Empire. The Azabs were light infantry, while the Akinjis were light cavalry.

The first Ottoman governors - Osman, Orsan, and until a certain time Murad, did not yet carry the title of Sultan. They were called Begs or Emirs like the governors of Beyliks (the emirates).

The real founder of the Ottoman state was Osman's son Orkhan. He laid the foundation for the organization of the Ottoman state. Administrative-territorial division of the country was introduced for the first time during Orkhan. The country was divided into pasha, which, in turn, was divided into Sanjaks. Murad I was considered the first legislator of the Ottoman state. During his time, Ottoman became a military-feudal state. Murad received the title of Sultan and entered the history under the name of Murad I (1359-1389). His successor, Bayezid I (1389-1402), wanted to take the title of Sultan of Rum, and for this purpose he tried to use the authority of the descendant of the caliph living in Cairo and appealed to him - to recognize him as Sultan of Rum.

From the 20s of the 15th century, the Ottoman state, after being subjected to foreign and domestic attacks, again began to pursue an active policy of subjugation. In 1424-1426, Murad II was able to restore the Ottoman power in Germian, Sarukhan and Hamid beliks.

In the summer of 1422, Murad II tried to finally destroy the Byzantine state. He besieged Constantinople. On August 24, 1422, the Ottomans attacked the city. Murad II did not achieve any success. He did not return to conquer the capital of Byzantium.

After the unsuccessful siege of Constantinople, the Ottomans renewed their wars of conquest in South-Eastern Europe. In 1430, the Ottomans conquered Thessaloniki again. Ottomans again appeared to the states of the West and the East as a dangerous power, whose expansion they constantly experienced.

Such a situation lasted from the second half of the 15th century to the last quarter of the 16th century.

In the twenties of the 15th century, the Ottoman state was able to quickly restore the unity of the country, which was disintegrated as a result of Tamerlane's invasions. The conditions for the growth of the economic and military potential of the state were created.

In 1439, at the World Church Council of the Florentine Union, which was held under the leadership of the Pope, a decision was made to organize a crusade against the Ottomans. But its realization was delayed. Volunteers from various Western European countries came to Hungary to participate in the crusade.

In the summer of 1443, the Hungarian army, which included Poles, Serbs, Wallachians, Germans, Czechs, as well as crusaders from various Western European countries under the command of Vladislav III, invaded the Danube region, took the city of Nisa and marched towards Sofia. The Crusaders captured the city of Sofia. The Sultan offered a truce to the Hungarian king Vladislav III. In June 1444, a truce was signed between Hungary and Ottomans. On November 10, 1444, a great battle took place between the Ottomans and the Crusaders at Varnas, the Crusaders were defeated. The victory at Varna strengthened the Ottoman military power and led to the final fall of the Byzantine state.

As a result of the Ottoman victories in Europe, the fall of Constantinople and the destruction of the Byzantine Empire were essentially inevitable.

After the fall of the Byzantine Empire, a certain period in the history of the development of human society ended and a new stage in the history of many peoples of Europe and Asia began, due to the domination of the Ottomans. The conquest of Constantinople by the Ottomans would lead to the destruction of the Byzantine Empire and the transformation of the Ottomans into one of the most powerful states. But the historical result of the fall of Constantinople does not end there: as a result, particularly favorable conditions were created for the further expansion of the Ottoman Empire. At the same time, the conquest of Constantinople played a decisive role in the history of the Turkish-Ottoman state.

After taking Constantinople, Mehmed II was nicknamed Fatih (Conqueror) to commemorate this victory. In 1457, the Sultan moved the capital there from Adrianople, and from now on it is called Istanbul. A new era has begun in the history of the ancient city. After the fall of Constantinople, a small Greek state continued to exist in the Morea. In 1458-1463, the Ottomans in the Balkans seized the Byzantine possessions and even those that were in the hands of the Venetians.

On August 15, 1461, the Ottoman Sultan entered Trebizond. In the following days, the Ottomans occupied the rest of the territory of the Kingdom of Trebizond up to the mouth of the Chorokhi River.

With this, the last Greek state ceased to exist. Trebizond was directly subordinated to Constantinople and the Muslim population was settled, and the Janissary garrison was placed in the fortresses. After a while, the Trebizond Chardaq was founded and it became the residence of the princes of the Ottoman Sultan.

The destruction of the Trebizond state was a heavy loss not only for the Greeks, but also for the Christian countries in general. During the wars of conquest, the Sultan's government pursued a very flexible policy.

In the course of the Ottoman wars of conquest, two clearly defined stages can be distinguished. The Ottomans first sought to establish some form of suzerainty (vassal relationship) and then sought to establish direct control over the country. Essentially, the description of the conquered country and its recording in the books meant the abolition of the local socio-political system. In the Eastern countries and, in particular, in the Ottoman Empire, the owner of the land was the Sultan.

Therefore, the ruling class of the conquered country had to receive the right to own their land from the Sultan with a special card.

The feudal lords of the conquered country kept their lands and social status if they declared loyalty to the Ottoman sultan and enlisted in the Ottoman army. It is also noteworthy that the Ottoman government did not require them to convert to Islam at the first stage of the conquest. This made it easier for the Sultan to conquer and subjugate these countries. Sultan tried his best to strengthen his positions in the conquered region. It is characteristic that the Ottoman sultan did not grant privileges and benefits forever, and over time, after strengthening his

power in the conquered country, he gradually canceled them. The Sultan's government in some cases compromised, not only with the ruling class, but also with the local population by granting certain benefits. For example, he exempted them from some taxes. However, such privileges were not granted forever and could be taken away by the Sultan's order.

At the first stage of the wars of conquest, the Ottomans did not interfere in the domestic affairs of the conquered countries, they left the local dynasties, the population kept certain privileges and benefits.

In the first stage of the wars of conquest, the Ottomans began to describe the country and keep it in books. This meant the abolition of the local socio-economic system, the introduction of the Ottoman tax system and governance, which caused the unrelenting resistance of the local population. In order to strengthen its authority in the conquered countries, the Sultan's government used the developed system of colonization and mass migration of the population. He was greatly interested in settling the Ottomans in the occupied areas.

By implementing such measures, the Ottoman government wanted, on the one hand, to assimilate the conquered peoples, and, on the other hand, to strengthen its power by settling the Turkish population in the conquered countries.

Nowhere was the description of the country paid as much attention as in the Ottoman Empire. This was primarily related to wars of conquest and taxation of the population of the conquered countries, as one of the main sources of income of the Ottoman state was the exploitation of the population of the conquered countries and their resources.

It is natural that the state apparatus of the empire was aiming to that. The census was conducted during each sultan's birthday or once every 30-40 years. The census of the country was the basis of Ottoman rule. All the resources that could be taxed were recorded on the spot, and the data was entered in a ledger called Register Khakan -Imperial Register. Conducting this event, i.e. Compilation of the register was related to the introduction of the Islamic administration-governance and its tax system in the conquered country, i.e. with the establishment of the Ottoman socio-political system.

During the time of Suleiman I, there was a close connection between the authority of the Sultan and the clerical rank. In the fatwa issued by Sheikh ul-Islam Abusud Muir, the main legality of the main feudal institutions of the empire is justified on the basis of Sharia norms. The legislation developed by Suleiman was in effect for centuries and only happened during the Tanzimat reforms in the 19th century. Making additional changes to it.

The administration of the Ottoman state and its proper institutions were mainly formed during the reign of Mehmed II Fatih.

The Ottoman state was a self-conquering military-despotic absolute monarchy headed by the Sultan. The power of the Sultan was completely unlimited. The Sultan was not only the highest secular authority, but also the spiritual one - the religious leader of the Sunnis, "Emir of the Orthodox", "Emir-Muminin", later he appropriated the title of Caliph.

The Sultan was also the commander of the Islamic army, which was called to conduct a "holy war against the infidelities" to subjugate them and conquer their countries. In this regard, the rule followed by the sultan when he ascended the throne after the conquest of Constantinople is significant. The new sultan would go to the mosque of Eibur, near Constantinople, on the shores of the Golden Gulf, and there the custom of wrapping the "holy sword" around the sultan's waist would be performed. In order to decide important affairs of the state, the secretary Humayun created the "State Council" with the Sultan, which was situated in Topkapi Palace after the conquest of Constantinople. Diwan Humayun's hall had a small window specially made on the wall, which led to the Sultan's room, and he could freely watch the proceedings of the meetings whenever he wanted. According to Ottoman sources, the sultan wore six tughas. The number of tughas was not legalized, but the Fadishah could not have less than seven tughas: the Grand Vizier had five tughas, and the viziers had three tughas.

Sheikhul-Islam was the second person in the Ottoman state hierarchy after the Grand Vizier. He was the Sultan's deputy in the clerical field and his advisor, whose opinion the Fadishah was accountable to. Sultan stood on his feet only during the acceptance of Sheikhul Islam. Sheikhul-Islam was headed by the Muslim priesthood. Sheikhul-Islam were the direct subordinates of Islam muftis working in the provinces. Sheikhul-Islam was the grand mufti of Istanbul and the foremost among muftis. He appointed the muftis of the provinces.

Sheikhul-Islam was not a member of Humayun's Diwan and had no judicial power. Its functions included enacting the law through the issuance of fatis and certifying the legality of the Sultan's orders and interpreting the law based on Muslim religious dogmas.

The Grand Mufti of Istanbul was not only religious, but also a good scholar of civil law. He was the honorary head of all judges of the empire and an expositor of the Qur'an, highly esteemed and respected throughout the empire.

The territory of the Ottoman Empire stretched over three world continents (Europe, Asia and Africa). It was necessary to develop a certain system for the administration of this huge territory.

On January 6, 1454, Mehmed II confirmed George Scholar as the Patriarch of Constantinople. At the same time, a treaty was signed between the Sultan and the Patriarch of Constantinople, according to which it was forbidden to convert churches into mosques; The Orthodox were allowed to pray and perform religious rituals; The Sultan left the clerical authority to the Patriarch of Constantinople and partially granted secular rights as well. The patriarch's residence was in one of the Fanari monasteries of Greek settlement in Istanbul. The Patriarch performed his duties through the Holy Synod to discuss important religious matters in Istanbul. The patriarch appointed all officials, had his own treasury, prison, police. Taxes and various kinds of donations were collected under his instructions. The court, school, and religious charitable institutions were subordinated to him. Cases were decided in court according to Christian laws and customs.

The Patriarch of Constantinople was considered a distinguished official at the Sultan's court and had the title of price. In fact, he was the deputy of the Sultan. The Sultan made it his reliable base in subduing the Orthodox population.

The Osmalet community was traditional in its domestic lifestyle, closed, which placed itself above the Europeans and showed no interest in interacting with them. This was at a time when European countries, on the contrary, were interested in establishing relations with Ottomans.

Military danger forced the Porte to turn its attention to the European advance. The most far-sighted statesmen wanted to know more than they knew before about the economy, political structure, and culture of European countries in order to implement their achievements in their countries.

In the first half of the 18th century, during the reign of Grand Vizier Ibrahim Pasha, it became possible to borrow achievements from Europeans more than before.

Ibrahim Pasha was interested in the development of science, culture, and military affairs. From here, the first project of reforms in Ottoman began, which laid the foundation for westernization and modernization.

France had a great influence on the Europeanization process of the Ottoman Empire. The idea of the developed absolutism of this country made a great impression on some of the Ottoman statesmen. Under the influence of these ideas, a "scientific society" was founded, which was supposed to translate the works of European and Eastern authors into Turkish.

The sultan's court and the representatives of the ruling class were keen on the European fashion. They built palaces and villas according to European models, built flower gardens, organized carnivals. There was especially great demand for Tulips. This era was called "Tulip's era".

In the " Tulip's era", the influence of European culture gradually becomes noticeable in all fields of Ottoman culture. According to Turkish and European historians, the "Europeanization" of the Ottoman Empire begins from the time of Grand Vizier of Damad Ibrahim Pasha.

Ottoman sultans added the title of caliph to their titles. In doing so, they emphasized that the Ottoman sultans were superior to the entire Islamic world and that the Sultan-Caliph was the head of the center of the entire Islamic world. As soon as the Ottomans pursued the policy of conquest, they began to convert the non-Muslim population to Islam by force, to describe their territories and to enter them into the state registers.

Conclusion: Islamic history has witnessed the rise and fall of many empires and dynasties, beginning with some of the prominent empires, like the Umayyads and the Abbasids, followed by the Mamluks and the Mughal empire. Ironically, however, most of them faded away within a cycle of three generations: commencing with a generation of conquest, triumph and prominence; followed by its golden age; and, finally, ending with a period of stagnation, defeat

and gradual decline. Nevertheless, the Ottoman Empire manifested as an exemption and lasted much longer, from its transformation in the late 13th century to its collapse in the early 20th century. In context, the Ottoman Empire began as a small state founded and led by the bey, Osman Gazi (d. 1326). The Ottomans, being a nomadic tribe by nature, swiftly settled in Anatolia (Asia Minor) after escaping Central Asia as a consequence of the Mongol offensive, in a region that was previously under Byzantine rule. For Osman, the decline of the Byzantine Empire in the face of a persistent Seljuk offensive, and the fortified unity of the Muslim community under the ‘warrior of the faithful’ (ghāzzīs sing. ghāzī), worked as a major advantage, consequently expanding Ottoman rule over neighbouring territories. However, the most significant shift in military conquests and territorial gain for the Ottomans came under the reign of the 10th Ottoman Sultan, ‘Suleiman the Magnificent’ (r. 1520-1566). Arguably, it was under Suleiman’s rule that the Ottomans reached prominence: socially, politically and economically. As a result, Suleiman stood at the cusp of two worlds, that of Ottoman triumph and its gradual decline. Socio-political and economic factors – both internally and externally – that led to the decline of the Ottoman Empire. Moreover, it will primarily analyse the empire’s situation after Suleiman’s death and, finally, it will conclude with an examination of the Janissaries’ influence and status after Suleiman’s death and the European economic war against the Ottomans.

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