

THE OTTOMAN EMPIRE: Its Rise, Decline and Collapse

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Abstrak

Turki Ustmani (the Ottoman Empire) menduduki posisi yang sangat istimewa dalam peta sejarah dan politik Islam karena ia diakui banyak ilmuwan dan peneliti sebagai kekhalfahan paling besar yang banyak mempengaruhi berbagai negara dan telah membentuk peradaban agung. Selain terkenal dengan kekuatan militernya, Kekhalifahan Turki Ustmani juga sebuah imperium yang dibangun berdasarkan multi etnis dan multi agama. Dengan konsep millet (komunitas keagamaan), masing-masing pemeluk agama dapat hidup berdampingan dengan damai dan penuh persaudaraan. Sayangnya, Kekhalifahan Turki Ustmani yang berdiri sejak tahun 1453 itu mulai mengalami kemunduran semenjak abad ke 18 M. Kekalahan pasukan Turki Ustmani di berbagai peperangan, intervensi Eropa, serta keterpurukan ekonomi menjadi salah satu penyebabnya. Kondisi ini diperparah oleh faktor internal yang menunjang kemundurannya. Tidak heran, jika pada akhir abad ke 19 M, the Ottoman Empire dijuluki banyak pengamat sebagai the 'Sick Man of Europe'. Pada awal abad ke 20 M, kekhalfahan Turki Ustmani semakin terpuruk dan mengalami puncak kejatuhannya seiring dengan lahirnya konsep negara bangsa (nation state) dan pengaruh modernisasi. Artikel ini akan menganalisis dinamika dan faktor-faktor yang mempengaruhi perkembangan dan kemunduran Kekhalifahan Turki Ustmani semenjak era kelahiran, kemunduran, serta kejatuhannya.

INTRODUCTION

Although the central Islamic lands had been devastated by the Mongol invasions in 1258, the presence of Islamic empires after the event showed that the Islamic people could make a new imperial in the world. The new imperial synthesis which was represented by the Mughal Empire of Delhi in the east, the Safavid Empire in Iran in the middle, and the Ottoman Empire in the West was an expansive Islamic state and gave cultural, political, and social contributions to the region. The emergence of these three empires clearly

reveals that Islam had not reached the end of its expansion after the decline of Abbasid caliphate in Baghdad, Iraq. Interestingly, Marshall Hodgson, the expert of Islamic civilization and the world civilization, illustrates that a visitor from Mars who arrived on the earth during the sixteenth century probably would conclude that the world was on the limit of becoming Muslim. This is because the extent of Islam and the impact of the power and prosperity of three central Islamic empires have colored many countries around the world (Cleveland and Bunton, 2009). The facts showed that Islam has many identities as religion, culture, civilization, and also political power which were represented in the emergence of Islamic empire.

In addition, in the subject of the empire around the world, the Ottoman Empire was recognized by many scholars as the great empire which has once influenced countries and made a great civilization. The one reason for this is that the Ottoman Empire has ruled their society and survived for 600 years. The empire which was created by the warrior of Muslim Turks in 1453 after overthrow of the frontier of Byzantium, expanded its state and built a regular army and a bureaucracy (Dood, 1983). In the fifteenth and sixteenth century, the Ottoman Empire's army was very famous with its strong and quality to expand other states. As the great state, the Ottoman Empire also was a multi-ethnic empire which consists of 75 different ethnic groups living within its rules. In fact, it was also multi-religious empire with big populations of Muslims, Jews, and Christian who live in the area. Even though the Ottoman Empire was founded by Muslim Turks and the administration of the empire was semi-theocracy, this empire coexisted with the secular decrees of the sultan in administrative field. The Ottoman system of administration which recognized the multi-religious composition of the population also introduced the concept of *millet* (religious communities). Each religious community was given autonomy in the regard of their internal affairs. It can be noted that the system of administration was relatively successful in keeping peace within the Ottoman borders until the arrival of nation-state in the 19th century (Dood, 1983).

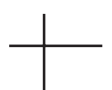
However, the golden age of the Ottoman Empire seems to be decline in the eighteenth century. The main problem which triggered to its decline was the lose confidence of many Ottomans about their system after they suffered military downfall at the hand of European powers. This condition pushed them to realize that in many ways they had become backward. Unfortunately, the economic condition of the Ottoman Empire also declined as a result of

their weak to involve in the world market that also was monopolized by European (Dood, 1983). Actually, the decline of the Ottoman Empire not only triggered by European intervention in their area, but also supported by their internal problem that was suffered for a long time. As many other great empires around the world, the Ottoman Empire has internal problems such as rebellions, corruption, financial weakness and military defeat which surrounded its development. And in the late of nineteenth century, the Ottoman Empire was labeled by other countries as the 'Sick Man of Europe' (Johnson, 2005).

Indeed, at the same time, many of Young Turks also want to reform their country to become modern nation state as a respond to the rapid influence of modernization around the world. Regarding this issue, this article will examine the rise, decline, and the collapse of the Ottoman Empire. Particularly, the following questions will guide trajectory of this article: What are the factors and situation which led to the rise of the Ottoman Empire? What are the problems that triggered to the decline of the Ottoman Empire? What kind of thought that was proposed to reform the empire in the late of the Ottoman Empire? In attempt to answer these questions, this article will be divided into three sections. The first section examines the development and the rise of the Ottoman Empire, also the achievements that they got. The second section assesses the decline of the Ottoman Empire and its internal-external problem. The third section elaborates the contestation between the proponents of status quo (the old Ottoman Empire) and its opponents.

THE RISE OF THE OTTOMAN EMPIRE

The Ottoman Empire was founded at the end of the 14th century and reached its zenith era in the 15th century. As many others empire, the rise of the Ottoman Empire was influenced by its strong leader and solid system which was introduced in its first period. During its golden era, the Ottoman Empire was famous as one of the greatest empire in the world, stretching from the Caucus to the Balkans to North Africa (Heper, 2000). From the first beginning, the Ottoman Empire succeeded to a legacy of feudalism, so that is why the system which was used by the Ottomans was absolute monarch. This choice actually was chosen by the Ottomans as the result of their support for the Sejuks during the war against Byzantium. In fact, Malikshah of the Sejuks had compensated his *mamluk* officers for the Ottomans to build the autonomous powers in his estates. Osman, the first sultan of the Ottomans (1299-1324),



was recognized by the Seljuk sultan as a *bey*, as a person who has a political authority. As a matter of fact, from the very beginning, the Ottomans also set forth to establish a centralized polity. As a consequence, almost the tools and the structures of a centralized administration were adopted. They used centralized administration to control population and lands, a central treasury, a bureaucracy, and also a system control through the sultan's own slaves (Heper, 1980).

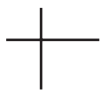
It should be noticed that the Ottoman Empire was the successor of two empires which widely have different character, namely the Byzantine and the Seljukian Empires. These two empires, which had long been in conflict on behalf of the Cross and the Crescent, ended their power by exhausting each other. As the successor state, the Ottoman Empire tried many ways to compromise conflicts between both of the old empires. Although the Ottoman Empire inherited from the Seljukians as the leader of the Islamic World, the Ottomans also inherited from Byzantium all the Christian territories which previously had been belonged by Byzantium. Consequently, Muslims and Christian had to live together in the Ottoman Empire as subjects of the same ruler. In fact, this new empire extended and intensified these two inherited policies during its formative period. On the one side, it aimed at the union of all Muslims, and on the other sides the Ottoman Empire also made the protection of Orthodox Christians and conquest at the expense of Catholic countries (Belge, 1939). Inevitably, this policy has influenced the relationship between the Ottoman Empire and Europe which was dominated by Christian followers in the future.

As the state that was formed by warriors who where opposed by eclectic popular culture, heterodox religious sects and threatening rival principalities, the Ottoman Empire from the early stage has built solid strategies to deal with these problems. Under such circumstances, the Ottoman Empire keeping the territory together became the governing institutions as its most critical concern. This thought leading them to emphasize eternal alertness against foreign enemies and the preservation of law and order within the country. In this respect, Tursun Beg, Ottoman statesman and Historian of the late 15th century, restate an Ottoman proverb: "Harmony among men living in society is achieved by statecraft". In fact, it was very famous in the mind of people at that era that the ruling institution on the Ottoman Empire was called *Askeriye* (the military) (Heper, 2000). The military power of the early Ottoman centuries was also well known as the great army who often conquered other countries.

It has been asserted that the Ottoman Empire originated as one of over a dozen small Anatolian principalities that became exist in the wake of the Mongol invasions during the thirteenth century. Actually, the tradition of *gazā*, warfare against non-Muslims for the purpose of extending the domains of Islam, was a driving force among the Muslims frontier warriors (*gazī*) who has played significant role in shaping the Ottoman Empire. The spirit of the *gazī* to fight against a rival Muslims also influenced the tribesmen and their chieftains to do similar thing. Then, the success of the *gazī* forces for gaining the victory in the war against Christian Byzantium, was followed by the rulers of Turkhis principalities efforts to imitate the court life of settled Islamic empires. They adopted the style of Islamic urban civilization by practicing patronage, by appointing shari'ah (Islamic law) judges, and by establishing institutions of Islamic learning. The synthesis between the freewheeling the spirit of the *gazī* and the efforts of the group leaders to adopt the practice of Islamic tradition was the important factor that formed the Ottoman Empire (Cleveland and Bunton, 2009). From these factors, we can argue that from the very beginning of the Ottoman Empire, the synthesis of the military power and Islamic tradition has been considered as the main factor which shaped their aims to create the new Empire.

Meanwhile, the successor of the first sultan of the Ottoman Empire was his son, Orhon. He continued to use his army for widening the Ottoman lands by invading other countries. For example, in 1326 he and his army besieged the Byzantine city of Brusa. Brusa then became the first effective capital city of the Ottoman Empire. In fact, the Ottoman Turks crossed into Europe in 1345 at the invitation of the Emperor John V Paleologus who wanted their military aid against a usurper. After this event, surprisingly the Ottoman Empire made many slaves of the Bulgars and Serbs to consolidating their army. As a result, the Ottoman Empire consolidated their Balkan gains by a decisive victory over the southern Slavs in June 1389 at Kosovo. Due to the rapid growth of Islamic power in south-eastern Europe which was represented by the Ottoman Empire, in early 1366 Pope Urban V had led to proclaim a crusade. Consequently, the presence of the Ottoman Empire were collectively misnamed in central and western Europe—were soon feared as 'wild beasts' and 'inhuman barbarians' which reminded European people in the age of the Vikings (Parmer, 1992).

Furthermore, the growing military power of the Ottoman Empire has encouraged them to expand their land. Besides that, the condition also



encouraged them to make the transition from a frontier society to an established state, namely the Ottomans. Interestingly, the success of the Ottoman expansion of the fourteenth to the sixteenth centuries was no less remarkable than the old Islamic Caliphates 700 years earlier. The main reason for this is that the Ottomans not only add new European territories to domains of Islam, but they also extended their rule to the Arab lands where Islam had originated (Cleveland and Bunton, 2009). Actually, this victorious phenomenon was not surprising, because the Ottoman Empire in origin was a military institution dedicated to fulfilling the sacred obligation of extending the “Abode of Islam” by conquering the non Muslims lands. One of the Ottomans strategies to success their goals was by selecting Christian born slaves, converted to Islam, and then became an imperial bodyguard. In fact, they also completed the works in modifying the military power, geared for continuous frontier war, and strengthened the imperial administration (Parmer, 1992).

In this regard, there are three successful military campaigns of the Ottoman Empire which can serve to illustrate the transformation of the Ottoman state into a world power. The first of them was the conquest of Constantinople, the big achievement that increased the confidence of Muslim commanders in the centuries. The conquest happened on May 29, 1453, following a long siege, when the forces of Sultan Mehmet II (well known as the Conqueror) entered the Byzantine capital. Then, he brought an end to Constantinople’s role as the symbolic center of Eastern Christendom. After the conquest, the city name was changed as Istanbul and became the seat of the Ottoman government (Cleveland and Bunton, 2009). Certainly, Albert Hourani (1981) states that the capture in 1453 of Constantinople, made the Ottoman Empire as one of the greatest in the western part of the Muslim world. Because of its strategic position, the state had a large trade with the Italian cities, became a naval power in the Mediterranean, had a close contact with Western Europe, and considered as a factor in the European balance of power. Indeed, the creation of successful navy also enabled to the Ottomans to conquer and occupy the principal Mediterranean islands from Rhodes (1522), Cyprus (1570), Crete (1664), Algiers (1529), and Tunis (1574). Besides that, the improvements of the Ottoman army also made it as the most formidable military of the sixteenth and seventeenth centuries (Cleveland and Bunton, 2009).

The second successful of the Ottoman Empire in terms of military campaigns was the Ottoman conquest of the Arab lands in 1516-1517. This success leads to the condition where established the sultans as the supreme rulers within the

universal Islamic community. They were directly recognized as the guardian of the holy cities of Mecca and Media, also others holy cities like Jerussalem, Najaf, Karbala, and Kazimayn. Therefore, the Ottoman was assumed the important duty of ensuring the security of annual pilgrimage which has important in Islamic concept (Cleveland and Bunton, 2009).

The expansion to Arab countries made the Ottomans as the greatest rulers in the Muslim world west of Iran. This condition also brought the Ottoman government into contact with the most ancient Muslim urban civilization such as the great schools in Cairo, Damascus and Aleppo, also with the mainstream of Islamic theology and law. Its contact could make a balance between government and the forces of society (Hourani, 1981).

The third example of successful Ottoman expansion concerns the European campaigns of Sultan Suleyman the Magnificent (1520-1566). This Sultan was famous as the most powerful of the Ottoman rulers. Besides its important military victories at the sea and on the east front, he was also primarily a *gazi*-inspired sultan who concentrated on pushing the Ottoman frontier ever-deeper into Europe. For example, in 1520 Suleyman led the capture of the important fortress city of Belgrade, continued in 1520s to Budapest and most Hungary. Then, in 1529 Suleyman shocked all Christendom by marching an Ottoman army across the Danube and Vienna, the Hapsburg imperial capital and the gateway to central Europe. Even though Suleyman finally was unable to conquer Vienna because of many reasons, the area of the Ottoman during his ruler was so extensive. At Suleyman's death in 1566, the Ottoman Empire consist of the major European, Mediterranean, Middle Eastern, and Persian Gulf power. Inevitably, it was not only the leading Islamic state of the sixteenth century, but also a world empire of vast influence and territorial extent (Cleveland and Bunton, 2009). It was not surprising that in the Sultan Suleyman's time the Ottoman Empire had been recognized by European humanist authors because of its superior military power. They also admired the absolute rule of the sultans as an ideal if compared with fractious nobilities of other empires (Faroqhi, 2007).

THE DECLINE OF THE OTTOMAN EMPIRE

It has been argued that the qualities of kingship of the Ottoman Empire after Suleyman's death deteriorated rapidly. Although some of the sultans after Sultan Suleyman such as Selim, Mehmed III, and Murad IV have capabilities



to conquer and expand the Ottoman lands like Suleyman, none of them fine warriors and wise rulers in the old tradition. Ironically, no Sultan acceding later than 1595 who had any experience in military service before they became the ruler. In this case, Murad IV who served as Sultan between 1623 and 1640 was an exception. This is because he showed ability as a military commander in the Caucasus and Mesopotamia. Unfortunately, he was forced to spend much of his concentration for reasserting over rebellious soldier in the provinces under the Ottoman Empire. Indeed, although he has similar capability with Suleyman as an able Sultan, he could not continue his programs because he died at the early age of thirty one (Parmer, 1992). After that, the Ottoman Empire has suffered many internal problems which influenced its power as the great empire in the world. One example of the problem which reduced the capability during the late sixteenth and early seventeenth century was the intrigues of the Princes Mother who always intervene the Sultan policies.

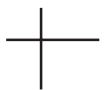
Regarding the discussion about the Ottoman Empire decline, some scholars and historians state that the golden age of the Ottoman Empire reached in the sixteenth century under Suleyman the Magnificent. In contrast, the period after that considered as the stagnation era. Some historians also point outs that the Ottoman naval defeat at Lepanto in 1571 and the failure of the second siege of Vienna in 1683 as the beginning of the “decline” of the Ottoman Empire (Grant, 1999). This argument can be understood, because during the previous era, the Ottoman Empire was very famous with its army and naval power which often got victory in the war among others. Some expert such as Halil Inalcik points that the population pressure, fiscal crisis, and Europe’s new military technology contributed significantly to the Ottoman Empire by the early of seventeenth century. The serious problem which happened in the Ottoman Empire during the periods was the Asiatic culture of the Ottoman failed in competing with the rise of modern Europe. As consequence, the Ottoman decline actually was the outcome of Western Europe’s modern economic system which contributed to European military technology (Grant, 1999). In this respect, it can be argued that there are close connection between the modern economic system and the military technology. We can see in the contemporary era that some countries which has a strong economic system, they also can easily to strengthen their military power.

Because the decline of the Ottoman Empire was not only caused by the weakness of its military power, it is reasonable that the decline and fall of Ottoman Empire was a result from complex problem. Similarly, Bernard

Lewis, the expert of Islam, once states that the decline of the Ottoman Empire related with the complex web of cause, symptom, and effect. Thus, the decline of the empire was expressions of the decline of the Ottoman government, society, and civilization. In fact, the Ottoman Empire decline also has a connection with the economic and social life, also to moral, cultural, and social change (Lewis, 1958). This main reason for this is that the change style of the Ottoman government directly caused the big impact for their people. Besides that, the changes policies which were issued by the empire, often obliged people to follow it. As a consequence, people's life in terms of economic, social, politic, and culture has close relations with the empire policy.

In addition, some historians also conveyed that the term of *decline* is an accurate description of the process where the Ottoman Empire lost its dominant position in the world. They wrote that the Ottoman experience from seventeenth to the twentieth centuries as a period of transformation in order to adapt with changing international environment. In fact, external factors from the penetration of European merchant capital into the empire, caused huge economic problem for the empire. Although this trade system gave many benefit for the merchants, it led to a decline state revenues and shortage a raw materials for domestic consumption. And as we know, without the revenues, the Ottoman Empire would suffer serious problem to build their armed forces (Cleveland and Bunton, 2009). Ironically, the rules of the Ottoman Empire do not make a serious treatment to solve this problem. The government chose to make a partnership with Europe rather than consider alternative solution to prevent the negative impacts of the penetration of Europe. In fact, the Ottoman Empire sultans signed a series of commercial treaties with Europe countries which known as the Capitulations. The first Capitulation agreement was negotiated with France in 1536. Although this treaties related to economic fields, in reality it has gave many disadvantage to the Ottoman Empire. The treaties also not only has a devastating effect on the Ottoman economy, but also had long-term political implications. Many of the consuls which was granted the autonomy by the Ottoman, has abused this trust for fighting the Ottoman Empire in the nineteenth century (Cleveland and Bunton, 2009).

It is interesting to note that the external problem from European penetration which caused the decline of the Ottoman Empire, was added by internal problem from the Ottoman state it self. There are some problems of internal government: a fragmentation inside the system of government, the ruler ceasing



to control his army or government, and the central government losing control over the provinces. In some cases, many of society in the Ottoman Empire also protested the framework which imposed by the government. Some times, groups of people in society try to becoming leaders of discontent or revolt. Indeed, in this period we can see the Sultan's power weakened, different groups struggled in the Palace and government, and shift power of the Grand Vezir and the higher bureaucracy. Likewise, in the provinces there was a growing decentralization such as in North African regencies of Tripoli, Tunis, Algeria which became virtually independent. This condition also occurred in some local government like Cairo and Baghdad, also in local families like the Jalalis of Mosul, in the mountains such as in Lebanon. Unfortunately, the Janissary army which was employed by the Ottoman Empire to conquer other lands or other countries became a popular political organization and sometimes a danger to order (Hourani, 1981). Indeed, the domestic problem of the Ottoman Empire which was showed in the rule of incompetent sultans, the presence of struggle over the succession, and the rise of political conflicts within the palace, gave huge contributions to the effectiveness of the central government (Cleveland and Bunton, 2009).

In relation to the internal problems of the Ottoman Empire, it should be mentioned that the breakdown of the apparatus of government affected not only to the supreme instruments of sovereignty, but also to the whole of the bureaucratic and religious institutions under the Empire. This condition leads to the catastrophic fall of in efficiency and integrity in methods of training, promotion, and recruitment of the bureaucracy. As a consequence, according to Bernard Lewis, this deterioration is clearly seen in the Ottoman Empire which reflect vividly and clearly the change from the scrupulous, careful, and strikingly efficient in the 16th century to neglect of the 17th and the collapse of the 18th centuries. In fact, there are also similar fall in professional and moral standards in the religious and judicial hierarchy. However, the most noticeable of the decline of the Ottoman Empire was the decline of the Ottoman armed forces. During the 16th and 17th centuries, although the Ottoman Empire could defend most of their territory, they suffered a long series of humiliating defeats from the Europe and other empires. And in the 16th century, the Ottoman Empire reached the limits of its expansion and has to pose many barriers which often could not pass. The new centralized monarchy in the Safavids in Iran, also created the difficulties to the Ottoman Empire for continuing its expansion into Central Asia and India (Lewis, 1958).

Furthermore, the decline of the Ottoman armed forces has strong correlation with the loss of dominance that manifested on the battlefield. The simultaneous war between the Ottoman and Austria and Russia in 1690s, resulted in the defeat of the Ottoman. And the Treaty of Karlowitz that signed with Austria in 1699, obliged the Ottoman to cede most of Hungary to Hapsburgs. This moment also marked the Ottoman's first major surrender of European territory. Ironically, the defeats of the Ottoman Turkey persisted for a long time. The Ottoman-Russian War in 1768, also resulted the loss of the Ottoman's territories. This is because the Russia forces the Ottoman out of Romania and the Crimea on the Black Sea. And the Treaty of Kuchuk Kaynarja (1774) was one of the most humiliating agreements which ever signed by the Ottomans (Cleveland and Bunton, 2009).

From these facts, it can be argued that the military defeats that led to the surrender of the Ottoman territory revealed that the decline of the armed forces is the real problem that has to solve immediately. Thus, the empire transformations have to consider military improvements too.

Meanwhile, the sultans of the Ottoman Empire actually thought about the decline of the empire and tried to prevent it. Yet, this happened when Selim III has become Sultan in 1789-1807, he proposed military reform as alternative solution to the decline of the empire. The naval reform of Selim III demonstrated that the empire's domestic production was still capable of raising the challenge. During his era, the Ottoman produced extensively much kind of ships and naval construction for revitalizing the golden era of the Ottoman. Salim III also initiated a modernization program for artillery production (Grant, 1999). Interestingly, the policies of Sultan Salim III constituted an intensification of the efforts at military reform which carried out by his predecessors. Salim III goal was to strengthen and to preserve the Ottoman State as well as the Suleyman the Magnificent era. Indeed, Salim also placate the Janissaries which became a threat of state in the previous era by raising their salaries and rebuilt their barracks. In order to strength the Ottoman economic and human resources capabilities, Sultan Salim III also established permanent Ottoman embassies in the European capitals. This policy had the effect of opening new channels for the transmission of knowledge about the West into educated Ottoman circle. Besides that, the policy also gave opportunities for the Ottoman to rely and create commercial agreements or peace treaties. However, the efforts of Sultan Salim III had a strong opposition from the elements of the Ottoman

society who gain many benefits from the decline of central authority. The Janissaries also had viewed that Salim's programs threatened their independence. Similarly, the *ulama'* and other members of ruling elite who objected to the European models, also oppose Salim's new programs. And finally, the rebellious Janissaries led forces to overthrow and deposed Salim III and selected Mustafa IV as a successor (Cleveland and Bunton, 2009).

This condition clearly showed that the reform of the Ottoman Empire, actually do not gain support from the within because most of the elite groups felt threatened with the thing that can interfere their privileges.

THE COLLAPSE OF THE OTTOMAN EMPIRE

It is clear that the decline of the Ottoman system, as with the demise of all empires, created dangerous instabilities and fostered new ambitions amongst the region's power. This is because the Sultan as the highest leader in the Ottoman Empire, do not have a significant role to control and reform the system of the empire. As we explained above, the attempts of Sultan Selim III to modernize the Ottoman army was failed as result of the opposition from the internal system and societies. Some people argue that the major factor which pushes rapidly the decline of the Ottoman Empire was the intervention from Great Power (European states). The proof for this is that the European powers accelerated the process of fragmentation of the empire. And finally, after the First World War, they presided over the dismemberment of the Ottoman Empire. However, Robert Johnson proved that the decline of the Ottoman Empire actually as result of very complex factors. By putting the decline of Ottoman Empire into an international context, he identified five key areas which stand out as explanations for the decline and fall of the Ottoman Empire. These five factors were: (1) the moribund nature of the Ottoman government and its relative decline economically, (2) the spread of nationalism in the Balkans; (3) the attempts to revive Turkey by the 'New Ottomans' and 'Young Turk', (4) the German attempts to generate a sphere of influence in the Middle East, (5) the impact of the Balkan wars (Johnson, 2005).

Based on the five key areas above, it should be noted that the conservatism of the privileged ruling elite in Constantinople (the capital city of the Ottoman Empire), corrupt military leaders and the decline of their economy, resulted into the broken state. Particularly if we compare it with the rising of the industrial power in the West, it conditions placed the Ottoman in the backward

position. Besides that, the rising inflation which was worsened by financial mismanagement, misappropriated of state revenue and fierce competition from the West, also reduced the empire's vitality. All of the economic problems lead the increasing costs of the state. Due to the concentration of the internal problems, the Ottoman Empire became less intention toward their provincial lands. Accordingly, the Empire felt difficult to protect the frontiers of the empire were rendered obsolete by the Europeans advance. Finally, when Napoleon Bonaparte landed an invasion force in Egypt in 1798, he defeated the army of Ottoman decisively. Ironically, in the face of this new competition, instead of finding the strategic way, the conservative leaders fell back on their faith in the 'inherent superiority' of Islam. This solution did not result in a victory, but the Ottoman lost any effective power over the periphery of their empire (Johnson, 2005).

The failure in various military campaigns of the Ottoman Empire encouraged the Sultans to reform their government and society. Like others great empires such as the Chinese, Russian, or Japanese, the Ottoman tried to reverse the decline by a concerted effort of Westernization. In fact, large-scale reforms in administration, education, and law in the Ottoman Empire was made in the mid-19th century and culminated in a constitutional movement towards the end of the century (Toprak, tt). And modernization or westernization of the Ottoman Empire as a truly radical enterprise began with the destruction of the imperial army, the Janissaries, in 1826. Sultan Mahmut II (1808-1839) made a ruthless reform program that eliminated regional rivalries. He also restricted the power of religious class, introduced the French regimental system in military, and established military training schools (Aksan, 2005). In this regard, following the death of Sultan Mahmud in 1839, we could see a new attempt to reform commenced under the title of *Tanzimat*. This reform involved greater westernization, from the adoption of European clothing to newspaper, schooling, and also military change. Besides that, there was also emerge a group inspired by changes in justice system, or *adalet*, who called themselves 'New Ottomans'. They promoted the idea of fatherland (*vatan*) and constitutional freedom (*hurrigent*). For this second group, the loyalty to the empire was paramount (Johnson, 2005).

Meanwhile, the *Tanzimat* (regulation) period (1839-1876) actually has a close affinity to the rationalist tradition of the eighteenth-century Western Europe. They used elaboration from Rousseau who held the nation to be a homogeneous entity in opposition to the estates. As a consequence, the group interests within

society are eliminated and replaced by general interest that was represented by the state. Additionally, the aim of *Tanzimat* reforms was to establish a uniform and centralized administration linked directly with each citizen, and working with its own rational principles of justice and equality (Heper, 1980). Furthermore, in the second part of the century, there are the Young Ottomans (mostly journalists and mid-level bureaucrats) who neutralized the Old Ottomans, as well as the non-modernizing Sultan Abdulaziz. This group initiated the First Constitutional Period, which lasted from 1876 to 1909. For them, parliament was not a place for popular representation, but a venue for elite debate. By considering this model, the clash of enlightened opinions will lead to the formulation of the best policy. Later, this Young Turks dominated Ottoman politics from 1912 to 1918 (Heper, 2000).

However, the modernization of the financial and social system which was represented in *Tanzimat* era, made the Ottomans more dependent on the support of European powers. The Austrian stock market crash of 1873 which coincided with the Great Depression in the West, led to emergency measures throughout the empire. In fact, the European powers also intervened the riots in Bosnia and Bulgaria. Then, the Russian drove the Turks out of the Balkans in 1877-1878 and the Great Powers demarcated the new frontiers of the region. In order to avoid the interventions of the European powers, Sultan Abdul Hamid II reversed the policy of *Tanzimat* and fell back on a traditional conservative strategy. When the Ottoman Empire has become relative weakness and more apparent, the Sultan embraced an atavistic pan-Islamic ideology (Johnson, 2005). He was happy to see himself as caliph of all the Muslims and identified his self as the leader who had no use for the heretical Westernizing views. He hoped that by creating this notion, he could gain a Muslim reaction toward greater Islamic identification (Kiddie, 1969).

In addition, at the same time, the Young Turks, a group that consisted primarily of members of the bureaucratic and military elites, carried on the political elitism of the Old and Young Ottomans. Interestingly, the Young Turks dominated Ottoman politics from 1912 to 1918 (Heper, 2000). As a result, the modernization program which was initiated by them became successful. For example, they were able to call the first Turkish Parliament in November 1908. Although the Young Turks (the Committee of Union and Progress) relatively success in implementing their program, these modernizer clearly split. Instead of supporting for the reform programs, Abdul Hamid II's brief counter-revolution in 1909. Ironically, this movement ended in failure and he

was deposed in favor of military junta-triumvirate under Enver, Talaat and Jemal (Johnson, 2005). In this respect, it can be argued that the empire fought on several fronts in the late 19th century to stop its disintegration but continued to lose much of its land in the Balkans and the Middle East. This was a result of nationalist movements which deny the ethos of old Ottoman Empire.

Furthermore, the final collapse of the Ottoman Empire came at the end of the World War I. According to Binnaz Toprak, defeat in the war was accompanied by the occupation of the Western powers to the Ottoman Empire territory. Then, after a nationalist struggle that ended the occupation, and also a brief civil war between nationalist and the Ottoman dynasty, the Turkish Republic was proclaimed by Mustafa Kemal Ataturk (Toprak, tt). Additionally, the victory of Allies in World War I marked the end of the Ottoman Empire and the birth of a Turkish nation. The events of 1919 and 1920 vividly demonstrated the strength of the nationalist tide sweeping through Anatolia. Although the Sultan's government was supported by the Allies, the condition proved unable to withstand the nationalists under the leadership of Mustapha Kemal. Then, in 1920 he was elected President of the Embassy, and by the end of 1922, he had defeated the Greek and expelled the Allies (Szyliowics, 1966).

CONCLUSION

This article has discussed the rise, decline, and the collapse of the Ottoman Empire. It has been argued that during the rise era, the military army of the Ottoman very famous with their power and strategies to defeat other countries. Besides that, the Ottoman Empire rise was signed by the occupation of Europe, Middle East, Africa, and Mediterranean areas. Consequently, the Ottoman Empire has considered as the great empire at the century. However, due to the intervention of Europe and the internal problems of the Ottoman, the government suffered many causes which led to the decline after the death of Suleyman the Magnificent. During this decline era, the Ottoma faced many defeats which decreased its dominant position. Although one of the sultan tried to reform the military and governance system in the end of 18th century, this initiation did not had enough support from the military army and religious leaders.

Furthermore, in order to respond the decline of the Ottoman Empire, the Turks also commenced the *Tanzimat* movement in the end of 19th century.

This movement has an aim to reform and modernize the Ottoman people by adapting and using the Western values, methods, and technology. Some of the ruling elite felt that this re form resulted in the much greater of the European states intervention to the Ottoman. As a result, they made a counter-revolution to fight against the Young Turk and the nationalist movement. Unfortunately, the fall of the Ottoman Empire in the World War I triggered the rapid collapse of the empire and the birth of modern Turkey.

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