

The Rise and Fall of Ottoman Empire and How It Fits Ibnu Khaldun's Theory

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Abstract. In this article the author wants to discuss the development of the Ottoman Empire and its compatibility with the theory of the 5 phases of a country's development by Ibnu Khaldun, the first phase, namely the formation phase, the second phase, namely the phase of maintaining power and eliminating rivals, the third phase, namely the phase of achieving glory and collecting wealth, the fourth phase namely the phase of imitating the footsteps of the past rulers, and the fifth phase is the phase of immersing in pleasure and destroying what the past rulers built. The writer found that there is a match between the theory of Ibn Khaldun and the development of the Ottoman Turks. Even though the Ottoman Turks were successful in doing a lot of reforms, so they retreated from phase four to phase three, by making reforms that their predecessors had never done. This study answered the question of British historian Malcolm Yapp (1988) who asked why the Ottoman Turks were able to survive so long. The author also supports Yapp's statement, against many western orientalist that the phrase "The Sickman of Europe" which was associated with the Ottoman Turks is only the imagination of Western orientalist and historians because in reality in the 18th and 19th centuries the Ottoman Turks were doing reform and the Ottoman Empire were still a strong state.

Keywords: Ottoman Empire, Ibnu Khaldun

1 Introduction

Ottoman Turkey is a very interesting phenomenon to discuss. It was a nomadic nation but eventually succeeded in establishing an empire that controlled a very large area, its rule across three continents: Europe, Asia, and Africa¹. Many studies about the Ottoman Turks have been discussed by researchers, but in this article, the author wants to prove some of Ibn Khaldun's theories and look for proof of their truth in the history of the Ottoman Turks. This research is important as proof that Ibn Khaldun's theory can be found by historical facts in the real world. By choosing Ottoman Turkey as the research title, the researcher wants this research to be more familiar to the readers, because the Ottoman Empire is a very well known, often discussed, frequently discussed empire, and its influence is so strong that we can still feel it today, both in terms of buildings, heritage objects, and cultural heritage².

¹ Duriana, D. Pemikiran Politik Turki Usmani Hingga Masa Modern. *Dialektika*, 11(2). (2019).

² Gervers, V. Influence of Ottoman Turkish textiles and costume in Eastern Europe. (1982).

The main focus that we want to discuss is the development phases of the Ottoman Turks from its inception to its collapse. Researchers have discussed these phases in the past. The author will use the existing data and then explore each phase. Furthermore, the author will use the data about these phases to be analyzed using two of Ibn Khaldun's theories presented in his *Muqoddimah* book.

The method used is descriptive-analytic, using a historical approach. The author relies on written sources from several books that tell about Daulah Usmaniyah. As the main source of data regarding the history of the Ottoman Turks, the author draws information from Yilmaz Oztuna's book, *The History of the Ottoman Empire*. Which managed to summarize the long history of the Ottoman Turks in two volumes¹. Information to be taken includes, among other things, how the process of the establishment of the Ottoman Empire, and how are the phases of the Ottoman Empire's development, until it finally experienced a decline and collapsed, including how the process occurred, so that the Ottoman Turks finally turned into a secular Republican State.

The analysis carried out by the author is an analysis that adheres to two theories from Ibn Khaldun, namely the theory of the phases of development of a country², and the second is the theory which states that someone who loses will be happy to follow the characteristics of the person who defeated him³. The author will conduct further deepening and analysis based on the history of the Ottoman Empire which the author has summarized from several sources.

2 Ibnu Khaldun's Theory

In this article, the author wants to test Ibn Khaldun's theory in his *muqoddimah* (The Opening) book. Ibn Khaldun made the theory that there are 5 phases of the development of a State⁴. **The first phase** is the conquest phase. In this phase, a ruler will embrace his subordinates as well as possible. He will feel the suffering felt by his subordinates. When there is booty, it will be divided fairly among his subordinates. In this phase, a ruler will become a role model for his nation. **The second phase** is the phase of eliminating rivals. In this phase, the ruler will try to finish off rivals who have the potential to seize power. Because one of the natural characteristics of the ruler is not wanting to have rivals in his power.

The third phase is the phase to collect all the symbols of glory and wealth. Either by acquiring new lands, booty, sending messengers to various regions, building magnificent buildings, and so on. **The fourth phase** is the phase to follow in the footsteps of the predecessors. At this time the ruler will carry out the strategies and steps that have been carried out by his predecessor. They follow their steps so carefully. It was as if no one knew about how to reach glory except their predecessors. **The fifth phase** is the spree phase. In this phase, the rulers no longer care about the future of the State. The rulers spent their time immersed in lust and pleasure. At this time the country will age, and be attacked by the disease. Until finally disappeared.

¹ Yilmaz Oztuna. *Tarikh Ad-Daulah Al-Utsmaniyah*. Muassasat Al-Faishal li At-Tamwil, Istanbul. (1988).

² Ibnu Khaldun. *Muqoddimah*. Daru Ya'rub. Damascus. Volume 1. (2004). P. 343.

³ Ibnu Khaldun. *Muqoddimah*. Daru Ya'rub. Damascus. Volume 1. (2004). P. 283

⁴ Ibnu Khaldun. *Muqoddimah*. Daru Ya'rub. Damascus. Volume 1. (2004). P. 343

Ibn Khaldun's second theory related to this article states that the loser will be happy to follow the winner. This theory was presented by Ibn Khaldun in his book *Muqoddimah*¹. With this theory we can see that Turkey, which was a religious state, whose leadership held leadership responsibilities both in state administration and religious affairs, eventually turned into a secular state, separating religious leadership and state leadership. Then Turkey turned into the Democratic Republic² that moves towards secularism. This secular democratic system was used by the Industrial Countries in the West³, which defeated the Ottoman Empire in the First World War, namely Britain, America, France, etc.

Furthermore, Ibn Khaldun explained that the loser will see that the winner who has defeated him has perfection and good qualities that make him win. And as if he felt that his defeat was because he did not have the traits that the winner had. This encourages the loser to follow all the traits and behaviors of the winner. And this applies to everything. In clothes, in weaponry, in vehicles, in appearance, and many other things. So after the Ottoman Turks lost, and then succeeded in restoring sovereignty, they also had the desire to follow in the footsteps of their conquerors, namely changing the state system, from what was previously an authoritarian kingdom that combined political and religious leadership, into a republic⁴ that separated political leadership and the leadership in religion. This new system was adopted by Turkey to survive and continue its civilization in modern times.

This is also in line with the theory of Jean Calvin (2008) which states that there is two leaderships in this world, political and religious leadership. They both have different rules and requirements. If the two are put together, there will be a conflict that cannot be resolved. This theory emerged after observation of social and political conditions in Europe, which was always filled with conflicts between the church which was led by the Pope, and the political leaders in each European country⁵. When the Roman Empire was ruled politically and religiously by the Pope, political turmoil and stagnation emerged in European civilization. However, when the two are separated, the political and social conditions become more stable. And there have been significant advances in western civilization. What had never been realized before when there was a merger between religious and political leadership.

3 Relevant Researches

There is a book that is quite interesting which discusses the end of the Ottoman Turks written by M. Kent entitled *The End of the Ottoman Empire*. Which describes in more detail the process of how the Ottoman Empire ended. After going through various reform processes in various fields. Which in the end still forced the Turkish rulers to change the country's system, from a multi-religious and ethnic empire to become a Republican State⁶.

¹ Ibnu Khaldun. *Muqoddimah*. Daru Ya'rub. Damascus. Volume 1. (2004). P. 283

² Landau, J. M. Turkey between secularism and Islamism. *Jerusalem Letter/Viewpoints*, 352, 1622. (1997).

³ Casanova, J. *Religion, European secular identities, and European integration* (pp. 65-92). na. (2006).

⁴ Zürcher, E. J. The Ottoman Legacy of the Turkish Republic: an Attempt At a New Periodization1. *Die Welt des Islams*, 32(2), 237-253. (1992).

⁵ Stieber, J. W. *Pope Eugenius IV, the Council of Basel and the secular and ecclesiastical authorities in the Empire: the conflict over supreme authority and power in the church* (Vol. 13). Brill. (1978).

⁶ Kent, M. (Ed.). *The Great Powers and the end of the Ottoman Empire*. Routledge. (2005).

Also, some journal articles discuss the same theme, namely a book entitled *Ottoman Historiography and The Literature of Decline of the Sixteenth and Seventeenth Centuries*, by Douglas A. Howard, which provides an overview of the condition of the Ottoman Turks in its last days. This book provides an overview of the phase of stagnation that occurred after the Ottoman Turks lost one of its best sultans, namely Suleiman The Magnificent¹. As well as several other important events, such as the great war of the Ottoman Turks which then ended with the defeat of the Ottoman Turks against the Holy League. This defeat resulted in an agreement that was called the treaty of Karlowitz in 1699².

Another book that is also an important reference for this article is Alexander Lyon Macfie's, *The End of the Ottoman Empire*, which describes the final condition of the Ottoman Empire before experiencing a revolution and changing from a monarchy and caliphate system to a republican system. Alexander Lyon also gave an overview of Abdul Hamid's leadership strategy in dealing with the condition of the country which was in a fragile state, Abdul Hamid tried to rebuild the confidence of the Ottoman Turks but this was not enough to prevent the collapse of the Ottoman Turks³, which were pushed from within and from outside to immediately do revolution.

4 The Rise of The Ottoman Empire

The Ottoman Empire was a great empire that inherited most of the Abbasid land, also with the land of the Roman Empire. Ottoman Empire became a Great State that continued the leadership of the Muslims in the Middle East and surrounding areas⁴. The Ottoman Turks, like Umayyah Dynasty and Abbasid Dynasty, were a large empire that accommodated the population of a vast area, consisting of various ethnic groups. The Ottoman Empire was established between the years (1299-1924 AD), it rules for approximately 625 years. The Ottoman Empire became a symbol of Muslim domination, which was strong enough in spreading its influence in Europe, especially after the rise of European domination in the early 18th century, along with the western expedition, the Industrial Revolution, and the spreading of democracy after French Revolution.

The history of the Ottoman Sultanate began with a group of ethnic Turks from the Qayigh Oghus⁵ tribe who were Muslim who lived near the Gobi Desert, which is now the Mongol region. Therefore, the Turks had a close relationship with the Mongols. Until now, we can see a relationship between the Turkish language and the languages of other peoples in the Central Asian region known as the Turks. These Turks have ties to the Muslim Nations who inhabit Central Asia such as Kazakhs, Kyrgyz, Uyghurs, and Uzbeks. This group of Turks was led by a tribal chief named Suleiman⁶. Suleiman led the group to move from the Mongol region to

¹ Howard, D. A. *Ottoman Historiography and the Literature of "Decline" of the Sixteenth and seventeenth Centuries*. *Journal of Asian History*, 22(1), 52-77. (1988).

² Howard, D. A. *Ottoman Historiography and the Literature of "Decline" of the Sixteenth and seventeenth Centuries*. *Journal of Asian History*, 22(1), 52-77. (1988).

³ Macfie, A. L. *The end of the Ottoman Empire, 1908-1923*. Routledge. (2014).

⁴ Inalcik, H. *The Ottoman Empire: 1300-1600*. Hachette UK. (2013).

⁵ Türköz, M. *Intellectual Precursors and Cultural Context: Turkology, Language Reform, and Surnames*. In *Naming and Nation-building in Turkey* (pp. 31-62). Palgrave Macmillan, New York. (2018).

⁶ Itzkowitz, N. *Ottoman empire and Islamic tradition*. University of Chicago Press. (2008).

avoid the Mongol attack. They then took refuge in the State of Khawarizmiyah region, one of the Islamic kingdoms in Persian territory which were also conquered by the Mongols.

After staying for some time in the Khawarizmiyah Kingdom region, Suleiman's group then walked again towards the Syria region, still to avoid attacks of the Mongols. In the middle of their journey, there was a high tide in the Euphrates river which caused massive flooding, so that some of the members of the group were washed away by the flood, this event occurred in 1228. Finally, the group split into two, one of whom wanted to return to their hometown, while the second wanted to continue to the west.

The group heading to the West was estimated to reach around 400 households. they decided to continue the journey and finally continued to move towards the west, led by Suleiman's son, Ertogrul. When Ertogrul and his entourage reached the Kingdom of Seljuk region, in the Anatolian region, he and his entourage helped the Seljuk's Kingdom¹ and saved them from Roman attacks, they even managed to defeat one of the Roman forces, so as a gift, the King of the Seljuk Kingdom, Sultan Alauddin II finally gave the land to the Turkish group, which was in the border area between the Kingdom of Seljuk and the Eastern Roman Empire. Since then, the Turks, led by Ertogrul, have become the vanguard of jihad to expand Islamic influence to the Byzantine territories. The names of these Turkish leaders were mentioned in Friday sermons, and they were given the title Bey. Which can be said to be on the same level as the guardian or governor.

After Ertogrul's death (1299), the Turkish Community was led by his son, Usman bin Ertogrul. Usman was the one who finally succeeded in strengthening the foundation of his power, and then, after the Mongol attack on the Seljuk Kingdom in 1300, Usman announced the independence of the Ottoman Sultanate². This could happen because the Seljuk Kingdom lost its leadership. After all, its King died without leaving a replacement. Since then the Ottoman Empire developed rapidly and became the dominant new political force in the Islamic region. The Ottoman Empire became a new hope for Muslims to achieve glory as of the heir of the Umayyad and the Abbasid. In the next few centuries the State of Usmaniyah or the Ottoman Empire managed to control the entire Seljuk Empire that once gave them land, they even controlled almost the entire former Abbasid's region.

Like its predecessor, Ottoman Dynasty, or Ottoman Turks also focused on expanding the territory. This is what made the Ottoman Dynasty able to develop and expand so fast. The jihadist movement which was supported by the Troops with a high level of capability, made the troops around the Ottoman Turks tremble, so that victory after victory was won by the Ottoman Turks. For several centuries the Ottoman Turks were the strongest political and military power in the region without significant competitors. And particularly in Eastern Europe which was the former Byzantine territory. At the same time, the Ottoman Empire was the strongest Muslim Power in the World³.

Ottoman Empire reached its peak of glory in two centuries, namely the 16th and 17th centuries. Its territory at that time stretched widely, in three continents: Europe, Asia, and Africa. Because Turkey managed to conquer all of Anatolia, most of Eastern Europe, Western

¹ Shaw, S. J., & Shaw, E. K. *History of the Ottoman Empire and Modern Turkey: Volume 1, Empire of the Gazis: The Rise and Decline of the Ottoman Empire 1280-1808* (Vol. 1). Cambridge University Press. (1976).

² Inalcik, H. *The Ottoman Empire: 1300-1600*. Hachette UK. (2013).

³ Özcan, A. The press and Anglo-Ottoman relations, 1876–1909. *Middle Eastern Studies*, 29(1), 111-117. (1993).

Asia, and Northern Africa¹. Its territory reaches 29 Provinces, some of which have independent administration, but they recognize the power of the Ottoman Turks as the highest authority, and some others get semi-independent autonomous power.

The Ottoman Turks succeeded in controlling Syria, Egypt, and Hijaz in 1517, they also succeeded in conquering the Mamluk Dynasty in Egypt. At that time, the Caliph of the Abbasid who lived in Egypt, Muhamad Al-Mutawakkil Allah came down from his caliphate and handed it over to Sultan Salim I. Since then the Sultan of the Ottoman Empire has held the title of Caliph of the Muslim World. This title eventually made the Ottoman Empire to be considered the leader of the Muslims of the world. Turkish power was even felt by the Sultanate of Aceh. According to Fernao Mendes Pinto, the Sultan of Aceh used 300 soldiers of the Ottoman Empire to conquer Tano Batak in 1539. Then in 1564, Sultan Husain Ali Riayat Syah sent an ambassador to Islambul and in his letter, he called the ruler of the Ottoman Empire as Caliph. This signifies the loyalty of the Aceh Sultanate to the Ottoman Caliph. Then in 1566, Sultan Salim II sent a fleet to Aceh with several soldiers, weapons makers, and engineers. Ottoman Empire also transferred cannon-making technology to the Sultanate of Aceh.

5 Looking at Ottoman Empire Using Ibn Khaldun's Theory of 5 Phases of a State

In general, the history of the Usmaniyah Daulah can be divided into several periods, the division of these periods is sorted according to the order of the Rulers of the Ottoman Empire, they are:

Table 1. The Sultans of the Ottoman Empire

The Establishment Era			
Number	Name	Ruling Period	Other information
1	Usman I	1299-1324	
2	Orhan I	1324-1362	
3	Murad I	1362-1389	
4	Bayazid I	1389-1402	
	The Civil War		
	Isa	1403-1405	
	Suleyman	1402-1411	
	Musa	1411-1413	
	Muhammad	1406-1413	
	The Revival Era		
5	Muhammad I	1413-1421	
6	Murad II	1421-1444	
The Golden Era			
Number	Name	Ruling Period	Other information

¹ Bosworth, C. E. *An Intrepid Scot: William Lithgow of Lanark's Travels in the Ottoman Lands, North Africa and Central Europe, 1609-21*. Ashgate Publishing, Ltd. (2006).

7	Muhammad II	1444-1481
8	Bayazid II	1481-1512
9	Salim I	1512-1520
10	Sulayman I	1520-1566
11	Salim II	1566-1574
12	Murad III	1574-1595
13	Muhammad III	1595-1603
14	Ahmad I	1603-1617
15	Mustafa I	1617-1618
16	Usman II	1618-1622
17	Murad IV	1623-1640
18	Ibrahim I	1640-1648
19	Muhammad 4	1648-1687

Stagnation and Reform

Number	Name	Ruling Period	Other information
20	Sulayman II	1687-1691	
21	Ahmad II	1691-1695	
22	Mustafa II	1695-1703	
23	Ahmed III	1703-1730	
24	Mahmud I	1730-1754	
25	Usman III	1754-1757	
26	Mustafa III	1757-1774	
27	Abdul Hamid I	1774-1789	
28	Salim III	1789-1807	
29	Mustafa IV	1807-1808	
30	Mahmud II	1808-1839	
31	Abdul Majid I	1839-1861	
32	Abdul Aziz	1861-1876	
33	Murad V	1876-1876	
34	Abdul Hamid II	1876-1909	
35	Muhammad V	1909-1918	
36	Mohammad VI	1918-1922	
	The Republican Caliphate		
37	Abdul Majid II	1922-1924	

From the table above, we can see that the Ottoman Turks had quite a big number of rulers. There are approximately 37 Sultans in the history of the Ottoman Turks. The table above shows that the history of the Ottoman Turks, in general, can be divided into three parts: the period of emergence, the heyday, and the period of stagnation and reform. Of course, the division of the phases above is not standardized, and there are several other versions of the division of the phases. And in the table above, you can also see that bold letters are dividing the phases of important changes that occurred during the Ottoman Empire, there are six important period divisions of the Ottoman Dynasty, namely the resurrection period, civil war, resurrection II, the golden age, the period of stagnation and reform, and the period of the republic.

In Yilmaz Ozuna's book *History of the Ottoman Empire*, Turkish history is divided into six phases¹, the first phase is the emergence, the second phase is the phase of moving towards the empire, the third phase is the empire under Sultan Suleiman the Magnificent, the fourth phase is the empire after Sultan Suleiman, the fifth phase is the stagnation, and the sixth phase is the decline phase. However, because the author does not divide the table above with the division of Yilmaz Ozuna, the main function of the table above is to introduce readers to the names of the Turkish Ottoman sultans, and the important phases of their development. We will discuss and analyze the names and phases above using the 5-phases of a state theory delivered by Ibn Khaldun in his book *muqoddimah* (The Opening).

Reminding readers, of the theory of 5 development phases of a State that has been mentioned by the author before², that Ibn Khaldun divides the phases of a state into five phases, namely: **the first phase** of formation, **the second phase** of eliminating rivals, **the third phase** of achieving glory, **the fourth phase** following in the footsteps of the predecessor, **the fifth phase** is the phase of dissipation, pain, and collapse. The author will discuss the five phases of their appearance and form in the six general developments of the Ottoman Empire, which have been listed in the table above.

5.1 The Establishment Era (1299-1402)

This period started from the era of Usman 1 to the period of Bayazid 1. At this time the Ottoman Empire began to stand and began to be recognized as a new political force in the region around Anatolia. The Ottoman Empire concentrated its efforts in the field of regional expansion and conquest³ of the surrounding areas. So that during this period there was a significant development in the area of regional expansion.

The author argues that this phase is the initial phase through which all nations go. In this phase, as Ibn Khaldun argued, the leaders of the Ottoman Turks had excellent leadership qualities. They become role models for their nation. The Sultan is also an example for his troops. At this time, of course, the Ottoman Sultans led the war directly on the battlefield⁴. This is by Ibn Khaldun's theory. The sultans also did not enjoy too much of the pleasures of the world that were available in the palace. However, the Ottoman rulers at this time were more focused on thinking about the development of their country. They fought with their nation to maintain and strengthen the existence of the Turks, by securing territory, regulating government, expanding power.

During this period there were strong and charismatic Sultans, such as Usman I, Orkhan I, Murad I, and Bayazid I. These four Sultans became role models for the later Sultans. They are the ones who have succeeded in creating a government that is recognized by the international community. At this time the Ottoman Turks managed to form a strong army, namely the Janissary Army⁵. These troops later succeeded in securing the territory of the Ottoman Turks from enemy attacks, as well as expanding their territory, so that they controlled all Seljuk Kingdom regions, and even covered part of Byzantine territory. During this time the Sultans

¹ Yilmaz Oztuna. *Tarikh Ad-Daulah Al-Utsmaniyyah. Muassasat Al-Faishal li At-Tamwil*, Istanbul. (1988).

² Ibnu Khaldun. *Muqoddimah. Daru Ya'rub. Damascus. Volume 1. (2004). P. 343.*

³ Itzkowitz, N. *Ottoman empire and Islamic tradition*. University of Chicago Press. (2008).

⁴ Inalcik, H. Ottoman methods of conquest. *Studia islamica*, (2), 103-129. (1954).

⁵ Yilmaz, G. Change in manpower in the Early Modern Janissary Army and its Impact on the Devshirme System. *Change in Manpower in the Early Modern Janissary Army and Its Impact on the Devshirme System*, 181-188. (2017).

showed strong leadership. They spend more of their time developing their country and think less about the pleasures of the world. This made them able to form a strong foundation for the Ottoman Turks to develop into a great empire in the future.

The author argues that this phase fits perfectly with Ibn Khaldun's description of the conditions of the first phase of a country. We can find almost all of the criteria mentioned by Ibn Khaldun in this phase, especially from the character of the Sultans who are strong, authoritative, and able to become examples for their subordinates. This is what makes the people and their assistants sympathize with the authorities and provide strong support for their continued leadership. And what we need to pay attention to is that this phase lasts quite a long time, which is about a hundred years. This figure can also be used as a reference, that a nation will experience a formation phase for approximately one hundred years. Although this figure is of course not absolute. Because Ibn Khaldun also theorized that the age of a nation is not the same. Each nation has its age as humans. It is not certain that the young will die later, and it is not certain that the old ones will die first. However, the age of a person and also the age of a country is a secret from the Creator.

5.2 The period of civil war (1402-1413)

During this period there was a power struggle between the royal families. During this period 4 sultans ruled. Even though the Sultans did rule, some references consider them not to be the real rulers.

If we look at Ibn Khaldun's theory, we will find that the second phase of a country is the phase of eliminating rivals. In this phase, according to Ibn Khaldun, the ruler will finish off his political opponents to become the main ruler in his country. Because according to Ibn Khaldun, a ruler, naturally, would not be willing to share his power with other people. A ruler has the nature to rule alone¹. The rulers of all times, according to Ibn Khaldun, want to enjoy glory alone, without a match to be a rival. So in this phase, a ruler will do various ways, to finish off the people who influence him, he will defeat his rivals who have the potential to take over his power.

The phenomenon of this second phase can be seen in the history of the Umayyads and the Abbasids at the time of the Umayyads, we see that there were figures like Yazid, Marwan, and Abdul Malik whose reign was filled with wars to quell rebellions, and to defeat their respective political rivals. Yazid bin Muawiyah faced off against Husein bin Ali, while Marwan and Abdul Malik faced off against Abdullah bin Zubair². Meanwhile, during the Abbasid Daulah, there was Abu Ja'far Al-Mansur who cleverly defeated his political rivals, especially the famous General War of Abbasids, Abu Muslim Al-Khurasani³. Also, the Abbasids struggled to defeat the descendants of Ali who previously supported the establishment of the Abbasid Daulah.

In the case of Daulah Usmaniyah, the writer sees that this phase of the civil war seems to be included in the second phase of Ibn Khaldun's theory. Because in this phase, the Ottoman Turks tried to realize their political unity using open warfare. Even in this phase, it is the rulers of the royal family who are fighting. If we look at the table above, in this phase several figures led the Ottoman Turks, namely Isa, Suleiman, Musa, and Muhammad. These four figures are

¹ Ibnu Khaldun. *Muqoddimah*. Daru Ya'rub. Damascus. Volume 1. (2004).

² Kurniati, K. (2018). *Penumpasan Al-Hajjaj bin Yusuf Ats-Tsaqafi terhadap Gerakan Pemberontakan Abdullah bin Zubair (692 M/73 H)* (Doctoral dissertation, UIN Sunan Ampel Surabaya).

³ Hamzah, N., & Aziz, J. Abu Ja'far al-Mansur and the struggle against Abu Muslim al-Khurasani. *Journal of Al-Tamaddun*, 1(1), 197-214. (2005).

not given the title Sultan because they are considered illegitimate rulers. Because at that time Turkey was still in a state of war. So there were considerable changes in leadership over a short period. In just four years, 4 rulers came to power in Turkey. This means that each ruler has an average of only two years in power. This of course shows the political instability that occurred at that time.

The author argues that the second phase mentioned by Ibn Khaldun did not end in this civil war alone, but continued until the next period, namely the second formation period. Because during this period the process of seizing power was not finished. We must realize that these five phases of Ibn Khaldun do not only occur in the life of a country. However, the author argues that the phases described by Ibn Khaldun can occur in a ruler. Or in other words in the life of one person. A king who appears with the nature of honesty and courage, then turns into a ruthless figure and finishes off his political rivals, then changes again into a brave figure in achieving glory, then turns again into a stagnant figure, and finally turns again into a splurge, enjoying pleasures of the world, before being deposed. Although, not all rulers have such a pattern, because they may fall before all phases have manifested themselves. If the author looks at the life story of the first President of Indonesia, Sukarno¹, for example, the writer sees that the 5 phases of Ibn Khaldun were manifested in the President's lifetime journey.

5.3 The Revival (1413-1444)

This is a continuation of the resurrection period. During this time the Ottoman Dynasty had succeeded in ending the dispute and civil war that occurred between the royal family. This period was marked by the victory of Muhammad I who succeeded in defeating his brothers in the power struggle². During this period political stability could be realized again, and improvements were made by the two ruling Sultans at this time, namely Muhammad I and Murad II.

The author argues that this period is an extension of the second phase in Ibn Khaldun's theory, namely the phase of cleansing the country from the rulers' political rivals. At this time the Ottoman Turks finally succeeded in eliminating the dispute. And finally, the State was again controlled by a single ruler. In this way, the second phase, which is the cleansing phase of political rivals, can be completed. Therefore, stability and peace can be realized in the Ottoman government. So far, Ibn Khaldun's theory is very relevant and in line with the political development of the Ottoman Turks.

With the emergence of Muhammad I (1413-1421) and Murad II (1421-1444)³, we can see that the Ottoman Turks at this time had succeeded in creating political stability. Muhammad I ruled for approximately 8 years. It is quite long when compared to the previous phase, wherein 8 years the Ottoman Turks were led by 4 different rulers. Furthermore, during Murad II's period, there was political stability which seemed even longer. Because Murad II led about 23 years. This means that Murad II has succeeded in defeating his political rivals by maintaining the nature of a true ruler, namely being the only ruler in a country. This of course indicates that the Ottoman Turks have successfully passed the tough political competition phase.

5.4 Golden age (1444-1687)

¹ Adams, C. H. *Sukarno: An Autobiography*. Bobbs-Merrill. (1965).

² Kastritsis, D. *The sons of Bayezid: empire building and representation in the Ottoman civil war of 1402-13*. Brill. (2007).

³ Lafi, N. Karen Barkey: *Empire of Difference. The Ottomans in Comparative Perspective*, Cambridge. *Comparativ*, 21(2), 122-126. (2011).

At this time the Ottoman Empire reached the peak of its glory. The expansion of the area continues at a more rapid pace. And most of Eastern Europe was successfully controlled by the Ottoman Empire. Also, the Ottoman Empire succeeded in expanding its territory to North Africa, the Middle East, and Syria. Ottoman Empire also succeeded in uniting most of the territory of the former Abbasid Dynasty into its power. When the Ottoman Empire took control of Egypt¹, the place of the last Abbasid Caliph in Cairo, then Sultan Daulah Usmaniyah, Salim I took the symbols of the caliphate in Cairo and transferred them to Istanbul. And since that time, the Sultan of the Ottoman Empire was considered the caliph², the political and spiritual leader for Muslims worldwide, as the successor of the Prophet Muhammad.

This phase is long. Because at this time the Ottoman Turks were led by 12 sultans, namely: Muhammad II (1444-1481), Bayazid II (1481-1512), Salim I (1512-1520), Suleiman I (1520-1566), Salim II (1566- 1574), Murad III (1574-1595), Muhammad III (1595-1603), Ahmad I (1603-1617), Mustafa I (1617-1618), Usman II (1618-1622), Murad IV (1623-1640), Ibrahim I (1640-1648), Muhammad 4 (1648-1687), if we count the number of years then this phase lasts for 243 years. Ibn Khaldun in his *muqoddimah* explained that the third phase of the development of a country is the phase in which the rulers collect the causes of wealth and glory. The author argues that the third phase is manifested in this golden age. At this time, almost all the sultans tried to add glory to the Ottoman civilization. Although not all were successful, and some sultans were deemed to have failed and sent down before their reign ended, such as Muhammad IV and Ibrahim I. Ibrahim I was even killed because he was considered to spend too much time in lust. But even so Ibrahim I also had time to make an important contribution, namely conquering the island of Kreta which is now Greek territory.

In this phase, the Ottoman Turks took important steps that influenced the history of Mankind. In this phase, the Ottoman Turks succeeded in controlling Constantinople³, which was the capital of the Byzantine Empire. This city is the most important in Eastern Europe, for hundreds of years the city was the center of Christian civilization, but eventually, it was controlled and became the new Capital of the Ottoman Turks. After Constantinople was conquered the Byzantine Empire ended, and the modern era began. The Ottoman Turks were then considered a political and military power unmatched by any country in Europe or even in the world. Sultan Salim I (1512-1520) also made an important achievement. At that time the Ottoman Turks succeeded in taking over the power of the Mamluk Kingdom in Egypt. And took over the role of the caliphate from the Abbasid dynasty. The climax of course was the reign of Suleiman the Magnificent which was considered the golden age of the Ottoman Turks, he is known as the greatest Ottoman ruler of all time. Conquest after the conquest was carried out, Sultan Suleiman also succeeded in drafting a law for the Ottoman Turks which made the Ottoman Empire one of the first kingdoms in Europe to have a written constitution⁴. Which describes the progress of state life in the Ottoman Empire.

¹ Winter, M. *Egyptian society under Ottoman rule, 1517-1798*. Routledge. (2003).

² Deringil, S. Legitimacy structures in the Ottoman State: The reign of Abdulhamid II (1876-1909). *International Journal of Middle East Studies*, 23(3), 345-359. (1991).

³ Othman, M. R. The Conquest of Constantinople 1453: The Visions and Strategies of Sultan Mehmed II. *SEJARAH: Journal of the Department of History*, 5(5). (2017).

⁴ El-Moghazi, H. The innovations in the Ottoman legal administration: The 16th century between theory and practice. (2018).

The author argues that this phase fits perfectly with the third phase of a state in Ibn Khaldun's theory. Almost all the descriptions given in Ibn Khaldun's theory can be found in historical facts in the golden age of the Ottoman Turks. Perhaps what is not very visible is Ibn Khaldun's theory that in this third phase the ruler will focus on accumulating wealth. It seems that this is not the focus of the Ottoman rulers, although along with the many conquests and expansion of the territory, the taxes collected will also be bigger. It seems that the Ottoman Turks focused on accumulating glory and prosperity through the conquest movement which was carried out intensively and consistently. That makes the Ottoman Turks play their part as a powerful and respected country in Europe and around the World¹.

5.5 The period of stagnation and reform (1687-1922)

At this time the Ottoman Empire entered into an old and stagnant phase. At this time, the Ottoman Turks began to have difficulty keeping up with the very fast developments of western technology, especially after the French Revolution and the Industrial Revolution in England. We can also see that in this phase, the Ottoman Empire, which was previously considered a superpower, a world superpower, must finally recognize the superiority of European countries. Finally, the title of Superpower moved into British hands. Which at that time had the strongest naval power in the world, with a territory stretching from Africa to Asia. At present, the Ottoman Turks are no longer considered a big and strong country, but Turkey is considered a weak country that is almost collapsing. Political developments eventually also made the Ottoman Empire involved in the story of the First World War. The Ottoman Empire finally lost and was forced to give up many of its territories in the hands of the allies. The pressure from within and outside the country to carry out reform and modernization eventually forced the Ottoman Turks to change the system of government, from a Kingdom to a Republic. With a smaller area due to foreign intervention and rebellion movements that spread in the former territory of the Ottoman Empire².

In this phase the Ottoman Turks experienced stagnation. A phase that is discussed in many references. In fact, until the end of the 17th century, the Ottoman Turks were still active and consistently expanding their territory. Douglas Howard (1988) argues that the phase of stagnation began after the death of Suleiman the Magnificent in 1566. This period of stagnation lasted until the Treaty of Karlovits in 1699³. The period between the two years was considered a period of stagnation. If we look at the table above, we will find that 11 sultans ruled during this period. If we count the number of years between 1566-1699, we will find that this phase lasts 133 years. Of course, this is a long period.

At this time the Sultans did not make much innovation and change. They followed in the steps of their predecessors. Follow their strategy, and be very careful in making new policies. If we look at Ibn Khaldun's theory, we will find that this phenomenon is very similar to the fourth phase in Ibn Khaldun's theory of 5 phases of state. This phase is considered by researchers, especially orientalist, as a stagnant phase. The phase in which the Ottoman Turks were in a stable period and did not have much change in the policies and strategies of their government.

¹ Yelçe, N. Z. *Empire and Power in the Reign of Süleyman: Narrating the Sixteenth-Century Ottoman World* by Kaya Şahin. (2016).

² Yavuz, M. H., & Ahmad, F. *War and collapse: world war I and the Ottoman state*. University of Utah Press. (2016).

³ Şain, M. River Sava as Demarcation Line between Hapsburg Monarchy and Ottoman Empire in 1699 Treaty of Karlowitz. *Anali Gazi Husrev-Begove biblioteke*, 23(37), 147-166. (2016).

The author argues that at this time the Ottoman Turks were still a strong country and had not been able to be matched by other countries in the world. They are still strong politically and militarily. They have more than enough strength to defeat any enemy who wants to obstruct the policies of their government. In a study revealed by Alexander Lyon Mcfie in his book *The End of the Ottoman Empire* (2014), on the economic and social history of the Ottoman Turks, it was found that throughout the 17th century the Ottoman Turks were still an unstoppable military force. And there were many struggles for military transformation¹. They also can defeat any enemy that threatens his sovereignty. Meanwhile, many argue that in the 17th century the Ottoman Turks had entered a period of decline, opinions were based on the development of the existing situation, such as the many pressures for reform, loss of military supremacy, economic failure, the emergence of nationalism, and the emergence of Russia as a new rival (Lewis: *The Emergence of Modern Turkey*). But in reality, these reasons are not strong enough to suggest that Turkey is in a sick state.

Furthermore, Malcolm Yapp argues that the term *The Sickman of Europe* is a term developed by orientalist, which was exaggerated by western writers, to create the impression that the Ottoman Turks were in decline. But Malcolm Yapp argues that it is just a fantasy of western historians and western diplomats. Even Yapp argued, until the 18th, 19th, and 20th centuries. Ottoman Turkey was a country that was undergoing reform. The Ottoman Empire was able to carry out reforms and improvements needed in various fields, such as military reform, administrative reform, and strengthening power in its various regions. This is an extraordinary achievement. Yapp even made an opinion, that what should be questioned is not why the Ottoman Turks were defeated, but why the Ottoman Turks were able to survive so long².

Yapp's opinion makes us a little aware that the stagnation phase is not a phase of decline, but the stagnant phase is the phase in which the Ottoman Turks survive by maintaining what their predecessors have produced as well as possible. Of course, this requires tremendous effort. The Sultans of the Ottoman Turks managed to carry out this phase quite well. They succeeded in maintaining the unity and sovereignty of the Ottoman Turks from the threat of the enemies of the State³. And still had great political, economic, and military power at that time. This is generally very much by the fourth phase in Ibn Khaldun's theory of 5 phases of the development of a state.

Another important thing that we need to pay attention to, is that since 1699 the Ottoman Turks have stagnated in terms of territorial expansion. The Karlovits agreement was preceded by the defeat of the Ottoman Turks in the battle of Zenta⁴ which was part of the great Ottoman war that occurred between 1683-1687. In this battle, the Ottoman Turks faced the Holy League, a joint force of several Christian countries: The Holy Roman Empire, Poland-Lithuania, the Republic of Venice, and Russia. This defeat was followed by a congress that ended with the Karlowitz agreement. This agreement can be said to be the first defeat that became a turning point for the Ottoman Turks. Since this agreement, the movement of the Ottoman Turks has stopped and is no longer as aggressive as in previous times.

¹ Ágoston, G. Military transformation in the Ottoman Empire and Russia, 1500–1800. *Kritika: Explorations in Russian and Eurasian History*, 12(2), 281-319. (2011).

² Macfie, A. L. *The end of the Ottoman Empire, 1908-1923*. Routledge. P. 13 (2014).

³ Păun, R. G. Enemies Within: Networks of Influence and the Military Revolts against the Ottoman Power (Moldavia and Wallachia, Sixteenth–Seventeenth Centuries). In *The European Tributary States of the Ottoman Empire in the Sixteenth and Seventeenth Centuries* (pp. 209-249). Brill. (2013).

⁴ Matzka, C.. Austria and Turkey: Their burden of histories. *Geographical diversity*, 163-169. (2009)

In the Karlowitz agreement, the Ottoman Turks had to lose some of the areas they controlled. Although some areas can still be preserved and these areas are still very large. However, this seems to be the beginning of the stagnant phase of the Ottoman Turks. After this agreement, several other agreements also occurred, including the Constantinople Agreement (1700), which obliged Turkey to surrender Azov territory to Russia. Besides that, the rise of the Habsburg Empire also made Turkey lose some of its territories. It was these defeats that might prompt the Ottoman Turks to stop the politics of expansion and focus on reforming and improving the internal condition of their Empire.

The period of reform according to many references began during the time of Sultan Mahmud II¹ (1808-1839). Sultan Mahmud made reforms in various fields. Especially in the military field. Sultan Mahmud completely abolished the Jenissari system which was considered a failure. The Jenissari army was a very strong military force that made the Ottoman Turks respected in Europe. However, over time, Jenissari began to interfere a lot in political affairs and even participated in the power struggle and assassination of the sultan. This is what made Mahmud II finally decide to abolish the Jenissari system and replace it with compulsory military service for the Turkish people. Mahmud II also founded a military school by bringing in trainers from several European countries. Mahmud II also built new schools, for teaching mathematics, geography, languages, etc. He also sent students to Paris and London to study several branches of science so that they could be developed in Ottoman Turkey.

Mahmud II's reforms also included several other aspects, such as royal clothing. During his time, the Sultan began to wear more modest clothes, which were influenced by European fashion². The reforms made by Mahmud II eventually became the opening way for the Ottoman Turks to carry out reforms and improvements in various fields, so that they could continue to play their role as one of the Great Countries in Europe and the Islamic World.

If we return to Ibn Khaldun's theory, then this reformation phase has not been discussed in Ibn Khaldun's theory. In general, this phase can be said to be a stagnation phase. However, Mahmud II's success in reforming was something new and had never been done by his predecessors. So Mahmud II did things that were not by Ibn Khaldun's theory. Because Ibn Khaldun stated that in the fourth phase, or the stagnation phase, the ruler would do the things his predecessors had done. But in reality, this theory is not entirely correct. Because Mahmud II had carried out a reform that made the Ottoman Turks re-respected and being respected by other nation, because as a nation Ottoman Empire were capable of adapting to the last advances of the modern world. Therefore, the author argues that Mahmud II has succeeded in moving the Ottoman Turks from phase four which is a stagnant phase to phase three, namely the phase that contains glory. Thus Mahmud II succeeded in extending the life of the Ottoman Turks. This reformation period can be said to have lasted quite a long time, from the time of Mahmud II (1808-1839) to the period of Abdul Hamid II (1876-1909). After that, the Ottoman Turks had to face the First World War which eventually forced the Ottoman Turks to carry out a revolution³.

¹ Gökçek, M. Centralization during the era of Mahmud II. *Osmanlı Araştırmaları*, 21(21). (2001)

² Quataert, D. Clothing laws, state, and society in the Ottoman Empire, 1720-1829. *International Journal of Middle East Studies*, 29(3), 403-425. (1997).

³ Shaw, S. J., & Shaw, E. K. *History of the Ottoman Empire and Modern Turkey: Volume 2, Reform, Revolution, and Republic: The Rise of Modern Turkey 1808-1975* (Vol. 11). Cambridge University Press. (1977).

World War I occurred in the period between 1914-1918. The Ottoman Turks, which were not involved at first, became involved. It could be because Turkey saw that one of its rivals, Russia was caught off guard because of that Turkey launched an attack around the Black Sea in 1914. This attack then led to a fierce war between Russian and Ottoman troops¹. The situation became worse, because the allied forces, which at that time were quite large, spearheaded by Russia, Britain, France, and America, also launched attacks on the Ottoman Turks. So the Ottoman Turks were attacked from various directions. The British attacked the Ottoman Turks from the Arabian Peninsula and North Africa. While Russia attacked the Ottoman Turks from the Central Asia region. On the other hand, the Ottoman Turks also faced Balkan wars that were driven by the spirit of nationalism of the people living in the Balkans. Which resulted in open warfare and the release of several regions in the Balkans². The turmoil in the Balkans was followed by the Armenian Genocide, where the Ottoman Empire massacred a large number of local Christians of Armenians with a very large number of victims³. Even though they had done everything they could, in the end, the Ottoman Turks also lost and had to recognize the strength of the allied forces. This defeat led to a Sevres agreement in 1920.

The Services Agreement was carried out in Sevres France. This agreement occurred between the Ottoman Turks and the allied powers. In this agreement, the Ottoman Empire ended. The areas that were once controlled by the Ottoman Turks were finally handed over to the Winning States, especially Britain and France. Turkey was also forced to withdraw from territories not occupied by the Turks and hand it over to the Allied troops. So the regions of Morocco, Tunisia, Al-Jazair, and Syria were handed over to France. Meanwhile, the Arabian Peninsula, Egypt, Palestine, and Iraq became part of Britain. This incident was also the beginning of the emergence of the New State, namely the Republic of Turkey⁴.

If we refer back to Ibn Khaldun's theory of the 5 phases of the development of a state, the writer argues that the fifth phase, which is the last period of the Ottoman Empire, is not by the conditions of the fifth phase described by Ibn Khaldun. Ibn Khaldun describes that in the fifth phase, the ruler will become a figure who does bad things. Indulging in lust, doing immorality, and drowning in pleasure. But what we find is that the Ottoman Empire in its last days continued to struggle to maintain his power. They are not immersed in immorality and enjoyment, but they still try to make reforms and maintain their influence and territory with all their efforts. Although this attempt ultimately met with many failures. Because the Ottoman Turks had to deal with many political forces at one time. Turkey has to fight against Russia, France, and England. Also, they had to put down the turmoil and rebellion that existed in the Ottoman Empire. Finally, the Ottoman Empire was defeated by those Nations in World War I.

5.6 The period of the caliphate of the republic (1922-1924)

Finally, The Ottoman Empire changed its form to the Republic of Turkey. However, the institution of the caliphate did not automatically disappear. The institution was still preserved until 1924. At that time the Caliph only became a symbol of the state which did not have

¹ Aksakal, M. *The Ottoman road to war in 1914: the Ottoman Empire and the First World War*. Cambridge University Press. (2008)

² Gallagher, T. *Outcast Europe: The Balkans, 1789-1989: From the Ottomans to Milosevic*. Routledge. (2013).

³ Kieser, H. L., Öktem, K., & Reinkowski, M. Introduction. *World War I and the End of the Ottomans. From the Balkan Wars to the Armenian Genocide*. (2015).

⁴ Woods, H. C. Sevres-Before And After. *Fortnightly*, 112(670), 545-560. (1922).

governmental power. The strong influence of the reform and reform movements finally made the Turkish Government decided to eliminate the institution of the caliphate. So, the history of the caliphate that was once established in Islamic society was finished, starting from the time of the Rightly Guided Caliphs, the Umayyad Caliphate, the Abbasid Caliphate, and finally the Ottoman Caliphate.

Although the Ottoman Turks had succeeded in making reforms and improvements in various fields of life, in the end, the Ottoman Turks had to face the first World War. In this First World War, the Ottoman Turks finally lost and had to sign an agreement. After the First World War, the Ottoman Turks changed the form of the state from a monarchy to the Democratic Republic. Also, the Ottoman Turks turned into a secular state that separated political leadership from religious leadership¹.

This separation of leadership is by the theory of Jean Calvin (2008), which states that there are two leaderships in this world, namely political leadership and religious leadership. The two must be separated to assure there is no conflict within the country. Because each leadership has different goals and needs. It is this theory that developed among European countries in the 20th century, which gave rise to a secular system, which separates political leadership from religious leadership.

This change in the State system in Turkey can of course be said to be imitating the system of government used by the Allied countries that won the First World War. Turkey also adopted western culture from various sides. In terms of writing, the Ottoman Turks replaced the Arabic alphabet with the Latin alphabet². The change process happened so fast. Also, the Ottoman Turks imitated the dress styles of western people. Even more than that, the Turkish Government prohibits the use of religious symbols in clothing such as veils and headscarves³. The Republic of Turkey also no longer differentiates between Muslim and non-Muslim citizens. All are treated equally. In terms of military and weaponry, Turkey since the time of Mahmud II has also adopted and imitated the western military system. So that the Ottoman military system was modern when fighting in the First World War.

The phenomenon of socio-political change in the Ottoman Turks after their defeat in the First World War is very much suitable with Ibn Khaldun's theory, which states that the loser will always be happy to imitate the winner in various aspects of life. Including in terms of culture, appearance, weapons, equipment, and so on. Because the Nation that loses usually views the Nation that wins as a perfect nation. It was as if they had certain traits that a defeated Nation did not have. That's why. Finally, the Ottoman Turks did the same thing. They imitate everything they can from western culture, both in terms of appearance, culture, political system, government system, and so on.

6 Conclusion

¹ Özoğlu, H. *From Caliphate to secular state: Power struggle in the early Turkish Republic*. ABC-CLIO. (2011).

² Göle, N. Secularism and Islamism in Turkey: The making of elites and counter-elites. *The Middle East Journal*, 46-58. (1997).

³ Saktanber, A., & Çorbacioğlu, G. Veiling and headscarf-skepticism in Turkey. *Social Politics*, 15(4), 514-538. (2008)

After we discuss the development of the Ottoman civilization from its inception to its collapse, we can conclude that there is a match between the history of the development of the Ottoman Turks and the theory of the 5 phases of development of a state that was conveyed by Ibn Khaldun in the Muqoddimah book. We can see that in the **first phase**, as described by Ibn Khaldun, the Ruler of the Ottoman Turks became a humble, dignified figure and became a role model for his people. During this period, we can find Sultans who were just and treated their citizens well, such as Usman I, Murad I, Orkhan I, and Bayazid I. **The second phase**, according to Ibn Khaldun, was the phase of eliminating political rivals. If we look at the history of the Ottoman Turks, there was a time when the Ottoman Turks experienced civil wars and power struggles after the time of Bayazid I. This period is suitable for the second phase theory in Ibn Khaldun's theory. Where finally the rulers of the Ottoman Turks managed to regain control of their power and beat their political rivals.

Furthermore, **the third phase**, according to Ibn Khaldun, is the phase of accumulating wealth and glory. This phase is suitable for the heyday of the Ottoman Turks, from the time of Muhammad II to the time of Muhammad IV. During this period the Ottoman Turks achieved important achievements that the rulers could not surpass after this period. The next phase is **the fourth phase**, namely the phase in which the Ottoman rulers tried their best to imitate their predecessors, they did not change anything and tried carefully to use the political strategies of their predecessors which proved successful. The author argues that this phase is very much by the stagnant phase that occurred in the Ottoman era, from the time of Suleiman II to the time of Mustafa 4. **The fifth phase**, according to Ibn Khaldun is the phase where the rulers are immersed in lust and pleasure, and they destroy whatever is built by their predecessors. Until then a country becomes old, sick, and collapses. The author argues that Ibn Khaldun's theory is not completely correct. Because until its last days the Ottoman Empire was still struggling to make improvements and reforms in various fields.

Therefore, the author argues, that when the Ottoman Turks began to enter a stagnant phase, namely the fourth phase, the Ottoman Turks moved back to the third phase, the phase of building glory by carrying out many reforms that had never been carried out by previous sultans. That way, finally the Ottoman Turks could survive the destruction. So that the Ottoman Turks could last long enough, and managed to maintain their existence in the 19th century. This also answers the question of Yapp, who asks, why was the Ottoman Turks able to survive so long. The author also supports Yapp's statement which states that the phrase The Sickman of Europe is a fictional imagination that does not match reality, because, in the 20th century, in World War I Turkey still had a large military power, so that it was able to face several major European countries. in one time.

Finally, when the Ottoman Turks lost the First World War, Turkey entered its fifth phase. Where in this phase they destroyed what their predecessors had built. They changed the shape of their country and finally began to imitate the culture of the Winning Countries in various fields. This is also by Ibn Khaldun's theory, that a losing Nation will always be happy to imitate the characteristics of the victorious Nation. Finally, the author argues that Ibnu Khaldun's theories mentioned in this article generally are suitable for the historical fact that we found in the history of the Ottoman Empire. We can assume that Ibnu Khaldun's theory of 5 phases of the life of a Nation seems to be true, and can be used to analyze political developments of Nations.

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