

THE CIVILIZATION AND THOUGHT OF ISLAM DURING THE ERA OF THE THREE GREAT ISLAMIC EMPIRES: A HISTORICAL STUDY

Arditya Prayogi^{1*}, Devy Arisandi², Pratomo Cahyo Kurniawan³

^{1,2,3}Institut Agama Islam Negeri Pekalongan, Indonesia

¹arditya.prayogi@iainpekalongan.ac.id, ²devy.arisandi@iainpekalongan.ac.id,
³pratomo.cahyo.k@iainpekalongan.ac.id

*Corresponding Author

Article Info

Abstract

Submitted: October 20, 2022

Revised: December 6, 2022

Accepted: January 28, 2023

Keyword:
Civilization
Thought
History
Islam

The history of Islam is important to study to achieve greatness; Islamic civilization advanced rapidly during the Abbasid, Ottoman, Safavid, and Mughal periods in science, governance, culture, and education. This article discusses the formation, progress, and decline of the civilizations of the three great Islamic empires: Ottoman, Safavid, and Mughal. The writing uses a qualitative descriptive approach with a literature study method. Research Findings: The Ottoman, Safavid, and Mughal Sultanates were three major Islamic empires that flourished between the 13th and 18th centuries. The Ottomans reached their peak under Muhammad Al-Fatih and Suleiman the Magnificent, marked by dominant military and cultural power. The Safavids emerged from a Shia Sufi order and thrived under Abbas I through religious tolerance and artistic development. The Mughal Empire in India, founded by Babur, experienced its golden age during Akbar's reign, known for tolerance, education, and the arts. Despite eventual decline due to internal and external conflicts, their architectural and cultural legacies remain significant today. Conclusion: The greatness of the three Islamic empires of the 17th century was formed through historical processes, achieved progress, but ultimately declined due to various internal and external factors.

Copyright © 2023 Arditya Prayogi; Devy Arisandi; Pratomo Cahyo Kurniawan

A. INTRODUCTION

Studying history, particularly Islamic history and the civilization of Indonesia, is crucial for future generations to understand the wisdom of the past in order to achieve glory and success both in this world and the hereafter (Fikri & Sanjaya, 2022). Islamic civilization has experienced rapid development in various fields, especially during the golden age of the three great Islamic empires: the Ottoman Empire in Turkey, the Safavid Dynasty in Persia, and the Mughal Dynasty in India. These three empires succeeded in geographically expanding the Islamic realm and created significant advancements in science, art, architecture, governance, and Islamic thought. In the context of world history, this period is known as one of the key milestones in the development of Islamic intellectualism and culture, which made a significant contribution to the progress of global knowledge.

Islamic civilization peaked during the Abbasid period with advancements in science

through the translation of foreign manuscripts, the establishment of knowledge centers, libraries, and the birth of religious and scholarly schools (Aminullah, 2016). During the Abbasid era, Muslims made significant scientific, technological, and cultural strides. This was driven by the spirit of translating foreign works into Arabic, which opened access to knowledge from previous civilizations. The government established knowledge centers such as the Bayt al-Hikmah in Baghdad and large libraries as places for scientific study. The intellectual environment spurred the development of various scholarly and religious schools in fields such as theology, philosophy, medicine, mathematics, and astronomy.

The golden age of the Abbasid Dynasty reached its zenith during the reign of Harun al-Rashid, with the expansion of knowledge through the Translation Movement and the emergence of great scholars, alongside the establishment of the House of Wisdom (Baitul Hikmah) (Oqbal, 2015). During Harun al-Rashid's reign, Islamic power was stable and promoted scientific progress. The large-scale translation movement of Greek, Persian, and Indian works became a crucial foundation for scientific development. Harun al-Rashid established the Bayt al-Hikmah in Baghdad as a library, translation, and research center. There, scholars developed knowledge in various fields, including philosophy, medicine, and astronomy. This period was also marked by the emergence of many great scholars, making it the peak of the Abbasid civilization.

The Ottoman Empire was the center of Islamic governance, the most famous and influential caliphate, and it even became the largest country in the world, experiencing several golden ages throughout its history (Putri et al., 2021). The Ottoman Empire, which lasted until the 20th century, focused more on military affairs and territorial expansion, emphasizing education and intellectual life to strengthen the empire's stability (Rahmawati et al., 2013). Islamic education in the Ottoman Empire experienced rapid development after the reform of the education system, including institutions, curricula, methods, funding, and facilities, especially during the reign of Sultan Mahmud II (Mukarom, 2015).

The Safavid Empire in Iran is known for spreading the Shia sect, which led the majority of the Iranian Muslim population to adhere to Shia Islam to this day. After the 1979 Revolution, Iran became an Islamic Republic (Rais, 2018). Before the establishment of the Islamic Republic of Iran, the history of Iran began with the Safavid Dynasty, which was later overthrown and replaced by the Qajar Dynasty, which ruled with Western support and adopted secular ideology (Sumarno, 2020), before the formation of the Islamic Republic of Iran, the Safavid Dynasty ruled, establishing Shia Islam as the official sect. Later, the pro-Western and secular Qajar Dynasty came to power but eventually collapsed due to the 1979 Islamic Revolution.

The Mughal Empire in India played an important role in the development of Islam, especially in education. It brought an intellectual atmosphere from primary school to higher education and made mosques centers for learning (Rahim, 2019). Sultan Akbar established the Din Ilahi in 1582, but the scholars did not support it. He married a Hindu woman to ease religious conflicts, while Islam continued to grow under the reign of Aurangzeb, who compiled Islamic legal treatises (Lubis et al., 2021).

This article will explore the historical dynamics of each of these three great Islamic empires, focusing on the formation of their civilizations, the achievements they made, and the

There were various factors that led to their progress and factors that contributed to the decline of the Ottoman Empire in Turkey, the Safavid Empire in Iran, and the Mughal Empire in India.

B. RESEARCH METHOD

This study uses a qualitative approach through the literature review method. The qualitative approach was chosen because it emphasizes a deep understanding of a phenomenon, in this case, the historical dynamics and Islamic thought during the era of the three great Islamic empires: the Ottoman, Safavid, and Mughal. The literature review as a research method involves examining various written sources such as books, journals, scientific articles, and relevant historical documents. Data was collected by accessing various journals and scientific articles through search engines like Google. Data processing was carried out in several stages. The first stage involved data search via Google, focusing on published research findings by other scholars. After collecting the data, the researcher filtered to select the most relevant and reliable sources. The second stage involved interpreting the filtered data to understand the historical dynamics and Islamic thought during the reign of these three empires. The third stage, data interpretation, included analyzing the content and context of the data to form a comprehensive and in-depth understanding of the contributions of these three empires to Islamic civilization.

C. RESULTS AND DISCUSSION

1. Islamic Civilization and Thought in the Ottoman Empire

The Ottoman Empire was established in 1281. The founder of this empire was the Turkish tribe from the Oghuz clan, Ertugrul, who passed away in 1289 CE. Leadership was then passed on to his son, Osman. Osman bin Ertugrul is considered the founder of the Ottoman Empire (Muvid, 2022). The history of the Ottoman Empire also reveals that this power did not initially aim to become a caliphate when it was established. It may not have even crossed the minds of the early Ottoman leaders to reach the position of caliph, unlike the Umayyad and Abbasid caliphates. The Umayyad caliphate rose to power after the end of the Rashidun Caliphate, while the Abbasid caliphate was established by overthrowing the Umayyads (Affan, 2018).

The Ottoman Empire's formation began with Suleiman Shah's journey to Anatolia. However, before reaching his destination, he died in Azerbaijan, and his son, Ertugrul, took over his position. Ertugrul eventually reached Anatolia and was accepted by the Seljuk ruler, Sultan Alaaddin, who was then at war with Byzantium. Thanks to Ertugrul's help, Sultan Alaaddin's forces won, and Ertugrul was granted land on the Byzantine border, further expanding the territory. After Ertugrul's death, with the approval of Sultan Alaaddin, his son Osman became the ruler of the Ottoman Empire from 1281 to 1324 CE. The Mongol invasion of Baghdad in 1300 CE also affected the Seljuks, leading to the death of Sultan Alaaddin, causing the Seljuk dynasty to break into several smaller kingdoms.

Amid the collapse of the Seljuk Empire, Osman declared independence. Initially, the Ottoman Empire controlled a small area, but with military support, it rapidly expanded and eventually became a significant and lasting empire. The Ottoman Empire's peak occurred during the reign of Sultan Suleiman the Magnificent. He was a famous king worldwide and a devout ruler (Uliyah, 2021). The golden age of the Islamic empire in Turkey occurred



during the reign of the Ottoman Dynasty, particularly under Sultan Mehmed II in 1453 CE. Several factors, including weak sultans, a failing bureaucratic system, economic decline, and the rise of European powers, caused the decline and collapse of the Ottoman Empire. In 1923 CE, the Islamic caliphate was abolished, and Turkey became a secular republic (Asra & Yusuf, 2018).

Historically, the Ottoman Empire was the most extensive and longest-reigning, governing over six centuries (1281-1924 CE). During the Ottoman reign, the sultans conquered much of the Arabian Peninsula and the entire Caucasus, Vienna, and the Balkans. As a result, Islamic learning centers grew in regions like Thrace, Macedonia, Thessaly, Bosnia, Herzegovina, Bulgaria, Albania, and surrounding areas. Even more distant, in the 17th century, Islamic kings in Indonesia, such as those from Aceh and Banten, sent envoys to the Ottoman Empire requesting recognition to use the title of “Sultan” from Istanbul.

The expansion of the empire led to the movement of the Ottoman capital. Before Osman I led the Ottoman Dynasty, he chose the city of Sogut as its capital. After the conquest of Bursa in 1317, it became the capital until the reign of Murad I. During Murad I's reign, the captured city of Adrianople was established as the capital. Finally, in 1453, after the conquest of Constantinople by Mehmed II, Istanbul was renamed and became the capital of the Ottoman Empire.

The Ottoman sultans held the titles of Sultan and Caliph simultaneously, as these titles carried different meanings and functions. The Sultan held authority over worldly power, while the Caliph had authority over religious and spiritual matters. This dual position continued through generations, although it was not always based on direct succession, meaning the firstborn son did not necessarily succeed the previous Sultan.

In governance, the Sultan was the highest ruler, supported by the *shadr al-a'zham* (prime minister), who oversaw the *pasha* (governor). Governors were responsible for leading the first-level administrative regions (provinces). During Sultan Suleiman I's reign, a legal code called *Multaqa al-Abhur* was created to manage the state's affairs. This legal code became the foundation of law for the Ottoman Empire until the reforms of the 19th century. Due to Sultan Suleiman I's significant contributions, he was honored with the title “al-Qanuni” at the end of his name (Muvid, 2022).

The Ottoman Empire later became known for its extraordinary military capabilities. With its immense military strength, the Ottoman Empire conquered Constantinople's Byzantine capital. Sultan Mehmed II, who succeeded in conquering Eastern Rome centered in Constantinople in 1453, then earned the title al-Fatih (the Conqueror). The conquest did not stop at Constantinople, continuing into the regions of the Maura Peninsula, Serbia, Albania, and up to the Bunduki border. One of the most significant legacies of this process was the conversion of the St. Sophia Church into a mosque named Hagia Sophia. Hagia Sophia was the largest cathedral in the world for nearly a thousand years, serving as the center of religious, political, and artistic life during the Byzantine era. The building, which was repurposed as a museum during Atatürk's administration, is a silent witness to the historical transition of regimes that ruled Constantinople (Muhammad et al., 2020).

Five factors contributed to the Ottoman Dynasty's success in expanding its territories: first, the ability of the Turks in warfare strategies, paired with the aim of gaining material

wealth through war spoils. Second, the nature and character of the Turkish people, who were always eager to progress and not content with stagnation, combined with their simple lifestyle, facilitated military campaigns. Third, the spirit of jihad and the desire to spread the teachings of Islam. Fourth, the highly strategic location of Istanbul (later) as the empire's capital city supported the success of territorial expansion into Europe and Asia. Istanbul's location between two continents and two straits (the Bosphorus and the Dardanelles) and its role as a center of great world civilizations, including Macedonian, Greek, and Eastern Roman civilizations, further contributed to its significance. Fifth, the internal turmoil of neighboring kingdoms made it easier for the Ottoman Empire to conquer them.

In education/science, the Ottoman Empire did not produce many scientific works or research like those during the Abbasid Caliphate. The military field was prioritized, including various efforts in territorial expansion. Based on this, not many famous scholars emerged from the Ottoman Empire. In other fields, such as culture, Ottoman culture was essentially a process of assimilation, involving a blend of various cultures, including Byzantine, Persian, and Arab cultures. Assimilation was easily facilitated because the Turkish people were flexible in blending their culture with foreign cultures. Even Arabic was widely used in Asia Minor, which the Turks mostly controlled.

In the field of architecture, the Ottoman Empire left behind many great works, including beautiful buildings, such as the Mosque of Muhammad al-Fatih, the Suleiman Mosque, the Abu Ayyub al-Ansari Mosque, and the Hagia Sophia Mosque, which originated from the St. Sophia Church.

In religious matters, religion was an integral part of the social and political system of the Ottoman Empire. Ulama held high positions in both state and society. The position of Mufti was a high-ranking religious office, and without the Mufti's legitimacy, the legal decisions made by the Ottoman Sultanate/Empire could not proceed or be approved. The Sufi orders developed rapidly in the religious tradition of Turkey. Al-Bektashi and Al-Maulawi were two of the most prominent Sufi figures. Al-Bektashi had a significant influence on the Janissary army, while Al-Maulawi strongly influenced the ruling elite as a counterbalance to the Janissary-Bektashi faction.

Studies in religious sciences such as fiqh, kalam, tafsir, and hadith experienced a form of stagnation. In this regard, political rulers tended to be fanatical about one religious school (madhhab) and often suppressed other schools (religions). This was evident in the case of Sultan Abd al-Hamid II, who was fanatically devoted to the Ash'ari school. To maintain this, he even ordered Sheikh Husein Al-Jisri to write a book focusing on his views, titled *Al-Hushun Al-Hamidiyah* (The Fortress of Abdul Hamid).

However, the military advancements during the Ottoman era were still appreciated. The progress in the military field achieved by the Ottoman Empire was inseparable from the natural characteristics of the Turkish people, who had been accustomed to a nomadic lifestyle, with a military spirit, resilience, and obedience to their leaders.

2. Islamic Civilization and Thought in the Safavid Sultanate of Persia

The establishment of the Sufi order in Ardabil, a city in Azerbaijan, marked the beginning of the formation of this Sultanate. This order later became known as the Safavid order, named after its founder, Safi al-Din. The name "Safawi" continued until the order

became a political movement. Safi al-Din was a Sufi with Shi'a beliefs. Some historians state that Safi al-Din was a descendant of the seventh Shi'a Imam. Safi al-Din founded the Safavid order after succeeding his teacher and father-in-law, following his death in 1301 CE. The members of this order were very loyal and steadfast in adhering to the teachings of the religion. Before his teacher's death, Safi al-Din was appointed as his successor to lead the Zahidiya order founded by his teacher (Desky, 2016).

The Safavid Sultanate officially established itself in Persia in 1501 CE / 907 AH, when Shah Ismail proclaimed himself king or shah in Tabriz. Moreover, he made Shi'a Ithna Ashariyah the state ideology. However, this significant historical event was not an isolated incident. It was closely connected to events over a long period, spanning about two centuries. At the very least, from when Safi al-Din began leading the Safawi Order until Shah Ismail proclaimed the founding of the Safavid Kingdom in 1501, the Safawi Order went through two phases in its struggle: first, from 1301-1447 CE (700-850 AH), where the Safawi movement began as a purely religious (cultural) movement, using the Safawi Order as its platform. Its followers spread across Persia, Syria, and Anatolia. The second phase, from 1447-1501 CE, saw the Safawi Order transform into a political (structural) movement, with its leader, Junaid bin Ali. This transformation was closely tied to Junaid's political ambitions. Junaid, a leader of the order, trained his followers to become soldiers called Qizilbas (red turbans with twelve tassels symbolizing the Twelve Imams of Shi'a).

However, Junaid's ambitions failed. He experienced numerous setbacks in his attempts to conquer several regions, such as Ardabil and Circassia. His greatest failure occurred in 1460 CE, when he was killed. He was succeeded by his son, Haidar. However, Haidar also faced failure. Before his death, Haidar appointed his younger brother, Ismail. Ismail eventually succeeded in conquering the city of Tabriz.

The golden age of the Safavid Sultanate was not immediately realized when Shah Ismail I ruled (1501-1524 CE). It was only achieved during the reign of Shah Abbas I (1587-1628 CE), the fifth king of the Safavid Dynasty. Abbas I ascended the throne in 1587 and ruled until 1629, when he administered the country more effectively. The tendency to enter the political arena became concrete during the leadership of Juneid (1447-1460 CE). This dynasty expanded its scope by integrating political activities into its religious practices. This expansion led to conflict between the Juneid and the Kara Koyunlu rulers (the Black Sheep), a Turkish tribe that controlled the region then (Nasution, Lathifah et al., 2021).

The reign of Abbas I is recorded as the golden age of the Safavid Sultanate. Politically, he managed to resolve various domestic conflicts that threatened the stability of the state and successfully recaptured territories previously lost to other kingdoms under previous rulers, through his political reforms.

Abbas's approach differed from that of previous sultans who had enforced Shi'a Islam as the state religion in the religious domain. Instead, Abbas took a path that promoted tolerance. Hamka said Abbas instilled a profound understanding of tolerance in his religious politics. Shi'a Islam was no longer imposed by force, and even Sunni Muslims were free to practice their faith without restriction.

With the stabilization of the political situation in the Safavid Sultanate during the reign of Abbas I, economic development in the Safavid Empire was propelled, especially

after the conquest of the Hormuz Islands and the transformation of the Gumurun port into Bandar Abbas. The control of this strategic port became a key factor in the economy's growth, as it was located along a vital trade route between the East and West, which the Dutch, English, and French fiercely contested. In addition to trade, the Safavid kingdom also saw progress in agriculture. The kingdom's main agricultural area was located in the Fertile Crescent, producing various agricultural goods. Trade became the backbone of the Safavid economy, as the establishment of Bandar Abbas attracted international merchants to Persia (Lathifah et al., 2021).

In Islamic tradition, the Persian people are known for their advanced civilization and contributions to the development of knowledge and technology. Thus, it is no surprise that intellectual traditions flourished during the Safavid Empire, particularly under Abbas I's rule. Knowledge development during the Safavid era was primarily influenced by the fundamental teaching that Shi'a followers should not unquestioningly imitate (taqlid) but are permitted to engage in ijtihad, as the door to ijtihad remains open indefinitely. Shi'a Islam, unlike Sunni Islam, which holds that ijtihad has ended and that one must only follow taqlid, maintains that the role of mujtahids (scholars capable of independent reasoning) continues indefinitely (Hamka, 1981, p. 70). One of the prominent philosophers of this era was Mir Damad, also known as Muhammad Bagir Damad (d. 1631 CE). He produced works in Arabic and Persian, including the well-known *Qabasat* and *Taqdisat* books. He was also a key figure in continuing the philosophical traditions of Aristotle and Al-Farabi.

Progress in architecture is demonstrated in art by establishing several monumental buildings that beautified Isfahan as the empire's capital. Various buildings were constructed, including mosques, schools, hospitals, bridges spanning the Zende Rud River, and the Chihil Sutun Palace. The city of Isfahan was also further beautified with the addition of well-organized recreational gardens. By the time Abbas I passed away, Isfahan boasted 162 mosques, 48 academies, 1,802 inns, and 273 public baths. Other art forms can also be seen in various crafts, including ceramics, carpets, and other artistic objects.

As time passed, the Safavid Empire gradually entered a period of decline. This was primarily due to the ongoing conflict with the Ottoman Empire. The establishment of the Safavid Empire, which was based on the Shi'a sect, was seen as a threat by the Ottoman Sultanate, and as a result, there was never any peace between these two great empires. Another contributing factor was the moral decay that afflicted some of the Safavid rulers. For instance, King Suleiman became addicted to drugs and enjoyed a life of decadence for seven years, never once engaging in governance, and the same can be said for Sultan Hussein. Another issue was the ghulam (enslaved person) army created by Abbas I, which lacked the fighting spirit of the Qizilbash. This was because the ghlams did not have strong mental resilience, as they were not adequately trained or spiritually prepared.

The 18th-century crisis eventually led to the end of pre-modern Iranian history. In almost all regions once ruled by Muslims, the pre-modern era ended with European intervention, conquest, and establishing colonial regimes. In the case of the Safavid Sultanate, the consolidation of European economic and political influence was preceded by internal conflicts within the Safavid Empire and accompanied by a process of "liberalization" of the religious scholars.

3. Civilization and Islamic Thought in the Mughal Sultanate of India

The Mughal Empire was established a quarter-century after the founding of the Safavid Empire. Thus, among the three major Islamic empires, it is the youngest. The Mughal Sultanate, however, was not the first Islamic empire in the Indian subcontinent. The Umayyad dynasty had previously ruled parts of the region, especially during the reign of Al-Walid, who governed the Indian subcontinent. The conquest of the region began with the invasion by the Umayyad army under the leadership of Muhammad bin Qasim. The Mughal Sultanate was established in India long after this, with Delhi as its capital. It was founded by Zahiruddin Babur (1482-1530 CE), who was genealogically a grandson of Timur Lenk, a Mongol conqueror. His father was Umar Mirza, the ruler of Ferghana. Babur inherited the region of Ferghana.

After Kabul was captured, King Babur continued his expansion into India to fight against the ruler of India at the time, Sultan Ibrahim Lodi. Babur benefited from the political crisis in India during this period. By mobilizing his military forces, he conquered Punjab, with its capital Lahore, in 1525 CE. In 1526 CE, a fierce battle took place between Ibrahim Lodi's forces and Babur's army at Panipat.

The peak of the Mughal Empire's glory occurred during the reign of Humayun's son, Akbar Khan (1556-1605 CE). Akbar's governance system was militaristic. He successfully expanded his territory to Kashmir and Gujarat. Officials were required to undergo military training and were not distinguished by ethnicity or religion. Therefore, under Akbar's rule, the empire was not enforced by force; he integrated well with the people, and even people from different religions were not seen as outsiders.

Thanks to Akbar, the amirs and Islamic sultans who had previously arbitrarily ruled their own regions, alongside the Brahmin Maharajas, all became pillars of the great Islamic empire in the Indian subcontinent. Furthermore, governance was not centralized under his authority but was managed by appointed ministers. Tax collectors were firmly instructed not to extort taxes through force or corruption. In religious matters, Akbar was tolerant and respected people of various Hindu faiths, never forcing them to convert to Islam.

Thus, Akbar was a reformer of the Mughal Empire. His rule (1556-1605 CE) was successful, based on policies designed to bridge the differences between Mughal and Indian governance systems, ensuring the implementation of the Mughal political system (Agustina et al., 2020). Two notable figures in the history of the Mughal Dynasty who brought reforms in various fields, including education, were Akbar and Aurangzeb. Educational institutions such as mosques, libraries, madrasahs, universities, and even the royal palace

were used for learning, particularly for the royal family. Teachers were either appointed by the king or individuals who took the initiative, including religious scholars and regular educators (Shapiah, 2021).

Along with the economic progress of the Mughal Empire in the 17th century, there were advancements in science, arts, and culture. In linguistics, Akbar established three national languages: Arabic as the language of religion, Turkish as the language of the state, and Persian as the court's language and literature. The Islamic civilization in India cannot be separated from the existence of the Mughal Islamic empire. For three centuries, this empire was able to influence a predominantly Hindu country, with Islam becoming the largest religion across the Indian subcontinent. The achievements made during the Mughal era significantly contributed to spreading and developing Islamic civilization in the field of knowledge.

The Islamic Mughal civilization left a lasting legacy in architecture, including the Red Fort (Lah Qellah), palaces, tombs, and the most magnificent of all, the Taj Mahal in Agra, which is considered one of the Seven Wonders of the World (Fauzan & Setiawan, 2022).

The most prominent literary works came from the court poets in Persian and the Indian languages. A famous Indian poet was Malik Muhammad Jayadi, a Sufi writer who produced a monumental work titled *Padmavat*, an allegorical tale containing wisdom about the human soul. During Akbar's reign, the Fatehpur Sikri Palace, villas, and beautiful mosques were built. Under Shah Jahan's rule, there was further progress in art and architecture, including the construction of palaces, the Taj Mahal, and the Moti Masjid, among others. In religious matters, Shah Jahan was steadfast in his adherence to Islamic teachings, showing no tolerance for practices deviating from Islam. However, during his reign, Hindus and Muslims lived in harmony (Ali, 2017).

The primary economic sector of the Mughal Empire was agriculture, producing crops such as rice, cotton, indigo, spices, and more. These agricultural products were even exported to European countries, Africa, the Arab world, Southeast Asia, and handicrafts like woven garments and delicate fabrics. Much of the fabric production took place in Gujarat and Bengal. To further increase production, Jahangir allowed the English (in 1611 CE) and the Dutch (in 1617 CE) to establish agricultural processing factories in Surat. The progress made by Akbar was sustained by the following three great Mughal emperors: Jahangir (1605-1628), Shah Jahan (1628-1658), and Aurangzeb (1658-1707). Military

skills and power supported these rulers. However, after their reigns, the Mughal Empire began to decline.

D. CONCLUSION

The Ottoman, Safavid, and Mughal Empires were three great powers in Islamic history that broadly influenced politics, military, culture, and arts. The Ottoman Empire was founded in 1281 by Osman bin Ertugrul and reached its peak of glory under Sultan Muhammad Al-Fatih and Suleiman the Magnificent. Its territory expanded into Europe and Asia through military strength, war strategies, and the spirit of jihad. The sultan led the government, assisted by a prime minister and governors. Despite its military and cultural superiority, the development of science and religion experienced stagnation. Its cultural legacy is evident in the blend of Byzantine, Arab, and Persian architecture, such as the Hagia Sophia mosque. The caliphate ended in 1924.

The Safavid Empire originated from the Safawiyyah Order founded by Safi al-Din. Under Shah Ismail, the Safavid dynasty was officially established in 1501 CE and peaked under Shah Abbas I with religious tolerance and advancements in politics, economics, science, and arts. However, conflicts with the Ottomans and moral decline led to its downfall in the 18th century. The Mughal Empire was founded by Babur in 1526 and prospered under Akbar with religious tolerance, advancements in education, arts, and architecture. After its peak, the empire experienced a decline and eventually collapsed.

The Ottoman, Safavid, and Mughal Empires were major Islamic empires that peaked through military strength, religious tolerance, and advancements in arts and architecture. Their commonality lies in the important role of the sultan as the highest leader and in their magnificent cultural legacies. The differences are that the Ottomans followed Sunni Islam and were expansionist into Europe, while the Safavids adhered to Shia Islam and were strong in Persia. At the same time, the Mughals were more inclusive and ruled in India. Each empire faced decline due to internal and external conflicts. Muslims should draw lessons from the rise and fall of these empires by strengthening unity, improving the quality of knowledge and leadership, and upholding values of justice, tolerance, and integrity so that Islamic civilization can rise again and contribute positively to the world.

LITERATURE

Affan, M. (2018). Kesultanan Utsmani (1300-1517): Jalan Panjang Menuju Kekhalifahan. *Tamaddun*, 06(02), 99-126. <https://doi.org/10.24235/tamaddun.v6i2.3524>

- Agustina, S., Sumarjo, Sumarno, & Pratama, A. R. (2020). Jalalludin Muhammad Akbar's policy in India 1556-1605 C. *Jurnal Historica*, 04(01), 124-137.
- Ali, M. N. (2017). Kepemimpinan Shah Jahan di Kesultanan Mughal (1628-1658 M). *Juspi*, 01(01), 152-192.
- Aminullah, A. N. (2016). Dinasti Bani Abassiyah, Politik, Peradaban Dan Intelektual. *Geneologi PAI: Jurnal Pendidikan Agama Islam*, 03(02), 17-30.
- Asra, M. & Yusuf, D. S. C. (2018). Dinasti Turki Usmani. *Jurnal Ushuluddin Adab dan Dakwah*, 01(01), 102-130.
- Desky, H. (2016). Kerajaan Safawi Di Persia dan Mhugal India: Asal Usul, Kemajuan dan Kehancuran. *TASAMUH: Jurnal Studi Islam*, 8(1), 121-141. Retrieved from <https://ejurnal.iainsorong.ac.id/index.php/Tasamuh/article/view/44>
- Fauzan, E. H., & Setiawan, A. M. (2022). Lahirnya Tiga Kerajaan Besar Islam Pada Abad Pertengahan (1250-1800 M). *El-Tarikh*, 03(01), 57-76. <https://doi.org/10.24042/jhcc.v1i1.10682>
- Iqbal. (2015). Peranan Dinasti Abbasiyah Terhadap Peradaban Dunia. *Jurnal Studi Agama dan Masyarakat*, 11(02), 267-279.
- Lathifah, I., Daulay, H. P., & Dahlan, Z. (2021). Peradaban dan Pemikiran Islam Pada Masa Dinasti Safawi di Persia. *Islamic Education*, 1(2), 54-61. <https://doi.org/10.57251/ie.v1i2.51>
- Lubis, D. E., Muhajir, A., & Dahlan, Z. (2021). Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India. *Islamic Education*, 01(02), 41-47. <https://doi.org/10.57251/ie.v1i2.49>
- Muhammad, L. N., Wahyudi, M., & Nadia, R. N. (2020). Turki, Hagia Sophia dan Kebangkitan Politik Islam: Membaca Fenomena Peralihan Museum Bersejarah Menjadi Masjid. *LoroNG*, 09(02), 107-121.
- Mukarom. (2015). Pendidikan Islam pada Masa Kerajaan Turki Usmani 1300-1922 M. *Jurnal Tarbiyah*, 01(01), 109-126.
- Muvid, M. B. (2022). Sejarah Kerajaan Turki Utsmani dan Kemajuannya Bagi Dunia Islam. *Tsaqofah & Tarikh*, 07(01), 1-12. <https://doi.org/10.29300/ttjksi.v7i1.4929>
- Putri, R., Daulay, H. P., & Dahlan, Z. (2021). Peradaban dan Pemikiran Islam pada Masa Turki Utsmani. *TAZKIR: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman*, 07(01), 35-48. <https://doi.org/10.24952/tazkir.v7i1.3781>

- Rahim, A. (2019). Sistem Dan Kelembagaan Pendidikan Islam Di Masa Dinasti Mughal India Serta Relevansinya Pada Masa Sekarang. *Darul Ulum: Jurnal Ilmiah Keagamaan, Pendidikan Dan Kemasyarakatan*, 10(1), 27-39. <https://doi.org/10.62815/darululum.v10i1.31>
- Rahmawati, Azizuddin, M., & Sani, M. (2013). Perkembangan Peradaban Islam Di Kerajaan Turki Usmani. *Jurnal Rihlah*, 01(01), 16-28.
- Rais, M. (2018). Sejarah Perkembangan Islam di Iran. *Tasamuh: Jurnal Studi Islam*, 10(02), 273-288. <https://doi.org/10.47945/tasamuh.v10i2.73>
- Sumarno, W. F. (2020). Sejarah Politik Republik Islam Iran Tahun 1905-1979. *SANGKÉP: Jurnal Kajian Sosial Keagamaan*, 03(02), 145-158. <https://doi.org/10.20414/sangkep.v3i2.1931>
- Uliyah, T. (2021). Kepemimpinan Kerajaan Turki Utsmani: Kemajuan Dan Kemundurannya. *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman*, 07(02), 324-333.