



Before the idea of descent was formed in the Turkish race Their ethnic connotation was based on the bullying system "Al-Fetewa"

Suleiman Shah Ibn Qia Alp was the head of the Kayi tribe, one of the Turkish Ghaz tribes, with which Suleiman moved in the Anatolia region as its leader. This clan emigrated after being defeated by the Mongols in their original homeland in Turkestan in the year 617 AH / 1220 AD. They were concentrated on the plains of northern Siberia. Successive migrations took place through the Middle Ages until the modern era. They were known as the Turk. In this era, the Seljuk state was at its end as a state that had its historical role against the Byzantines.

The leader of the Kayi tribe did not find suitable conditions for their stability in the regions of Anatolia and decided to return to his motherland, but according to some Turkish sources, he died by drowning in the Euphrates River. Due to the absence of a leader, his clan was divided into two parts, one part decided to return to its first homeland, and the other part decided to head to the northeast of the Erzurum plains under the leadership of Artgrel bin Suleiman. Here there is an important note of the name of Suleiman, and after him his son Artgrel. They are understood as Arabic names and others that have a foreign connotation.

Considering that the region from which the Tatars came out was the one that brought out the Turks, the barbaric behaviors showed a common factor between them. Many historians have confirmed the cruelty of the Turkish race, and their use of the principle of force in their dealings, and it appears that Mongolian oppression was a fundamental factor in their successive migration.

After the disintegration of the Seljuk state, scattered Turkmen principalities emerged, including the independent and others.

This clan led by Artgrel extended along the borders of the Byzantine state in western Anatolia. The mountain sector from the Black Sea side from the Kastamonu region to Antalya was a haven for the Turks or Turkmen, as they are two sides of the same coin. They were pastoral areas that suit the nature of those coming from Central Asia, and what is remarkable is that they were accompanied by large numbers of dervishes and Sufis. This was according to Ekmeleddin Oglu, who said that they had been playing an important role for a long time in the spiritual life of these clans. He also states that the sheikhs and dervishes have converted the concept of "Al-Fetewa" into the concept of "Jihad". This is a fact that cannot be denied, and they have practiced it in their military campaigns.

Many of them migrated to central and eastern Anatolia, and led their normal lives away from the Mongols. They invaded the Turkmen Emirates, especially its economy, to form an infrastructure for them. Those are the organizations that they relied on through the religious element represented by the "Mevlevi" order, and the fight against the Sunnis was clear in their dealings.

After that, the emirate, which was called "The Ottoman Empire," became enlarged and became a country that invaded in the name of Islam. Some historians mention the conversion of the inhabitants of the Marmara Basin from the Romans into Islam, and that they maintained the revival of their state, but in a new Islamic structure. This is a baseless theory, and that was mentioned by Halil İnalçık. Historians tend to point out that it was an Emirate that turned into a state based on the political, social and demographic developments of Anatolia in the thirteenth and fourteenth centuries AD. Is it possible for a country to establish its identity from the components and backgrounds of a state that has natural geographical roots?

The political inflation of the Ottoman emirate that had grown up in Anatolia made it form a lineage other than military mercenaries.

according to Halil İnalçık, the matter that was not mentioned with interest is that the successive Mongolian strikes against the defeated migratory clans made the Turk seek refuge in the border areas. Their presence has formed invading groups that are robbing and trying to take power in order to settle down. The congregations were increasing from a variety of different origins from Central Asia and the Iranians, and the spirit of conquest ignited in them. They found jihad as a substitute for bullying. They found the direction towards the Byzantines, and for various reasons, specific to Byzantium, they did not resist the invaders, which opened the way for them to occupy areas in the border areas. It is reported that Othman was among the bully "Al-Fetewa". The pattern followed in the method of the Turkish invasion was a method for the coming waves, and they took the name Osman for their country.

Who are the Ottomans?

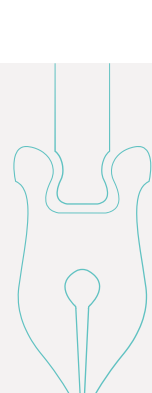
The invasion that wore the garb of jihad was consistent with a model that took upon itself the constant jihad to expand the area of Islam and incursion towards Europe. One of the important observations here is that the Ottoman Empire, despite its incursion, did not spread Islam in Europe, and its countries or some of them did not convert to Islam, even though the Ottomans knocked on the doors of Vienna. What is the reason for this?

Ironically, the title invader is given to the leaders of their enemies if they really are their enemies. For example, Michal, who was one of the Byzantine military leaders, cooperated with the Ottomans, and everyone was subsequently fused into new groups. According to historical connotations, this is the beginning of the emergence of mercenary elements in the Ottoman Emirate.

Going back to the history of İnalçık, he says: "The aim of jihad was not to destroy the world of unbelief or war, but rather to subjugate it. Thus, the Ottomans established their empire by annexing the Christian Balkans to Muslim Anatolia under their rule. This empire protected the Orthodox Churches and millions of Orthodox Christians, even though it relied on jihad as its main principle". Therefore, the deepened relations between Orthodox Russia and the Turkish state extended to the present day.

The Turkish historian "İnalçık" explained the Turkish problem with the roots.

The ethnic origins from which the Ottomans descended, and which are shrouded in ambiguity in this aspect, confirm that the term "Ottoman" has no specific ethnic connotation. This term is considered a result of their mixing with the Seljuk Islamic depth and others in their neighboring regions. What confirms this is their lineage, which has been documented by a number of great historians.



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