

Traces of Islamic Sovereignty in Eastern Europe in the Middle Ages

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Abstract

Islam once gained sovereignty in the Eastern European region, which constituted the majority of Christians before Islam and after Islam entered there. In this contemporary era, Islam is not the majority place in Europe from the west to the east. The existence of Islam in the region in this modern era is inseparable from the historical contributions of the two axes of medieval Islamic dynasties, namely the Golden Horde Dynasty and the Ottoman Empire. The research objectives of this article are to describe the geographical location of Eastern Europe, explain the early arrivals, and analyze the two axes of Islamic sovereignty in medieval Eastern Europe. The research method of this study is a historical research method with library research and tracing information sources for this study through the internet. The flow or procedure of the historical research method includes four stages: heuristics, source criticism, interpretation, and historiography. The results of this study explain that ideological political factors are the most core factors in determining countries to enter Eastern Europe and the two nations that contributed to the existence of Islamic sovereignty in Eastern Europe in the Middle Ages were the Mongols from 1235 to 1557 AD and the Turks from 1365 to 1574 AD through raids and conquests against Christian kingdoms in the region.

Keywords: Islamic Sovereignty, Ottoman Turks, Golden Horde, Middle Ages

Introduction

Every continent on earth has a story and historical facts related to each other. Humans inhabit these continents with various cultures, ethnicities, religions, and

civilizations. All continents must have civilizations such as rapidly developing religious societies, technological advances, and other civilizations. The continent of Asia is a Muslim-majority region on earth, while Muslim minorities are in Europe and America. Most Muslims from the Asian continent are in Southeast, West, Central, and South Asia, while East Asia is a minority.

Eastern Islamic civilization and Western-Christian civilization have lasted for 1300 years or more or less for 13 centuries after the establishment of the Islamic dynasty. The Arabs expanded to the west and north and ended up in the hills of Tursina (Tours) in 732 AD. During the 11th to 13th centuries, the crusades succeeded in reclaiming the holy land for Islam from the Christian rulers. In the 14th to 17th centuries, the Ottoman Empire re-established balance, expanded its power to the Middle East and the Balkans, captured the city of Constantinople, and twice invaded Vienna. When the administration of the Ottoman Empire collapsed in the 19th and early 20th centuries, Europeans such as Britain, France, and Italy controlled most of North Africa and the Middle East (Andriani, 2015: 257).

Europe was in the middle ages a dark age for the continent. However, Islam was experiencing the glory and progress of its civilization at that time, the progress was also experienced by non-Muslims, including Western nations (Sari and Setiadi, 2020: 27). The Middle Period in 1250-1800 AD This period was divided into two phases: the decline phase I in 1250-1500 AD and the phase of the three great kingdoms in 1500-1800 AD (Mujahidin, 2019: 3).

The phase of three great empires is divided into two phases: the progress phase in 1500-1700 AD and the decline phase in 1700-1800 AD. The progress phase appeared in three significant dynasties in Islam, such as the Safavid dynasty in Persia, which controlled all of Persia. The Mughal dynasty in India ruled well-known areas of India, such as Lahore, Malwa, Gujarat, and Bengal, and the Ottoman Empire controlled the territories of Asia Minor, Armenia, Iraq, Syria, Hejaz, and Yemen in Asia; Egypt, Libya, Tunisia and Algeria in Africa; and Bulgaria, Greece, Yugoslavia, Albania, Hungary and Romania in Eastern Europe (Mujahidin, 2019: 3-4).

Other Eastern European regions, such as Crimea, are one of the centers of power of Islamic dynasties founded by descendants of the Mongols from a dynasty known as the Golden Horde Dynasty. In the end, this region established its dynasty as Crimea Khanate. The contribution of the Golden Horde Dynasty traces of the Mongols' da'wah can reach eastern European countries such as Albania, Romania, Bulgaria, Armenia, Ukraine, and even parts of present-day Poland (Nirwana, 2015: 2).

Based on the explanations from several editors above, it can be seen that Islam once gained sovereignty in the Eastern European region, which constituted the majority of Christians before Islam and after Islam entered there. In this contemporary era, Islam is not the majority place in Europe from the west to the east. However, Southeastern Europe is mainly inhabited by Muslims, such as Albania, Bosnia, Kosovo, and Turkey. The existence of Islam in the region in this contemporary era is inseparable from the historical contributions of two medieval Islamic dynasties, namely the Golden Horde Dynasty and the Ottoman Empire. Based on this problematic background, this article examines in more depth about Islamic rule in the Eastern European region of power with the discussion indicators, namely: a description of the geography of Eastern Europe, the beginning of the arrival, and the two axes of Islamic sovereignty in medieval Eastern Europe.

There are several previous studies related to the research in this article which can also be used as a legacy study from the author's research. Previous studies, at least, have a few differences and similarities with the analysis in this article, including:

First, an article from the *El-Tarikh Journal*, by Elda Harits Fauzan and Agus Mahfudin Setiawan with the title "Lahirnya Tiga Kerajaan Besar Islam pada Abad Pertengahan (1250-1800)". This article only describes the second phase of the middle period (1250-1800 AD), namely the stage of the three great empires, each of which started from a period of progress and decline. In this case, the author describes the opinions of historians about the empire of the three great empires. Because these three kingdoms are the guardians of Islamic civilization and have made a significant contribution to the development of Islam (Fauzan and Setiawan, 2022). The three great

empires are the Ottoman Turks, Shafawi, and Mughal. Of course, there are significant differences with the study of this article, namely the review of the advantages of two Islamic nations being able to dominate Eastern Europe right in the Middle Ages.

Second, the writings of Hamilton Gibb with the title "The Influence of Islamic Culture on Medieval Europe." This article explains the spread of Islamic culture through Arab culture to European territory, including the Andalusian region, before the genocide of Queen Isabella and King Ferdinand in Granada. Still, the author must clearly explain Islam's influence in Eastern Europe. He only describes the impact of Greek scientists on Islamic thought in the Middle Ages (Gibb, n.d.). There are also differences between this article and the article here, especially on the European theme and area, because this article uses a socio-political piece located in the East, so no significant similarities are found between the two writings.

Third, writing in the form of a thesis from Ari Nirwana with the title "Sejarah Dinasti Golden Horde di Eropa Timur (1226-1502 M) dan Pengaruhnya terhadap Dunia Islam". This thesis discusses the contribution of the Mongols in spreading Islam in present-day Russia, Ukraine, and Poland to Crimea in the Middle Ages through the Golden Horde Dynasty (Nirwana, 2015). The existence of Islam at that time experienced political and social progress so that it influenced the lives of the surrounding community, although, in the end, it still experienced setbacks. The difference with this article is the completion of the regional study because this article discusses the weaknesses of Eastern European Islam, including parts of the Balkan countries, which are not addressed in the thesis.

The study in this article uses historical research methods. According to Gilbert J. Garaghan, the historical research method is a set of systematic rules and principles for collecting historical sources effectively, critically assessing, and submitting a synthesis of the results achieved in written form. The research method used in this study is a historical research method by conducting library research and tracing the sources of information for this study through the internet. The flow or procedure of the historical research method, which includes four stages, namely heuristics, in the form of

collecting materials/sources; source criticism in the form of internal-external criticism; interpretation in the form of classifying the data and looking for the causal law; and explanation in historiographical form (Abdurahman, 2011: 103), which is clearly explained below.

Heuristics is a method of searching for sources, mainly in the form of oral, written, and moving image sources. There are two classifications: primary and secondary. There is no direct source that is concrete in this study. However, it is only filled with secondary sources, which are part of supporting studies in the form of writings from Ari Nirwana and Sheikh Ramzi Al-Munyawi, and Dusuki Ahmad (for details, please see the bibliography of this article).

Source criticism is the stage of determining the authenticity (authenticity) and integrity (wholeness) of historical sources, is called external criticism. Criticism of the truth or validity of that source is called internal criticism (Hamid and Madjid, 2011). The research in the article has tested several research sources so that credible sources are obtained, such as the work of Ari Nirwana, Sheikh Ramzi Al-Munyawi, and Dusuki Ahmad, as well as several other articles and books so that they can provide editorial certainty used to explain facts related to research in this article.

Interpretation or interpretation of history is also called historical analysis. Analysis means to describe, and terminologically different from synthesis means to unite. However, analysis and synthesis are the main methods of historical interpretation (Abdurahman, 2011: 114). Some of the facts found from these sources are clearly explained in the discussion section of this article. The unification and integration of one fact with other facts describe the study of this article so that answers are obtained from the formulation of the problem. Then in this article also uses historical analysis to make the article scientific and contextual.

Finally, historiography is the stage of writing, presenting, or reporting the results of historical research. Writing the effects of historical analysis provides a clear picture of the research process, from planning to concluding. Based on the historical writing, it can be judged that the research followed the correct procedures or was off the mark;

whether sources or data that support the conclusion have sufficient validity and rehabilitation or not; and so on (Abdurahman, 2011: 116-117). Historical writing in this study still uses descriptive-narrative and uses little descriptive-analytical.

Discussion

Eastern Europe Geographic Description



Europe is a continent spanning the western part of the Eurasian Peninsula. The area is about 10,000,000 square kilometers or one-fifteenth of the earth's land area. Geographically, the continent is bounded by the Arctic Ocean to the north, the Mediterranean Sea, the Black Sea, and the Caucasus Mountains to the south to the east, the Ural Mountains and the Caspian Sea to the east, and the Atlantic Ocean to the west. The countries, including western Europe, are France, the Netherlands, Belgium, Luxembourg, Monaco, Germany, England, and others. Two-fifteenth of the world's population, or 696.36 million of the 5.026 billion world population in 1988, live on this continent. The density level is 65 people per square kilometer, compared to the world average of 33 people per square kilometer (Supriyadi, 2008: 306-307).

The concept of Eastern and Central Europe was first used by European researchers to group units from dozens of countries into the category of communist regimes. This paradigm is based on the results of this social, political, and economic construction that emerged after World War II, which showed a binary opposition between the Western Bloc which tends to be democratic. The Eastern Bloc tends to be socialist and communist in Europe. Apart from being caused by the conception of geographical boundaries, the two blocks were formed based on the consideration of ideological differences. With this paradigm, the countries of the Federation of Yugoslavia and Albania, located in the south of Europe, are included as part of the Eastern European countries (Alkatiri, 2016: 2).

Apart from being shaped by geographic and ideological conceptions, the boundaries of the two Blocks are also marked by different socio-cultural life between the two. After World War II, dozens of democracies in Western Europe tended to develop faster than those in the eastern hemisphere. This situation and condition also cause countries that are members of the Eastern and Central European regions to be considered lagging in all areas of life, except in the military field. As a result, the mention of Eastern European cases becomes pejorative and forms a stereotype leading to a negative impression (Alkatiri, 2016: 2-3).

After World War II, the countries in the Eastern European category were Bulgaria, Romania, East Germany, 15 countries of the Soviet Union, including Albania, and six countries that were members of the Yugoslav federation in the Southern/Southeastern Europe region, better known as the Balkans. While the countries included in Central Europe are three countries located right on the border of Western Europe, namely Hungary, Czechoslovakia, and Poland, and one country that is part of the Yugoslav federation, namely Slovenia, which is adjacent to Austria and Hungary (Alkatiri, 2016: 3).

Based on the map description of the area above, it can be seen that the countries above are very far from the center of the current Islamic region, namely Mecca and Medina, and the superpower of the Soviet Union was once the ruler in parts of Eastern

Europe for decades so that Islam seemed to have no existence in the region. However, this section only described the socio-political conditions of Eastern Europe in the 20th century. Meanwhile, in the next section, it will be explained in a descriptive-analytical manner regarding the superpowers of Islamic dynasties in the Middle Ages in Eastern Europe.

The description above is a supporting editorial to explain the regional studies in this article so that there is no misunderstanding for readers because the core study in this article is the existence of Islamic sovereignty in the Eastern European region and discusses explicitly the medieval period described in the section below.

The Beginning of the Arrival and the Two-Axis of Islamic Sovereignty in Eastern Europe

Mongol Empire (1235-1557)

The region of Eastern Europe and Central Asia was the initial basis for the existence of Islam in the 7th century A.D. The first early Islam was accepted by the Turks, who gradually embraced Islam. The first Muslims of this region were the Bulgars Idel (Volga) to form a succession of the most developed Muslim countries in the Middle Ages (Rasyid, 2013: 245).

The presence of Islam in Eastern Europe and Central Asia came from the south of the region during the Umayyad dynasty because the year of its Islamization was in the 7th century when the Umayyad dynasty was the ruling dynasty around the Arabian Peninsula and the outskirts of Central Asia so that Islam could enter massively. To the people of Central Asia and Eastern Europe, including King Almus through Ahmad bin Fadhlán.

Ahmad bin Fadhlán was an emissary of the Abbasid Caliph (Ja'far Al-Muqtadir), who visiting the Bulgars in 922 AD. He witnessed King Almus embrace Islam by taking the name Ja'far as Caliph Al-Muqtadir. This incident occurred on 16 Muharram 310 H and is considered the culmination of the process towards the voluntary Islamization of the area (Rasyid, 2013: 246).

Later, the Muslim Bulgars continued the spread of Islam to the Bulgar Empire by sending Muslim scholars to the Great Prince Vladimir of Kyiv, Russia, to persuade the Orthodox Christians to accept Islam. In 1236 AD, the Tartar army of Batu Khan invaded the Bulgar Kingdom and conquered it after a great battle, then formed the Golden Horde Dynasty by the people there (Rasyid, 2013: 246-247).

Historically, the term 'Golden Horde' referred to the 'yurts' (tents) of the khans and other dignitaries covered in gold. The rulers of the Golden Horde Dynasty sat in a place full of shades of gold in the main gathering after Friday prayers with the people (especially Muslims). Other sources also state that the term 'Golden Horde' is based on the skin color of the Mongol soldiers of the Golden Horde Dynasty, having mixed with the Turks with a golden yellow color (Nirwana, 2015: 33). It is impossible to obtain certainty regarding the naming philosophy of this dynasty because the source still needs to be concrete and credible, so the meaning of the word is more appropriate to use linguistic studies based on its name, and the dynasty has indeed existed since the 13th century A.D.

The Golden Horde dynasty began to attack in 1235 AD when Ogedei ordered Batu to complete the conquest of the Western Steppes entrusted to Batu's father (Jochi). In the spring of 1236 AD, Batu set out to conquer the Qipchaq Steppe, Russia, and the surrounding area. In 1240 AD, the Mongol army led by Batu Khan succeeded in capturing the city of Kyiv as a political and spiritual center from the Middle Ages for the Slavic people known as Ruthenia (the roots of the Russian nation). The next phase, the conquest of Kyiv, became the main factor in facilitating the emergence of a new political and spiritual center in the north, namely Moscow. The following year, Batu invaded Hungary, an area that Genghis Khan dreamed of conquering because it is based on Mongol folklore that their ancestors came from the Hungarian Steppe (Nirwana, 2015: 33).

While Batu was in Hungary, the northern detachment of his army entered Poland. Henry was Duke of Silesia, and Cracow aspired to have the crown of the Kingdom of Poland. He tried to stop the Mongol army with Polish and German Knights but was

killed in the battle of Legnica (Germany, Liegnitz). The Mongol invasion of Poland helped fortify the eastern region to last longer. Genghis Khan's wish was that the great conquest of the Volga River to Poland would be passed on to Jochi's descendants (Nirwana, 2015: 30).

After the Golden Horde dynasty invaded Eastern and Central Europe, they began to exert Islamic cultural influence on the region. Many Christian kings and subjects converted to Islam and served in the medieval Golden Horde dynasty. Their power in this region became a new force to dominate other areas in Eastern Europe. However, all of that did not work because of the internal dynamics of the Golden Horde dynasty in the form of power struggles between the Mongol tribes.

The power struggle occurred between the Mongol tribes among the khans of the Golden Horde Dynasty. Idikhu is a descendant of the famous former commander of the Golden Horde Dynasty (Nogay) who succeeded in holding the authority of the Golden Horde Dynasty. However, not as a khan (Bosworth referred to him as court mayor). He became the last ruler with power and wanted to restore the glory of the Golden Horde Dynasty. Idikhu defeated the Prince of Lithuania and recaptured Khawarizam from Timurlenk's army in 1405 AD. Then Idikhu invaded the Moscow region in 1408 AD and forced the Grand Duke of Moscow to pay tribute to the Golden Horde Dynasty again. After Idhiku died in 1419 AD, the Golden Horde Dynasty began to weaken again. The vast territory began to narrow and split due to fierce disputes among the Princes of the Golden Horde Dynasty. They competed to seize and control the throne in Central Asia and Russia, especially in the Volga River and the Black Sea regions. The dispute gave rise to several minor dynasties, including Kazan (1437-1557 AD), Astrakhan (1466-1556 AD), and Crimean (1420-1783 AD). The government of the Golden Horde dynasty continued to weaken until 1502 AD, with the last khan named Sayyid Ahmad II. The defeat of Sayyid Ahmad II by the ruler of the Crimean dynasty, Mengli Giray, marked the end of the history of the Golden Horde dynasty founded by Batu (Nirwana, 2015: 59).

Before the founding of the Crimean Dynasty, a Crimean port city in the centuries following Batu's death, it served as a shelter for princes of Jochi descent who failed to become khans of the Golden Horde dynasty centered on Saray. Among these are the descendants of Jochi's son Toqa Temur who began to settle in Crimea during the strife over the Golden Horde dynasty. They became pioneers in the founding of the Crimean Dynasty (Nirwana, 2015: 65).

The Crimean dynasty made an initial goal of alliance with the surrounding area to strengthen the existence of the Crimean dynasty *de jure* as an independent dynasty. At a later stage, the Crimean dynasty shared the Crimean peninsula with the Genoa, trying to regain their ports and cities in the southern and southwestern parts of Crimea. In this effort, they entered into an alliance with the Ottoman Empire, which was relatively new in its existence as a dynasty in Eastern Europe (Nirwana, 2015: 65-66).

In 1454, the military of the Crimean and Ottoman Turks carried out their first attack on the port of Kaffa but failed. Subsequently, this alliance launched another attack in 1475, and they captured the port from Genoa. The Ottoman Empire also helped the Crimean dynasty to defend its territory from the threat of Russia and Poland. On the other hand, in return, the Crimean dynasty also helped the Ottoman Empire, including when they wanted to realize the centuries-old dream of Muslims in general and the Ottoman Empire in particular, namely about the prophecy of the liberation of Constantinople, the capital of the Eastern Roman Empire (conquest of Constantinople). The cooperation of the armies of the Ottoman Turks and the Tatars made the Caucasus, Kabardian, Dagestan, and Rumelia their rulership (Nirwana, 2015: 66).

The division of this dynasty concretely provided benefits for the sovereignty of the Ottoman Empire in the Eastern European region because they had no difficulty overcoming wars in the northern part of the dynasty. At least, the Crimean dynasty had made strong legitimacy for the power of the Ottoman dynasty so that their power could last a long time and facilitate the conquest of Constantinople at that time.

Furthermore, the Kazan dynasty was founded by a descendant of Batu, named Ulugh Muhammad Khan, in 1437 AD. This dynasty is located in the valley of the Volga River, which is known to be fertile and produces an abundant food source. Before falling into the hands of the Mongols and becoming part of the Golden Horde, this area was home to the Bulgarians. The Kazan dynasty was founded when internal strife engulfed the Golden Horde Dynasty, and control over the area was weakened (Nirwana, 2015: 68-69).

The establishment of the Kazan Dynasty made the Grand Duke of Moscow restless and panicked. So that when this dynasty reached the peak of its glory during the time of Muhammad Amin, the Moscow state was forced to pay regular taxes to the Kazan dynasty. This policy happened after the army of the Kazan Dynasty succeeded in attacking and defeating Russia in the border region with the Slavs (Nirwana, 2015: 69).

After Muhammad Amin died in 1519 AD, this dynasty experienced a decline and was getting weaker. One of the weaknesses of the Kazan dynasty was that they were geographically between the Austrakan and Crimean dynasties. At a later stage, due to political factors, the Kazan dynasty declared submission to the Ottoman Turks Dynasty in 1523 AD, which Sultan Muhammad II then led. Friendly relations between the Ottoman Turks and the Kazan Dynasty were established during Sultan Muhammad Al-Fatih, between 1451-1481 AD. For this incident, Tsar Ivan in Russia became angry. He was always looking for loopholes and opportunities to annex the Kazan Dynasty. The step taken Ivan was to try to negotiate with the khan, who could be invited to cooperate with Russia. However, Ivan's efforts failed because the people of the Kazan dynasty were Muslim majority, thus prompting them to prefer to submit to the Ottoman Empire (Nirwana, 2015: 69).

Ivan's failure made him want to directly control the Kazan Dynasty with an attack starting in 1552 AD. Finally, the Kazan Dynasty army was defeated by Russia. The defeat of the Kazan Dynasty by Russia in 1557 AD marked the end of the history of this dynasty (Nirwana, 2015: 70).

Since the collapse of the Kazan dynasty at the hands of Russia, the fate of the Muslim community there has been very sad. Russia is a Christian power that has carried out colonization and torture of Muslims with no religious, economic, social, or political freedom for about 200 years. During that time, no less than ten times, they committed a violent rebellion against the acts of colonialism from Russia (Nirwana, 2015: 70).

The Kazan dynasty was the last dynasty in Islam to have power in Central Europe and parts of Eastern Europe. The existence of the Kazan dynasty for nearly 200 years in the region positively impacted the Ottoman dynasty's socio-political and sovereign stability during that period. Kazan's political power before being controlled by the Russian empire has made Islam able to have a significant impact until now. It can still be seen by Islamic communities in the Central European and Eastern European regions, especially the regions of Russia (Dagestan) to Azerbaijan.

Empire of the Turks (1365-1574)

Murad I

Murad I of the Ottoman Empire was the first sultan to conquer the eastern region of the European continent. He conquered the Valasye area, most of Rumelia, and the City of Adrianople in 1365 (Ahmad, 1993: 390). Murad I won the battle in Kosovo against the European Crusaders coalition and significantly impacted Islam's expansion in the Balkans. The dignitaries converted to Islam because it was purely based on their will without any coercion. Other European regions had peace intentions, and power extended to Hungary, Romania, and areas near the Adriatic Sea. They even dominated Albania (Putra, 2022: 364-365).

After the first military expedition to the Balkans in 1354, the presence of the Ottoman Turks in the Balkans lasted for more than 500 years. Talking about the Muslim population of the Balkans or Islam in the Balkans, it is essential to recognize how diverse this population is (Pasha, 2020: 123-124).

The power of the Ottoman Turks in the city of Adrianople made the Byzantine dynasty's power even smaller in Eastern Europe. Murad I separated the City of Constantinople from the Balkan powers in Eastern Europe, namely Serbia, Bulgaria, Hungary, and Montenegro. He also succeeded against the Byzantine King in the Battle of Eski Baba. He captured Philipopolis and further as far as the Balkan Mountains. The valor of his power made Syisman (King of Bulgaria) agree to pay tribute to him (Ahmad, 1993: 391).

The successive defeats of the Europeans from Islam raised anxiety for the Christian Balkans, and they immediately asked Pope Urban V for help in wanting to act as an intermediary in connecting them with the kings of Western Europe so that they could work together to stem the expansion of the power of the Ottoman Empire. In 1363 AD, there was a battle between the imperial allies from Western Europe against the troops of the Ottoman Turks on the Maritza coast. With a victory for the troops of the Ottoman Turks so that they succeeded in bringing the Balkan mountains under their control Murad I did not stop his attacks on Eastern Europe until he finally managed to take control of Samakof, Monatsir, Nice, and Saloniki between 1385-1386 AD. The kings of Serbia and Bulgaria paid tribute every year to Murad I. He also managed to defeat the kings in Asia Minor who disobeyed him, such as the Karmian and Karman kings, the former splinter of the Seljuq Empire (Ahmad, 1993: 391-392).

On June 20, 1389, Christian allied forces consisting of Serbia, Bulgaria and Hungary launched an attack on the Ottoman Empire in the war in Kosovo. The Christian allied forces were assisted by kings from Bosnia, Romania, Albania, Herzegovina, Magyar, and Poland. King Lazar of Serbia led them. Although at first, they had the confidence to win, they were able to be defeated by the Ottoman Turks. The king of Serbia could be killed in that battle. Thus, the Kingdoms of Serbia and Bulgaria submitted to the Ottoman Empire, and Murad I levied taxes on them. After the victory in Kosovo, Murad I was killed by a Serbian soldier (Ahmad, 1993: 392).

Murad I was the pioneer and first sultan to expand the sovereignty of the Ottoman Empire in Eastern Europe. The contribution of its political war power against non-

Islamic rulers was able to experience defeat so that their territory was included in the territory of Islamic rule. The achievement of this early stage became the forerunner in the ease of conquering the capital of the Byzantine Empire, the City of Constantinople, in the next period.

Bayazid I and Murad II

After Murad I died in 1389, his son was succeeded by his son Bayazid (1389-1402). He continued his victories in Kosovo by bringing Bulgaria under the rule of the Ottoman Turks. Between 1391 and 1398 AD, he besieged the City of Constantinople but failed to conquer it. At the same time, there was a Crusade led by King Sigmund of Magyar, Hungary. All the governments of the Balkans, England, France, and Germany united with the support of the Pope of Rome. The great battle had taken place on September 25, 1396, in Nicopolis but could not be crushed by the troops of the Ottoman Turks. The Hungarian king, Sigmund, had escaped and became a topic of conversation in mainland Europe after that. Bayazid succeeded in controlling areas of Serbia, Bulgaria, Romania, and Hungary (Ahmad, 1993: 393).

The sovereignty of the Ottoman Turks in the Balkans (especially Albania) began in 1430, and in the following years, Murad II launched an onslaught to subdue clan leaders in the Balkans. In 1431 he took Janina and Arta until five centuries later, he had made Islam more spread in the country. In the northern mountainous region, Islamic preachers faced the resistance of Catholics. Resistance weakened after influential priests chose to evade and leave their people. In southern Albania, many Orthodox Christians fled to Sicily and southern Italy. Another method the Ottomans used to spread Islam was exploiting conflicts between clan leaders. In 1385, Murad II complied with Karl Thopia's (ruler of Durres) request to fight the Balsha Family. Murad II sent his troops down Via Egnatia to besiege Balshas (Sahasrad, 2018: 46).

After Islam began to dominate in the region slowly, there was a reaction from Pope Eugene IV held a general meeting in Florence to discuss ways to expel and completely eradicate the Turks from Europe by forming Christian allies. Finally, in 1448 AD, there was a great battle between the two armies in Belgrad under the

leadership of the Hungarian commander Hunyadi. The Ottoman Empire suffered a crushing defeat in this battle, with twenty thousand troops killed and their commander captured by the Christian allies. Murad II continued to call for peace between Christian and Muslim troops. Under certain conditions, the treaty was signed in Szegedin in 1444 AD (Ahmad, 1993: 396). However, Murad II suddenly prepared an army of forty thousand to attack John Hunyadi's troops and was defeated in Kosovo on October 17, 1448 AD, making the country of Serbia, Bosnia, and the previously conquered territories able to return to the sovereignty of the Ottoman Turks (Ahmad, 1993: 397).

Islamic sovereignty did not increase significantly during the period of the two sultans. Even though the group conflict strategy could not make the Islamic territory in their era expand, even efforts to conquer the City of Constantinople remained deadlocked, and there was no progress. However, the conquest of the City of Constantinople could be carried out by the next sultan period until it was able to control most of the Balkans and other Eastern Europe. The sultan was named Muhammad II.

Muhammad II

Conquest of Constantinople and Serbia

Muhammad II conquered the city of Constantinople in 1453, and the region became the capital of his dynasty and exerted significant influence on the Ottoman Empire. The critical city conquered in 1453 AD was the capital of the Byzantine Empire. After the conquest, the city was renamed Istanbul (Islamic Order) (Fauzan and Setiawan, *Lahirnya Tiga Kerajaan Besar Islam pada Abad Pertengahan (1250-1800)* 2022: 61). Although significant in shaping the relationship between Muslims and Christians in the East and West, the two Arab sieges of Constantinople did not receive much attention from Muslim or Christian historians (Itani, 2019: 91).

After that, Muhammad II set out with his army to conquer new land. He headed to the territory of the Cheap country. However, the country's leaders, Demetrius and Thomas, did not want to wait for his arrival. They immediately sent messengers to

Muhammad II to convey their willingness to pay the jizya annually for 12,000 dukes (Al-Munyawi, 2012: 230-231).

Muhammad II accepted this and changed the course of his journey toward Serbia. Honidura was a brave Hungarian knight dubbed the 'white horse rider.' He confronted the front line of the Ottoman Turks. They chose to be controlled by the Muslims because they saw that the Muslims never interfered with their religious affairs. Therefore, the Serbian leader entered into a peace treaty with Muhammad II by paying a jizya of 80,000 dukes yearly starting in 1454 (Al-Munyawi, 2012: 230-231).

Muhammad II returned to Serbia the following year with an army of 50,000 men and 300 cannons. His troops passed through the south side of the country towards the north without encountering a single resistance. Finally, he arrived in Belgrad located on the side of the Danube River. Muhammad II carried out a siege from land and sea. Previously, Honidura from Hungary had entered the city before the siege. He protected the city as a hero until the sultan gave up on conquering it and ending the siege in 1455 AD (Al-Munyawi, 2012: 231).

However, the troops of the Ottoman Empire did not succeed in capturing the Serbian capital. However, they managed to injure Honidura seriously, resulting in Honidura being killed after the siege was stopped against the city. When the sultan learned of the death of the knight, he immediately sent Ash-Shadr al-A'zham Mahmud Basya to complete the conquest of Serbia and succeeded in doing so from 1458 to 1460 AD (Al-Munyawi, 2012: 232).

This first conquest experienced success with their success in controlling the City of Constantinople in 1453 AD. The great sultan and powerful troops defeated and destroyed the forts and troops of the Byzantine dynasty, thus providing an easy step for the Ottoman dynasty during Muhammad II to expand Islamic rule to other Eastern European regions. Including the northern part of present-day Italy.

Conquest of Bosnia, Belgrade, Venice, and the Greek Islands

In 1462, Muhammad II invaded Bosnia because its leader (Stevan Thomasvitch) refused to pay the kharja land tax. Muhammad II took him and his son captive after a

battle. Then he ordered them to be killed. After that, all the Boschwich region's lands were subject to Muhammad II's reign. He then sent a message to the Franciscans from the inhabitants of those lands to reassure them that Muhammad II would not harass any of them under duress because of their religious beliefs.

In 1463 there was a battle between the Ottoman Turks and the Venetians. It was caused by an enslaved person escaping to Coron in Venetian territory. However, the Venetian government refused to hand him over because the enslaved person had converted to Christianity. So, the Ottoman Turks used it as an excuse to control the city of Aregos and others (Al-Munyawari, 2012: 239).

In 1464, Matias Corvunius (King of Hungary) intended to liberate Bosnia from the sovereignty of the Ottoman Turks. However, he lost severely after most of his troops were killed. As a result of its intervention in this matter, eventually, Bosnia became a part of the Ottoman Empire and 30,000 of its youth joined the Inkasyariah army, and the majority of its noble families converted to Islam (Al-Munyawari, 2012: 239).

Furthermore, turmoil also occurred due to the influence of Pope Pius II which made Alexander Bek of Albania fight the troops of the Ottoman Turks, resulting in a fierce battle and causing many casualties. In 1467, Alexander Bek died after 25 years of fighting the Ottoman Empire, but he failed to destroy it. Then, after a one-year peace agreement, the war between the Ottoman Turks and the Venetians took place, resulting in the Turks capturing the island of Neger Bount in 1470 AD (Al-Munyawari, 2012: 240-241).

In 1475, Muhammad II conquered Bogdan, an area located in the east of Romania and bordering Russia, currently known as Moldova. Muhammad II sent his troops there after offering the obligation to pay jizya for the Ottoman Empire to the country's leader, Stevan IV. However, the offer was rejected, leading to a fierce battle between the two sides on January 10, 1475. This incident was known as the Faslawi War (the title for a city not far from the battle site). The number of troops of the Ottoman Empire reached 120,000 soldiers. In contrast, the number of Belgrade troops was

40,000 people and was added by several small forces from Christian allies and some mercenaries (Al-Munyawari, 2012: 244).

After a fierce battle, many soldiers from both sides were killed. The Ottoman Empire's army was defeated and had to return without being able to conquer the region. Stevan IV (the leader of Belgrade) became famous for defeating the Ottoman Empire's troops. The Pope bestowed the titles that Sixthose IV had given him, the titles of 'hero of Jesus' and 'the true protector of Christianity.' When news of this defeat reached Muhammad II, he was determined to conquer the land of Karaman. At that time, the Republic of Genoa had a colony on the Qaram Peninsula in the City of Kava. Muhammad II sent his fleet there and conquered it after a six-day siege. After that, all places affiliated with the Republic of Genoa became part of the sovereignty of the Ottoman Empire (Al-Munyawari, 2012: 245).

The battle against the rulers of the State of Belgrade continued after the entire coastal area of Qaram was included in the control of the Ottoman Turks and could not be fought by the Tartars there and only required the payment of jizya to the Ottoman Turks. After that, the Ottoman Empire's fleet managed to conquer the Port of Aaq Kirman. From there, the warships set off to attack via the Danube River to repeat the attack on Bogdan. While Muhammad II was crossing the Danube River from the land with a large army, suddenly, the Belgrade troops retreated in front of him. Even though they could withstand several attacks by the Ottoman Turks, they could not fight on flat ground (Al-Munyawari, 2012: 245-246).

The Ottoman Turks chased them into a very dense and unknown forest until a battle with the Inkisyariah troops, and they defeated the Belgrade troops. This battle is also known as the 'Battle of the White Valley. Stephen IV withdrew to the farthest south side of his country. Some say that he went to seek protection from the Kingdom of Poland and tried to gather his new army. Muhammad II could not conquer Belgrade's main strongholds due to continuous small resistance against the Ottoman Turks from the Belgrade army. This resistance also caused famine and infectious diseases to plague the soldiers. This disease forced Muhammad II to withdraw his

troops back to Constantinople without conquering the country (Al-Munyawi, 2012: 246).

In 1477, Muhammad II again attacked the land of Venice. He arrived in the Ferrolli area after passing through the Croatian area. The Venetians were so afraid of their hometown being taken that they made a treaty with Muhammad II and handed over the city of Kroya to him. Muhammad II took control of the territory and demanded the City of Ashkodra from them. However, they refused to give it up, so Muhammad II was forced to lay siege to the city and fire his cannons for six weeks in a row but still failed to weaken the strength and courage of its inhabitants. Muhammad II left the city to wait for another opportunity. He managed to conquer the lands and forts around Venice until finally, Ashkodra became a city isolated from all of Venice. Therefore it must be conquered shortly because there is no way to get aid there (Al-Munyawi, 2012: 247).

Therefore, the Venetians preferred to make a new agreement with Muhammad II and surrender Ashkodra in exchange for some trade privileges. The agreement between the two parties occurred by agreement and came into force on January 28, 1479 (Dzul Qa'dah, 882 H). This agreement later became the first step of the Ottoman Empire to interfere in the affairs of the European Continent because the Republic of Venice at that time was the most crucial country in maritime trade, and its only competitor was the Republic of Genoa (Al-Munyawi, 2012: 247).

After Muhammad II concluded a peace treaty with Venice, the Ottoman Turks were directed to Hungary to conquer the Province of Transylvania. The troops were faced by Cenees, the governor of the City of Temesvar (Timisoara), located near the city of Gulberg, on October 13, 1476. This battle caused many soldiers of the Ottoman Empire to be killed and the Hungarians to carry out vile and savage behaviors after winning the victory. They killed all the captives and made their bodies a place for their food (Al-Munyawi, 2012: 248).

In 1480, the Greek Islands located between Greece and Italy were conquered. After that, the commander of the navy, Ahmad Basya, moved his troops to conquer the city

of Outrant in southern Italy, which was successfully conquered on August 11, 1480 AD. Furthermore, on May 23, 1480, the Ottoman Turks began to besiege Rhodes Island led by Pier De Bussond from France. Cannons continued to be fired bullets to destroy the fences of the fort. However, at night the islanders tried to repair the damaged parts of the Inkisyariah troops' cannon attack during the day. Therefore, the siege lasted for three months. During that time, the Ottoman Turks tried to take control of the primary bull called the Sacred Fort Nicola but still did not succeed until the final attack on July 27, 1480. It still has yet to get any results because fierce resistance was given by the troops of the country of Rhodes in return for throwing their cannons to protect them. Their stronghold was from the attacks of the Ottoman Turks until they retreated and were forced to stop the siege (Al-Munyawi, 2012: 248-249).

Muhammad II's efforts to control the Balkans, northern Italy and other Eastern Europe continued to experience dynamics. The battles and sufferings of the Islamic armies experienced many failures. Most of them also experienced luck by successfully controlling each Christian kingdom's political and economic centers. The most significant difficulty in expanding Islamic sovereignty occurred on the island of Rhodes because of the great strength of the troops on the island. However, at least Muhammad II had made the best contribution to facilitating the expansion of Islamic sovereignty for subsequent sultans, especially during the time of Sulaiman al-Qanuni as a barrier to the existence of Christianity in the Eastern European region.

Sulaiman I and Salim II

The emergence of the Ottoman Empire was a barrier factor in efforts to develop western imperialism, starting with Catholic imperialism pioneered by Pope Alexander VI in 1494 AD (Suryanegara, 2010: 89). The presence of Islam in Eastern Europe is inseparable from the services of Muhammad II (Al-Fatih) conquering Constantinople. Then continued the struggle for the spread of Islam to other Eastern European regions from Solomon I, and he also succeeded in conquering Egypt, North Africa, Syria, and the rest of the Arabian Peninsula. In the 1520s, troops of the Ottoman Empire succeeded in capturing Hungary and the siege of Vienna (1529 AD) (Arifian, 2017: 65).

The era of Sulaiman I (Suleiman The Magnificent) The Ottoman Empire had a great army in the mid-16th century. The western regions of Persia, southern Russia, and other Balkan countries became part of the sovereignty of the Ottoman Turks (McKay & Buckler, 1966: 759). In the contemporary era, these regions are Hungary, Albania, Serbia, Montenegro, Kosovo, Azerbaijan, Armenia, Bosnia & Herzegovina, and Georgia.

During his reign, Solomon I won many victories in various wars. In 1521, he conquered Belgrade (now the capital of Yugoslavia) and opened his way to Hungary. In 1522, he managed to capture a strategic island, Rhodes. At that time, Rhodes was ruled by the Knights of Saint John. Because of its strategic location, the island was built as the headquarters of the hijackers to hinder the relations of the Ottoman Empire with other Islamic countries. Then the city of Nice, a naval base in southeastern France, was captured by Francois I. In August 1524, Solomon I defeated the Hungarian troops and, a month later, captured the Hungarian capital, Budapest. In 1529, he sent thirty-six warships on seven expeditions to the coasts of Spain to attack the West in the Mediterranean. In 1531, he achieved victory in the war with Austria after reaching the city gates of Vienna two years earlier and besieging it. In 1532 he led the war against Charles V (King of Spain). The Spanish troops at that time were under the command of the Genova admiral Andrea Dorya (Ratnasari, 2013: 81-82).

The next battle in Europe occurred on August 29, 1546, in the southern part of the Hungarian City, Mohacs, an area near the crossroads between Hungary, Croatia, and contemporary Yugoslavia. Subsequently, Sulaiman I, Ibrahim Pasha, and two other viziers left Istanbul. We led more than 100,000 troops equipped with 300 cannons and 800 warships, and the Belgrade Fort (the current capital of Serbia) was the main headquarters. Including complete weapons and armor. Several forts can be captured during the journey up to the peak of the battle at Mohacs (Zulfikar, 2018: 99).

Sulaiman appointed an admiral Khairuddin Barbarossa (red beard), to lead his navy. Khairuddin has been a very reliable figure since his success in conquering Tunis. Then he managed to storm toward Sicily and Italy. At that time, the City of Venice,

with the help of the Pope and the Christian kings, declared war against the Ottoman Empire. Khairuddin had fought and killed the Venice troops in 1538 AD until the Venice area asked for peace and agreed to pay significant compensation (Safitri, 2018: 65-66).

Subsequently, Salim II succeeded Solomon I as the new sultan of the Ottoman Empire after he won the civil war with Bayazid. Salim II won the war with the help of Joseph Nassi of, a wealthy Jew. At this time, the army of the Ottoman Empire was forced to face attacks from two great powers, namely the Hapsburg kings and Venice. The Hapsburg kings ruled Austria, Hungary, Spain, and southern Italy. By 1570, Salim II had fought Venice and conquered Cyprus. Then the battle at sea was led by Don John of Austria. The battle was called the battle of Lepanto on October 7, 1571. The battle was a loss for both because their troops were killed and won by Don John's troops. After the battle of Lepanto, the troops of the Ottoman Turks gathered their naval forces. Salim II had appointed Dragut as the new naval leader and fought Don John's forces. By 1573 he had captured Tunis, and finally, the Ottoman Turks recaptured the Mediterranean Sea (Ahmad, 1993: 404).

The reign of Salim II was the dividing line between the peak of the progress of the Ottoman Empire and the beginning of its decline in sovereignty in Eastern Europe. When Salim II died in 1574, the Ottoman Empire, led by the sultans, could not maintain the peak of the dynasty's sovereignty. The weakness of the Ottoman Turks slowly declined in the 17th century A.D. and got worse in the following centuries (Ahmad, 1993: 409).

There is a significant difference between the expansion of Islamic sovereignty under Sulaiman al-Qanuni and Salim II. The period of Sulaiman al-Qanuni extended the influence of Islam to almost all areas of Eastern Europe, including areas of Christian society at that time. Sulaiman al-Qanuni has also made Islam a part of social, economic, and political life for the people of Eastern Europe, and there is no severe gap between Islam and Christianity. However, the time of Salim II did not experience a massive expansion of Islam. He only focused on internal dynasty reforms and

became the pinnacle of the golden era of Eastern Islam and the starting point for the decline of Islam in the Eastern European region.

Conclusions

Europe is a continent along the western peninsula with an area of about 10 million meters. The term Eastern Europe is part of the grouping of communist state units on the European continent after World War II. These countries are the states of the Balkan region, the Yugoslav Federation, and parts of the countries of the former Soviet Union. Political factors become the most central in determining countries to enter Eastern Europe. However, the Eastern European countries are also part of the Southeast European and Central European countries, and a small part is almost close to the Western European region. Some were not involved in the cold war or were part of the non-aligned countries in the Southeast European part.

Two nations contributed to the existence of Islamic sovereignty in Eastern Europe in the Middle Ages, namely the Mongols and the Turks. Islamic sovereignty from the Mongols for the role of the Golden Horde Dynasty formed three minor dynasties and ruled from 1235 to 1557 AD. They controlled parts of Central Europe and Eastern Europe in the Middle Ages. Then, the Islamic sovereignty of the Turks over the role of the Ottoman Turks until the peak of sovereignty was during the Sulaiman I period and experienced an early decline after the death of Salim II so that the period of Islamic sovereignty during this dynasty was from 1365 to 1574 AD. The Islamic sovereignty of this dynasty controlled the majority of the territory. Balkans, Eastern Europe near parts of Western Europe.

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