

RELIGIOUS MODERATION IN CONSTANTINOPLE IN THE RESOLUTION OF POLITICAL CONFLICTS IN THE 14TH CENTURY

Muhimmatul Mukaromah,¹ Lutfiana Dwi Mayasari² and
Shereeza Mohamed Saniff³

^{1,2}Institut Agama Islam Negeri Ponorogo

³Universiti Sains Malaysia

email: muhimmah25@iainponorogo.ac.id

Abstract: *The Islamic conquest of Constantinople in the 14th century is a captivating historical episode in history that continues to intrigue historians. It stands out due to the involvement of two major world religions - Islam and Christianity. Furthermore, this conquest marked the end of the Roman civilization. One notable aspect of this conquest was the harmonious relationship between Muslims and Christians, which persisted before and after the event. This study aims to explore the implementation of religious moderation in Constantinople to resolve political conflicts. Adopting a historical methodology, the research collects data through extensive documentation and literature studies, employing a socio-political approach. The findings highlight that religious moderation played a crucial role in conflict resolution during the 14th century in Constantinople. The concept of religious moderation was not only applied before the conquest, but also after it. Before the conquest, the value of moderation was demonstrated through peaceful negotiations between the Islamic kingdom and the Catholic prelate in Rome. Several treaties were agreed upon, emphasizing the importance of faith and peaceful dialogue over resorting to military confrontation. Following the conquest, Sultan Muhammad al-Fatih exemplified religious moderation by engaging in negotiations with the inhabitants of Hagia Sophia. They agreed an agreement allowing Christians to continue practicing their faith despite being under Islamic rule.*

Additionally, al-Fatih displayed respectful treatment towards the prelate and Christian warlords, further exemplifying the value of moderation. The findings of this study shed light on the significance of religious moderation in resolving conflicts and offer a fascinating insight into the history of Constantinople during this period.

المخلص: يعتبر الفتح الإسلامي للقسطنطينية في القرن الرابع عشر تاريخًا استثنائيًا يواصل المؤرخون دراسته. لأن في هذا الفتح يشتبك ديانتين إلهيتين في العالم، وهما الإسلام والمسيحية. سوى ذلك، فقد يشكل هذا الفتح أيضًا نهاية الحضارة الرومانية. من السمات الفريدة لهذا الفتح هي العلاقات المتناغمة التي كانت قائمة بين المسلمين والمسيحيين قبل الفتح وبعده. تهدف هذه الدراسة إلى استكشاف قيمة الاعتدال الديني المطبق في القسطنطينية لحل النزاعات السياسية. تستخدم هذه الدراسة منهجية البحث التاريخي مع عملية جمع البيانات من خلال دراسة الوثائق والأدب. تستخدم هذه الدراسة منهج البحث الاجتماعي والسياسي. أظهرت نتائج الدراسة أن الاعتدال الديني في القسطنطينية قد طبق في حل النزاعات في القرن الرابع عشر، حيث تم تطبيق مفهوم الاعتدال الديني قبل الفتح وبعده. خلال فترة ما قبل الفتح، تم تطبيق قيمة الاعتدال من خلال إجراء مفاوضات السلام بين السلطنة الإسلامية والأساقفة الكاثوليكية في الروم من خلال الاتفاق على عدة اتفاقيات، فضلًا عن استيعاب قيمة الإيمان قبل القتال. وبعد الفتح، تم تطبيق قيمة الاعتدال عندما تفاوض السلطان الفاتح مع سكان آيا صوفيا، وحدد المكان للعبادة الصحيحة للمسيحيين، ووافق على الاستمرار في ممارسة المسيحية رغم وجوده في الأراضي الإسلامية، وعامل الفاتح تجاه أسكوب والمسيحي وقائد الجيش معاملة جيدة.

Abstrak: *Penaklukan Islam terhadap Konstantinopel pada abad ke-14 merupakan episode menarik dalam sejarah yang terus membuat penasaran para sejarawan. Penaklukan ini menonjol karena keterlibatan dua agama besar dunia, yaitu Islam dan Kristen. Lebih jauh lagi, penaklukan ini menandai berakhirnya peradaban Romawi. Salah satu aspek penting dari penaklukan ini adalah hubungan harmonis antara umat Islam dan Kristen, yang tetap terjalin baik sebelum maupun sesudah peristiwa tersebut. Penelitian ini bertujuan untuk mengeksplorasi penerapan moderasi beragama di Konstantinopel sebagai sarana penyelesaian konflik politik. Dengan menggunakan metodologi historis, penelitian ini mengumpulkan data melalui dokumentasi ekstensif dan studi literatur, serta menggunakan*

pendekatan sosio-politik. Temuan ini menyoroti bahwa moderasi beragama memainkan peran penting dalam penyelesaian konflik pada abad ke-14 di Konstantinopel. Konsep moderasi beragama tidak hanya diterapkan sebelum penaklukan, tetapi juga setelah penaklukan. Sebelum penaklukan, nilai moderasi ditunjukkan melalui perundingan damai antara kerajaan Islam dan Uskup Katolik di Roma. Beberapa perjanjian disepakati, menekankan pentingnya iman dan dialog damai dibandingkan menggunakan konfrontasi militer. Usai penaklukan, Sultan Muhammad al-Fatih mencontohkan moderasi beragama dengan melakukan negoisasi dengan penghuni Hagia Sophia. Mereka mencapai kesepakatan yang mengizinkan umat Kristen untuk terus menjalankan keyakinan mereka meskipun berada di bawah pemerintahan Islam. Selain itu, al-Fatih menunjukkan perlakuan hormat terhadap wali gereja dan panglima perang Kristen, yang semakin menunjukkan nilai moderasi. Temuan penelitian ini menyoroti pentingnya moderasi beragama dalam menyelesaikan konflik, dan menawarkan wawasan menarik mengenai sejarah Konstantinopel pada periode ini.

Keywords: moderation, history, civilization, Constantinople, Al-Fatih.

INTRODUCTION

Examining war with a peaceful narrative might be a cliché. There is no peacefully.¹ Warfare involves physical contact and ends in victory or defeat at the expense of life and property. The view of war during the time of the spread of Islam is seen as inhumane as it is viewed today.² So, it is no wonder orientalist essays call Islam a bloodthirsty religion.³

¹ Muhammad Rizal, "Eksistensi Prinsip-Prinsip Hukum Islam terhadap Pengaturan Perang dalam Hukum Humaniter Internasional" (PhD Thesis, Tadulako University, 2016).

² Ganjar Widhiyoga, "Normativitas Perang dalam Islam," *Jurnal Politik Profetik* 1, no. 2 (2013).

³ Imam Mustofa, "Deradikalisasi Ajaran Agama," *AKADEMIKA: Jurnal Pemikiran Islam* 16, no. 2 (2011): 247–64.

Even though the war during the spread of Islam could not be avoided,⁴ Islamic civilization was born amid Roman and Persian civilizations accustomed to war.⁵ There are two options in Islam. They choose to fight and spread Islamic proselytizing and to be attacked, then follow the system established by the invaders.

Realizing that war was the most effective way to defend Islam, the Prophet Muhammad received many revelations related to war.⁶ One of the rules relates to the prohibition using weapons except in emergencies, such as retaliating for attacks and defending the truth. It is only allowed to fight against those obstructing Islamic proselytizing or enemies who break promises.⁷

Ali Wahbah mapped out 3 classes of human beings who were allowed to be fought. First, the polytheistic who fought Islam; second, the party who cancelled the agreement that had been agreed upon; and third, the enemies of Islam who convened communions to destroy Islam.⁸

Although it is allowed to be fought, Islam also regulates ethics before going to war. Although some groups fall into one of the three categories, they still must uphold the ethics of proselytizing. One is prioritizing peace and welfare, safeguarding lives and protecting the right to proselytizing.⁹ Stringent rules must be followed before deciding to use the path of war in proselytizing.

In addition, Islam also regulates the inability to kill women, children, the sick, monks, and livestock, destroying agriculture, shelter, irrigation, houses, and springs. The troops who have been wounded and fled should also not be hurt.¹⁰ It is different from

⁴ Anton Minardi, "Kesadaran Sejarah Hukum Perang dan Damai sebagai Khasanah Dunia Islam," *JURNAL LITIGASI (e-Journal)* 14, no. 2 (2016).

⁵ Ahmad Agis Mubarak, "Sejarah Sosial-Politik Arab: Dari Hegemoni Romawi-Persia Hingga Kebangkitan Arab Islam," *NALAR: Jurnal Peradaban dan Pemikiran Islam* 4, no. 1 (2020): 64–76.

⁶ Shohil Adib, "Etika Perang Dalam Islam," *Tasamuh: Jurnal Studi Islam* 9, no. 1 (2017): 65–92.

⁷ Kiki Muhammad Hakiki dkk., "Diskursus Perang Dalam Perspektif Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 2 (2019): 211–42.

⁸ Taufiq Ali Wahbah, *Al-Jihad Fi al-Islam* (Jakarta: Media Da'wah, 1985).

⁹ A. Hasjmy, "Nabi Muhammad SAW Sebagai Panglima Perang," 2019.

¹⁰ Yusuf Qaradhawi, *Al-Sahwah al-Islamiyah Min al-Murahaqah Ila Al-Rusdy* (Beirut: Dâr al-Fikr, t.t.).

Kareen Armstrong's statement.¹¹ She states that Islam is a religion that justifies its people from committing violence in the name of Islamic proselytizing.

One of the proofs that Islam prioritizes peace over war is that there are rules regarding the prohibition against fighting infidels who have not yet reached Islamic proselytizing.¹² War is only allowed if enemies of Islam threaten the freedom to indict Islam and reject the invitation to proselytize by raising the sword.

Muhammad al-Fatih applied the rules regarding the war during the expansion of the territory in Constantinople. Before the attack, al-Fatih entered a peace treaty with the enemy.¹³ One factor that caused al-Fatih to penetrate Byzantine rule was the internal conflict between Eastern Orthodox Christians and the Pope.¹⁴ So, it was beneficial for the Muslim side when having attacks. The battle in Constantinople became a historical event because it involved two significant civilizations. They were Islamic and Roman civilizations, representing Islam and Christianity.

Al-Fatih not only promoted peace and obeying the rules of war but also appreciated the Nasrani monks after the control of Constantinople.¹⁵ Under his rule, he also gave the people of Constantinople the right to continue embracing the Christian religion and free them to worship according to their religion and beliefs.

Al-Fatih's technique in resolving the conflict in Constantinople followed the religious moderation values known as *the wasathiyah* concept.¹⁶ It is a characteristic of Muslims, as conveyed in QS. al-

¹¹ Karen Armstrong, *Berperang Demi Tuhan* (Bandung: Mizan, 2001).

¹² A. Djazuli, "Fiqh Siyasah: Implementasi Kemaslahatan Umat dalam Rambu-rambu" (Bandung: Gunung Djati Press, 2000).

¹³ Syaikh Ramzi Al-Munyawid, *Muhammad Al-Fatih: Penakluk Konstantinopel* (Pustaka Al-Kautsar, 2012).

¹⁴ Zainudin Ilmi, "Strategi Politik Muhammad al-Fatih dalam Penaklukan Konstantinopel Analisis Kitab Fatih al-Qasthanthiniyah As-Sulthan Muhammad Al-Fatih," 2019.

¹⁵ Muhammad Ridwan dan Nurhasanah Bakhtiar, "Nilai-Nilai Pendidikan dan Dakwah Muhammad al-Fatih Sebagai Penakluk Konstantinopel," *Wardah* 21, no. 1 (2020): 50–65.

¹⁶ Toto Suharto, "Gagasan Pendidikan Muhammadiyah dan NU Sebagai Potret Pendidikan Islam Moderat di Indonesia," *Islamica: Jurnal Studi Keislaman* 9, no. 1 (2014): 81–109.

Baqarah: 143. According to al-Qardhawi, as ordered by Hermawan,¹⁷ moderation requires proper rights. It is by giving reasonable rights by taking the middle ground so as not to go beyond the boundaries of Islamic law. According to Magnis-Suseno, religious moderation is intricately linked to the willingness to embrace and acknowledge diversity.¹⁸

In other words, religious moderation involves acknowledging and accepting differences. It encompasses fostering harmonious relationships among individuals or groups, regardless of their varying perspectives, beliefs, and values. To fully understand the essence of religious moderation, it is important to study its fundamental principles. At its core, religious moderation thrives on good practices of inclusivity, where individuals transcend their biases and open their hearts and minds to the richness of diversity. This mindset encourages dialogue, understanding, and cooperation, even amidst religious divides.

POLITICAL CONFLICT IN THE 14TH CENTURY: THE CONQUEST OF CONSTANTINOPLE

Constantinople became one coveted city and target of exaltation.¹⁹ It comes from the motivation as conveyed in the hadith of Prophet Muhammad Saw: “Truly that Constantinople will be conquered. Then, the best leader is his leader (conqueror), and the best army is his (conqueror) army”, (HR. al-Hakim). The caliphs competed to conquer Constantinople because they wanted the best leader and army position as the Prophet Muhammad Saw. hadith. From the *khulafa' al-ra'syidi'n* to the caliphate during the Abbasid dynasty, efforts to exhume Constantinople have been carried out.²⁰ Although the Islamic rule at that time had reached Europe and Africa, the resilience of the Constantinople fortress led by the Romans still failed to be controlled.

¹⁷ Ajib Hermawan, “Nilai Moderasi Islam dan Internalisasinya di Sekolah,” *INSANIA: Jurnal Pemikiran Alternatif Kependidikan* 25, no. 1 (2020): 31–43.

¹⁸ RF Bhanu Viktorahadi, “The Meaning of Religious Moderation According to Franz Magnis-Suseno: A Phenomenological Approach,” *Jurnal Iman Dan Spiritualitas* 2, no. 2 (2022): 177–86.

¹⁹ Ali Muhammad As-Shalabi, “Bangkit dan Runtuhnya Khilafah Utsmaniyah, Terjemah oleh Samson Rahman dari ad-Daulah al-Utsmaniyah ‘Awamilin Nuhuudi wa Asbabu as-Suquuthi,” *Jakarta: Pustaka al-Kautsar*, 2003.

²⁰ Sarkowi, “Peranan Muhammad Al-Fatih dalam Penaklukan Konstantinopel Tahun 1453 Masehi,” *Criksetra: Jurnal Pendidikan Sejarah* 5, no. 2 (2016).

Therefore, al-Fatih's success in the exaltation of Constantinople became a history that continues to be interesting to study. The Muslim forces achieved victory in strategy and the political conflicts that occurred then. Strategy has been widely studied by historians and researchers (Sarkowi, Ali Muhammad as-Shalabi, Ilmi, and Ramzi al-Munyawawi). However, historians and researchers have not studied more about the Roman's internal conflicts and Christian's Islam political relations during Constantinople's conquest. The political conditions in Constantinople were influential on al-Fatih's success in exaltation.

INTERNAL CONFLICTS OF THE ROMANS TOWARDS THE 14TH CENTURY

Constantinople was a center of scientific heritage and for developing orthodox Christianity in the middle age.²¹ So, when Muslim armies besieged Constantinople, many scientists decided to go to Italy (Western Europe) with their books stored in Constantinople.

Constantinople was founded in 658 BC and was initially a village for fishermen. It was originally called the Byzantines. In 355 AD, Emperor Constantine made it the capital of the Roman Empire of west (Byzantium).²² Finally, it became known by the name Constantinople, following the emperor's name. It also became the center of the East Orthodox Church – the Hagia Sophia Church.

Emperor Justinian suffered a setback due to the mission of crusade IV, which tore down the fortress of Constantinople. For 200 years, the nation was under the rule of the Latins to the detriment of the population. It was aggravated by the Conflict between the two churches in 1054. Eastern and Western Roman priests felt most entitled to be the empire's successor in Constantinople. The Conflict between the two churches culminated in 1204, along with crusaders into the city.²³

This conflict, which started from the struggle for Christian religious authority, split the Roman Empire into two parts: Eastern

²¹ Safitri Ertika Sari, "Keberhasilan Sultan Al-Fatih dalam Menaklukkan Konstantinopel dan Pengaruhnya dalam Renaissance di Eropa" (PhD Thesis, IAIN Syekh Nurjati Cirebon, 2011).

²² Al-Munyawawi, *Muhammad Al-Fatih*.

²³ Al-Munyawawi.

and the Western Roman Empires. The Eastern Roman Empire was known as the Byzantine Empire, with the capital Constantinople. From 1340-1433, political divisions led to hostilities between the Orthodox and the Catholic churches.

In the wake of this political conflict in Rome, amid this disharmonious relationship between the orthodox church and the catholic church, al-Fatih devised a strategy to enter the territory of Constantinople. Al-Fatih's strong efforts prompted the Byzantine emperor to enlist the help of the Catholic church. Despite being in a hostile state, the Byzantine emperor realized that al-Fatih's power could only be resisted if the Orthodox and Catholic churches were united.

The Byzantine Emperor's invitation to the Catholic church to jointly fight al-Fatih was approved on the condition that Orthodox Christianity submits to the Pope. It is conveyed by the Pope's envoy while delivering a speech at Hagia Sophia. Orthodox Christians automatically disapproved of the invitation to Eastern Rome because it undermined the honor of Orthodox Christianity.

An Orthodox Christian leader even replied, "I would rather watch the turbans of the Turks roam Byzantium than have to watch the hats of the Latins!" At the same time, the Byzantine Emperor's move also received fierce opposition from Orthodox Christians in Eastern Rome because it was considered detrimental to Orthodox Christian honor.

The internal conflict within Constantinople was complex and fraught with tensions. The Byzantine Empire was torn between resisting al-Fatih's forces and the divisive nature of aligning with the Catholic church. The Orthodox Christians, who held steadfast to their beliefs, were unwilling to compromise their honor and saw the proposed alliance as a betrayal. In this troubled period, the tone of the discussions surrounding these conflicts was undoubtedly serious.

ISLAMIC AND CHRISTIAN RELATIONS LEADING UP TO THE CONQUEST OF CONSTANTINOPLE

The relationship between Islam and Christianity was first established during the time of the Prophet in Medina. He sent envoys to king Heraclius of the Romans (the center of Christian civilization) to

convert to Islam.²⁴ After the death of the Prophet Muhammad, the struggle between Islam and Christianity as an ideology gave rise to a conflict between the two. This ideological conflict arose because both religions have the same basic teachings as transnational religions.²⁵ At the same time, the Islamic military power strengthened taking Christian fiefdoms such as Spain, Anatolia, and Gibraltar.²⁶ Then, the Crusades occurred – between Islam and Christianity as a humanitarian calamity arose.²⁷

The Crusades also had a close association with the Roman Empire. Initially, Catholicism in the West and Orthodox Christians in the East became an army that jointly fought Muslims. Pope Urbanus was highly motivated to launch an attack on Muslims in the East because of the motivation to unite the Archdiocese in the West with the highest leadership of the Orthodox church in the East.²⁸

The first phase of the Crusades was in 1050. The victory was in Christianity. They managed to establish a church in Jerusalem. The governing power was held by Constantinople (orthodox Christianity), while the church's power was under Pope Urban of the Archdiocese in the West.²⁹ The relationship between Pope Urban and the Orthodox Christians in the subsequent Crusades was not harmonious. Both groups thought they were superior and had a higher position than others.³⁰

The Crusades ended in 1270. It ended with the victory of Islam. Muslims could have controlled Christian fiefdom in 1291. The war was over, but Muslims' influence and lousy image of Christianity

²⁴ Subehan Khalik, "Hubungan Islam-Kristen (Abad Pertengahan hingga Modern)," *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam* 6, no. 1 (2019): 59–70.

²⁵ John L. Esposito dan Sunarto, *Bahaya Hijau!: Kesalahpahaman Barat terhadap Islam* (Pustaka Pelajar, 1997).

²⁶ Azyumardi Azra dan Abas Al-Jauhari, *Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme Hingga Post-Modernisme* (Jakarta: Paramadina, 1996).

²⁷ Muhammad Farid Wajidi, *Da'irah al-Ma'a'rif al-Qarn al-Isyri'n*, Jilid V (Beirut: Dār al-Fikr, t.t.).

²⁸ Ajid Thohir, *Perkembangan Peradaban di Kawasan Dunia Islam* (Depok: Raja Grafindo Persada, 2009).

²⁹ Karen Armstrong, *Perang Suci: Dari Perang Salib Hingga Perang Teluk* (Penerbit Serambi, 2003).

³⁰ Taufik Abdullah, *Ensiklopedia Tematis Dunia Islam* (Jakarta: PT. Ichtiar Van Hoeve, t.t.).

continued.³¹ Some of the dire images of Islam raised by Christianity were about Islam as a religion of violence.

When al-Fatih attacked Constantinople in April 1453, there had been a disharmony between Islam and Christianity as one of the effects of the Crusades. It is in line with Farid Wajdi's opinion that the crusade is, in fact, not over yet.³² Thus, the Islamic conquest of Constantinople as an icon of the Christian nation is a significant historical event because it involves two civilizations of the world's majority religion and has almost the same contestation as the Crusades.

AL-FATIH'S APPLICATION OF THE VALUE OF RELIGIOUS MODERATION IN CONSTANTINOPLE

Insight about implementing moderation must change the narrative that the war on Islam is not in line with humanitarian principles.³³ In the context of al-Fatih's conquest of Constantinople, a moderate attitude is reflected in the following characteristics: 1) treating the enemy with a humanitarian approach, 2) prioritizing peace by sending a letter of peace to the opposing party, 3) giving the people of Constantinople the right to continue to embrace the Christian religion, 4) humanizing the Roman bishops after the end of the adjudication, 5) not destroying the houses of worship of other religions.

Three fundamental values al-Fatih applied during the ex-communication of Constantinople. They are tolerant (*tasamuh*), justice (*al-'adl*), and balanced (*tawazun*).

Tolerance (*Tasamuh*)

Tolerance is an attitude of mutual respect between human beings, even with parties with different opinions.³⁴ It can be raised by practicing patience, emotional resilience, and chest spaciousness. This value is especially evident if al-Fatih encourages his troops in times of failure.

³¹ W Montgomery Watt, *Islam dan Peradaban Dunia* (Jakarta: PT Gramedia Pustaka Utama, 1997).

³² Wajdi, *Da'irah al-Ma'a>rif al-Qarn al-Isyri'n*

³³ Lutfiana Dwi Mayasari, "Penguatan Nalar Teologi Islam Moderat di Pondok Pesantren Al-Iman Ponorogo," dalam *Proceedings of Annual Conference for Muslim Scholars*, Vol. 6, 2022, 1016–26.

³⁴ Hermawan, "Nilai Moderasi Islam dan Internalisasinya di Sekolah."

It was not an easy thing. The expansion of Constantinople began with a siege over a long period. The fortress of Constantinople was too strong to be knocked down.

Some of these failures include 1) the failure of the ship al-Fatih when it entered the bay due to a large chain belonging to the Romans that could not be passed,³⁵ 2) the failure of al-Fatih's forces in penetrating the western fortress of Constantinople despite preparing 250,000 cannons,³⁶ 3) his landing when Europe to the Golden Horn.³⁷

To deal with this failure, al-Fatih maintained the spirit of the troops to maintain stamina and the intention to fight to overthrow Constantinople.³⁸ Some forces that fought each other because of differences of opinion while carrying out missions were successfully suppressed by al-Fatih. He emphasized that patience was the primary capital that could be used in conquering the Romans. Al-Fatih gave many stories and learned from the failures of previous Islamic nations when they conquered Constantinople.

Al-Fatih stressed that tolerance among fellow troops and the spaciousness of the soldiers could bring Islam victory. Because in the absence of an attitude of respect and mutual tolerance, the proselytizing mission that would be spread to Constantinople could not be achieved. Al-Fatih not only implemented an attitude of tolerance among troops but also applied an attitude of tolerance to the opposing side.

He entered a peace treaty before deciding to use the military route. The peace treaty was made against neighboring countries that were thought to be able to help Constantinople so that the siege could proceed as planned. They were the countries of Galata to the East and Majd and Venice – two countries bordering European countries.³⁹

³⁵ Syaikh Muhammad Sa'id Mursi, *Tokoh-tokoh Besar Islam Sepanjang Sejarah* (Pustaka Al-Kautsar, 2007).

³⁶ Sarkowi, "Peranan Muhammad Al-Fatih dalam Penaklukan Konstantinopel Tahun 1453 Maschi."

³⁷ As-Shalabi, "Bangkit dan Runtuhnya Khilafah Utsmaniyah, Terjemah oleh Samson Rahman dari ad-Daulah al-Utsmaniyah 'Awamilin Nuhuudi wa Asbabu as-Suquuthi."

³⁸ Ilmi, "Strategi Politik Muhammad al-Fatih dalam Penaklukan Konstantinopel Analisis Kitab Fatih al-Qasthanthiniyah As-Sulthan Muhammad Al-Fatih."

³⁹ As-Shalabi, "Bangkit dan Runtuhnya Khilafah Utsmaniyah, Terjemah Oleh Samson Rahman Dari Ad-Daulah al-Utsmaniyah 'Awamilin Nuhuudi Wa Asbabu as-Suquuthi."

In addition, al-Fatih also sent envoys to the Emperor of Byzantine to submit to Islamic rule peacefully. The envoy asked the emperor to hand over Constantinople peacefully. He promised to save every resident, no one would be disturbed, and no property would be taken away. Whoever was about to go out of the city would not be deterred. Seeing the weakened Constantinople at that time was better than having to fight.

Finally, Emperor Constantine preferred to defend the city instead of surrendering it to Islamic forces, so al-Fatih's attacked them. From al-Fatih's attitude, it showed that although he eventually chose to go to war, al-Fatih had already been reassured by sending a letter of request for peace.

Al-Fatih's tolerance was also implemented after the successful appeal. At that time, he saw many Christian civil societies hiding in the Hagia Sophia Church in fear. He appeased them by declaring, "You have the right to choose one of you to be a religious leader; no church has been converted into a mosque except Hagia Sophia."⁴⁰

Al-Fatih's statement made the Christians wonder. From there, the Christian community of Constantinople began to approach him because what they imagined about his figure was far different from the figure in front of him then. Some decided to convert to Islam because of his noble mind.

Al-Fatih also asked the troops to become Roman emperors and warlords. Both alive and dead. It is in line with one of the principles of the war. They respect monks and prohibit killing them. He would be guaranteed his safety if the Roman Emperor and his warlord were found alive. If found dead, he would be buried according to his beliefs.⁴¹

Justice (*al-'Adl*)

Fairness is a condition of not being one-sided, siding with the truth, and being objective. So, a just person is impartial because of subjective tendencies.⁴² His fair stance was apparent when he punished Muslim troops who tried to tear down the church's walls.

⁴⁰ Buya Hamka, *Sejarah Umat Islam* (Depok: Gema Insani Press, 2016).

⁴¹ Hamka.

⁴² M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Quran* (Mizan Pustaka, 2007).

The event began just as al-Fatih entered the Hagia Sophia church. He heard a wall being smashed with a hammer. In fact, in the church, there are Christians who pray. It turned out that a Turkish soldier from Anatolia was hitting the church wall while talking to al-Fatih.

“I am a Muslim, aren’t you? Are these not all idols where pagans worship other than God?”

Hearing the soldiers’ remarks, al-Fatih was furious and said, “Must not damage the place of worship.”

From these events, it can be concluded that al-Fatih applied a fair attitude in leading. He showed how a leader should be, punishing anyone guilty without discriminating against his caste, degree, religion, ethnicity, and race.

Justice in al-Fatih’s leadership was also seen when he carried out Justiniaus humanely after obtaining victory. He was one of the mayors of Constantinople who fought in the war. He heard the news that Justiniaus was wounded and hid in a ship. He asked his troops to search for Justiniaus because al-Fatih saw Justiniaus’ persistence during the war. Then, he wanted to heal Justiniaus’ wounds.

Al-Fatih was very sad and angry when he heard that al-Fatih’s soldiers brought Justiniaus’ head and gave it to al-Fatih. The soldier thought he would be rewarded for successfully carrying Justinian’s head. It turned out that, on the contrary, the soldier was punished according to the napa that the soldier did to Justinian. To other soldiers, al-Fatih exclaimed that Islamic soldiers should not disturb Christians.

Another fantastic thing al-Fatih did was when inviting bishops from the Roman Empire. He expressed his desire for the Christian population to practice its worship correctly and eliminate the dispute between Islam and Christianity. He gave Christians the freedom to choose who would be the religious leader.

This incident also astonished the Nazarenes. Indeed, what they imagine about Islam is unlike al-Fatih’s attitude. They imagined they would be in zalim’s power because the enemy culled them in a cross for hundreds of years. It turns out that the power of Islam gives Christian access and freedom to practice their religion.

Balance (*Tawa>zun*)

Balance is a balanced attitude between a relationship with a fellow human being and a relationship with God. This balanced attitude was evident when al-Fatih prepared the army before the dedication. Indeed, the war fleet, troops, weapons, and strategy for the ex-communication of Constantinople were well prepared by al-Fatih. Because, after all, the fortress of Constantinople is too solid to be penetrated by sober preparations.

In addition to preparing the troops, al-Fatih strengthened the troops' morale and restored the troops' intention to fight and build the religion of Allah. He realized that if Constantinople could be ruled by the sword alone, then Ummayah should have succeeded in conquering it. If war tactics could rule Constantinople, then the Abbasids should have been the winners. If Constantinople could be ruled because of its worship and the army's faith, then it was the *khulafa>' al-ra>syidi>n* who should have succeeded in occupying it.

To sum up, the army of Constantinople had to unite the three, both from the army's capabilities, strategy, and the intention that continued to be purely aimed at enforcing the hadith of the Prophet Muhammad on Islamic proselytizing in Europe. Not because it wants office, *ghani>mah*, or other worldly gains.

CONCLUSION

There were two political conflicts in Constantinople in the 14th century. The first conflict occurred internally in the Romans, between the Pope (Western Roman Catholic) and Emperor Constantine (Eastern Roman Orthodox Christians). It occurs because of *the truth* claims of each school, and both feel the most authoritative over each other. The second conflict occurred between Christianity and Islam due to the Crusades during the seven phases, ending in a Muslim victory. Al-Fatih carried out the ex-communication of Constantinople at a time when political and religious conflicts were heating up in Constantinople. So, in carrying out the interpretation, al-Fatih took an approach to religious moderation by internalizing three values. First, the value of tolerance is evident in how al-Fatih treated the Christians, Emperors, and Justiniaus after the victory. The value of tolerance was also apparent when al-Fatih sent a letter of peace to

the emperor before deciding to go down the war road. Both values of justice were seen when al-Fatih gave a fair sentence to the Muslim army that destroyed the Church. Third, the balance value was seen when al-Fatih gave the Islamic army the afterlife motivation before going to war, accompanied by preparing strategies, weapons, and other military tools.

REFERENCES

- Abdullah, Taufik. *Ensiklopedia Tematis Dunia Islam*. Jakarta: PT. Ihtiar Van Hoeve, t.t.
- Adib, Shohil. "Etika Perang Dalam Islam." *Tasamuh: Jurnal Studi Islam*. 9, no. 1 (2017): 65–92.
- Al-Munyawī, Syaikh Ramzi. *Muhammad Al-Fatih: Penakluk Konstantinopel*. Pustaka Al-Kautsar, 2012.
- Armstrong, Karen. *Berperang Demi Tuhan*. Bandung: Mizan, 2001.
- . *Perang Suci: Dari Perang Salib Hingga Perang Teluk*. Penerbit Serambi, 2003.
- As-Shalabi, Ali Muhammad. "Bangkit dan Runtuhnya Khilafah Utsmaniyah, Terjemah oleh Samson Rahman dari ad-Daulah al-Utsmaniyah 'Awamilin Nuhuudi wa Asbabu as-Suquuthi.'" Jakarta: Pustaka al-Kautsar, 2003.
- Azra, Azyumardi, dan Abas Al-Jauhari. *Pergolakan Politik Islam: Dari Fundamentalisme, Modernisme Hingga Post-Modernisme*. Jakarta: Paramadina, 1996.
- Djazuli, A. "Fiqh Siyasah: Implementasi Kemaslahatan Umat dalam Rambu-rambu." Bandung: Gunung Djati Press, 2000.
- Esposito, John L. dan Sunarto. *Bahaya Hijau!: Kesalahpahaman Barat terhadap Islam*. Pustaka Pelajar, 1997.
- Hakiki, Kiki Muhamad, Arsyad Sobby Kesuma, Zaenal Muttaqien, dan Badruzaman Badruzaman. "Diskursus Perang Dalam Perspektif Islam." *Al-Adyan: Jurnal Studi Lintas Agama*. 14, no. 2 (2019): 211–42.

- Hamka, Buya. *Sejarah Umat Islam*. Depok: Gema Insani Press, 2016.
- Hasjmy, A. “Nabi Muhammad SAW Sebagai Panglima Perang,” 2019.
- Hermawan, Ajib. “Nilai Moderasi Islam dan Internalisasinya di Sekolah.” *INSANIA: Jurnal Pemikiran Alternatif Kependidikan*. 25, no. 1 (2020): 31–43.
- Ilmi, Zainudin. “Strategi Politik Muhammad al-Fatih dalam Penaklukan Konstantinopel Analisis Kitab Fatih al-Qasthanthiniyah As-Sulthan Muhammad Al-Fatih,” 2019.
- Khalik, Subchan. “Hubungan Islam-Kristen (Abad Pertengahan hingga Modern).” *Jurnal Al-Qadau: Peradilan dan Hukum Keluarga Islam*. 6, no. 1 (2019): 59–70.
- Mayasari, Lutfiana Dwi. “Penguatan Nalar Teologi Islam Moderat di Pondok Pesantren Al-Iman Ponorogo.” Dalam *Proceedings of Annual Conference for Muslim Scholars*, 6:1016–26, 2022.
- Minardi, Anton. “Kesadaran Sejarah Hukum Perang dan Damai sebagai Khasanah Dunia Islam.” *JURNAL LITIGASI (e-Journal)*. 14, no. 2 (2016).
- Mubarak, Ahmad Agis. “Sejarah Sosial-Politik Arab: Dari Hegemoni Romawi-Persia Hingga Kebangkitan Arab Islam.” *NALAR: Jurnal Peradaban dan Pemikiran Islam*. 4, no. 1 (2020): 64–76.
- Mursi, Syaikh Muhammad Sa’id. *Tokoh-tokoh Besar Islam Sepanjang Sejarah*. Pustaka Al-Kautsar, 2007.
- Mustofa, Imam. “Deradikalisasi Ajaran Agama.” *AKADEMIKA: Jurnal Pemikiran Islam*. 16, no. 2 (2011): 247–64.
- Qaradhawi, Yusuf. *Al-Sahwah al-Islamiyah Min al-Murahaqah Ila Al-Rusdy*. Beirut: Dâr al-Fikr, t.t.
- Ridwan, Muhammad, dan Nurhasanah Bakhtiar. “Nilai-Nilai Pendidikan dan Dakwah Muhammad al-Fatih Sebagai Penakluk Konstantinopel.” *Wardah*. 21, no. 1 (2020): 50–65.

- Rizal, Muhammad. "Eksistensi Prinsip-Prinsip Hukum Islam terhadap Pengaturan Perang dalam Hukum Humaniter Internasional." PhD Thesis, Tadulako University, 2016.
- Sari, Safitri Ertika. "Keberhasilan Sultan Al-Fatih dalam Menaklukkan Konstantinopel dan Pengaruhnya dalam Renaissance di Eropa." PhD Thesis, IAIN Syekh Nurjati Cirebon, 2011.
- Sarkowi, Sarkowi. "Peranan Muhammad Al-Fatih dalam Penaklukan Konstantinopel Tahun 1453 Masehi." *Criksetra: Jurnal Pendidikan Sejarah*. 5, no. 2 (2016).
- Shihab, M. Quraish. *Secercah Cahaya Ilahi: Hidup Bersama Al-Quran*. Mizan Pustaka, 2007.
- Suharto, Toto. "Gagasan Pendidikan Muhammadiyah dan NU Sebagai Potret Pendidikan Islam Moderat di Indonesia." *Islamica: Jurnal Studi Keislaman*. 9, no. 1 (2014): 81–109.
- Thohir, Ajid. *Perkembangan Peradaban di Kawasan Dunia Islam*. Depok: Raja Grafindo Persada, 2009.
- Viktorahadi, RF Bhanu. "The Meaning of Religious Moderation According to Franz Magnis-Suseno: A Phenomenological Approach." *Jurnal Iman Dan Spiritualitas*. 2, no. 2 (2022): 177–86.
- Wahbah, Taufiq Ali. *Al-Jihad Fi al-Islam*. Jakarta: Media Da'wah, 1985.
- Wajdi, Muhammad Farid. *Da'irah al-Ma'a'rif al-Qarn al-Isyri'n*. Jilid V. Beirut: Dâr al-Fikr, t.t.
- Watt, W Montgomery. *Islam dan Peradaban Dunia*. Jakarta: PT Gramedia Pustaka Utama, 1997.
- Widhiyoga, Ganjar. "Normativitas Perang dalam Islam." *Jurnal Politik Profetik*. 1, no. 2 (2013).