

The Role of Muhammad Al-Fatih in Building Turkish Civilization

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ABSTRACT

The Ottoman Turks were a nomadic tribe, often referred to as a nomadic nation. The Ottoman Turkish dynasty originated from the Qoyigh Oghus tribe, which inhabited the regions of Mongolia and northern China for approximately three centuries. They then migrated to Turkistan, Persia, and Iraq. They embraced Islam in the 9th or 10th centuries while they were settled in Central Asia. This research aims to explore the history of the Ottoman Turkish civilization founded by Sultan Muhammad Al-Fatih. They helped Sultan Alaudin II defeat Byzantium and were rewarded with the region of Asia Minor. Since then, they started developing their new territory. After Ertoghul died, leadership was continued by his sons Uthman, Orkhan, Murad I, Beyazid, Mehmed I, Murad II, and Mehmed II, among others. The idea of conquering Constantinople began to take shape during Orkhan's era and was realized during the time of Mehmed II (Muhammad Al-Fatih). The conquest of Constantinople was motivated by the Ottoman Turks' desire to control international trade activities in the area, destroy the dominance of Byzantium, the Eastern Roman Empire, and the Middle East region, and emphasize the strength of Islam's influence in the international world.

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1. INTRODUCTION

The Ottoman Turks were a nomadic tribe better known as a nomadic people who for several centuries looked for territory to live in. Turkey at the beginning of AD was given the name Byzantium, which was under Roman rule for about four centuries. The capital of the kingdom was moved after the Barbarian tribes defeated the Romans in Constantinople (Jamsari & Isa, 2014). Based on records in several history books before 1300 AD the Byzantine Empire was sacrificed and founded on the ruins of the Seljuq kingdom, this dynasty came from a tribe that occupied the Mongol area and northern China for about three centuries, namely the Qoyigh Oghus tribe. After that, the troops moved to Persia, Turkistan, and Iraq (Merican & Akgun, 2023).

They converted to Islam in the 9th or 10th century. When they were under pressure and settled in Central Asia or the attacks of the Mongols. They fled to seek refuge in the western regions to find refuge in the middle of Seljuq Turkey in the Asia Minor Highlands. They were led by Ertoghrul who served Sultan Alaudin II who at that time was fighting against Byzantium. For this reason, Byzantium was defeated. After that, Sultan Alaudin gave him a region on the Byzantine border, namely Asia Minor. Since then they built their new territory and made the city of Syukud their capital (Fabbe, 2019). Ertoghrul died in 1289. After that, this leadership was continued by his son, Uthman. The name of the Ottoman kingdom was taken from the name of their ancestor, namely Sultan Ottoman bin Ertoghrul, who was thought to have been born in 1258 when the Mongols attacked the Seljuq Kingdom led by Hulagu Khan, which resulted in the death of Sultan Alaudin. After the death of Sultan Alaudin, Uthman proclaimed himself Sultan of the territory he occupied. Uthman bin Ertoghrul is also called Uthman I.4 Very significant progress in the development of the Ottoman Turkish sultanate in 1451-1481 led by Sultan Muhammad Al-Fatih (Sidqi, Zulfa, & Larhzizer, 2023).

Muhammad Al-Fatih was born on 30 March 1432 AD or 27 Rajab 835 AH in the city of Erdine. at that time in the capital of the Ottoman State. His mother's name was Queen Hima Khatun. His clan was Ibih Khatun and his wet-nurse mother Umm Khalsum, his wet-nurse mother Umu Kalsum Khatun, and his older brothers named Alauddin and Ahmad (Putra, 2022).

It was during Muhammad Al-Fatih's time that the conquest of Constantinople occurred which was motivated by the Ottoman Turks' desire to control international trade activities in the Constantinople area, wanting to destroy the dominance of Byzantine East Roman in the Middle East region and emphasize the strength of Islamic influence in the international world.6

Apart from that, Muhamad Al-Fatih's role during his leadership brought many developments in building Ottoman Turkish civilization. With this, he provides some deep wisdom military sector such as policies in selecting soldiers who do not look at social strata, adding personnel to strengthen troops, establishing military industrial factories, establishing military universities, strengthening strength in terms of infrastructure, revitalizing the artillery division, building the Rumeli Hisari fort to monitor enemy ships, as well as policies for increasing the number of warships. 7 Meanwhile, in expanding territory, he played a role starting from preparations for conquest, the conquest of Constantinople, as well as preparation of troops and weapons. Therefore, the author took the title "The Role of Muhammad Al-Fatih in Building Turkish Civilization (Saputra, Khozin, & Nurhakim, 2024).

The author conducted a literature review to strengthen the analysis of this research. Some of the references used as a literature review are as follows: First, Muhammadiyah Asra, and Dewi Suci Cahyani Yusuf. Ottoman Turkish Dynasty. 2018 Journal of Ushuluddin Adab and Da'wah vol 1 (1): 76-101. Al Mawaddah Warahmah Kolaka Institute of Islamic Religion. The author discusses the genealogy of the early Ottoman Turkish leadership and discusses territorial expansion into Europe. The difference between the studies is that the author focuses on the role of Muhammad Al-Fatih. What this research has in common with the author is that the study area discusses the Ottoman Empire.

Second, Rahmawati and Mohd. Azizuddin Mohd Sani Development of Islamic Civilization in the Ottoman Empire, Rihlah Journal vol 1 Number 1/2013 Faculty of Adab and Humanities UIN Alaudin Makasar. This article discusses socio-political, socio-religious and

socio-educational conditions. The difference in writing between these articles is that this research focuses more on studying the role of Muhammad Al-Fatih in building the Ottoman Civilization, while the article written by Rahmawati and Mohd. Azizuddin Mohd Sani is more concerned with the education sector which was built in Ottoman Türkiye. There are similarities between the article and the same author in studying the History of Ottoman Turkish Civilization (Fatarib, Meirison, Saharuddin, Bahar, & Karimullah, 2023).

Third, Betti Megawati. Ottoman Empire. Journal of Education, Religion, Science. Vol IV Edition I January-June 2020. Tarbiyah College of Science. Betti Megawati discusses culture and politics, while this research discusses the genealogy of Ottoman Turkish leadership (Freely, 2019). The difference is that the article above discusses culture and politics while this research discusses the genealogy of the Ottoman Turkish leadership. The similarity between the article and the author is that it is the same in studying Ottoman Turkish civilization (Dewi, Irham, & Wanto, 2023).

Fourth, Safitri Ertika Sari, Sultan Al-Fatih's success in conquering Constantinople and his influence on the Renaissance in Europe. 2011. Thesis issued by the Department of History of Islamic Civilization IAIN Syekh Nurjati Cirebon. This thesis explains the biography of Sultan Muhammad Al-Fatih, the conquest of Constantinople, and the impact of this conquest on the rise of the Renaissance in Europe. The thesis equation with the author is the topic and area of study which discusses the biography of Muhammad Al-Fatih and the history of the conquest of Constantinople. The very significant difference between this thesis and the author is the focus of the study in which the author discusses the role of Muhammad Al-Fatih in building the Ottoman Civilization, while the article by Safitri Ertika Sari discusses the impact of the conquest of Constantinople in Europe.

2. RESEARCH METHODS

This research uses historical research methods, there are 4 stages in this method, namely: Heuristics; The first step in data collection. One way to make data collection easier is to read previous bibliographies regarding the research topic. Apart from being able to collect some data, the researcher can also record related sources used in previous work. In this way, researchers can begin to capture as many historical traces as possible

Verification: After the data has been collected, the next step is verification or what is also commonly called criticism to obtain the validity of the source. In this case, what must be tested is the validity of the source's authenticity (authenticity) which is carried out through external criticism and the validity of the source's authenticity. (credibility) which is explored through internal criticism. In this case, the author must carry out tests on whether the source is genuine or not, namely by selecting the physical aspects of the source found. Interpretation is a stage related to what is still used as a guide, and whether it still needs to be developed or needs to be eliminated. 9 Apart from that, interpretation is explaining historical facts and the importance of historical topics, as well as explaining current problems. There is no past context in actual history because there is only historical interpretation.

Historical interpretation aims to synthesize many facts obtained. This stage is a result of previous source criticism activities, so that an interpretation is obtained by connecting the facts obtained, then into a chronological and logical arrangement. Historiography is the final step in a series of research processes carried out, as a form of scientific research effort that tends to

focus on human actions in the past. After the data has been collected, criticized, and analyzed, the next step is writing, presenting, or reporting the results of the research that has been carried out.

3. FINDINGS AND DISCUSSION

Constantinople is surrounded by sea on three sides, namely the Strait of The Bosphorus, the Sea of Marmara, and the Strait of the Golden Horn are fortified with a large chain, which can ward off ships from outside plus there are two rows of walls that surround it from the land side, starting from the Sea of Marmara to the Strait of the Golden Horn, which is intersected by the Likus river. Between the walls was an open space that was sixty meters wide and the inner wall was forty feet high. Above the fence stood towers reaching sixty feet high. The outer wall is twenty-five feet high and above it, there are towers scattered along the wall equipped with guard soldiers.¹²

The war between the Ottoman Turks and Constantinople or Byzantium coincided with April 18, 1453 AD. ¹³ The Sultan conquered Constantinople in various ways, one of which was digging underground tunnels, digging tunnels to penetrate the strong fortress walls of Constantinople and facing directly towards the city of Constantinople. As for the excavation of this tunnel, it was carried out by Slavic soldiers (Nurjannah & Nurhalisa, 2024). Initially, these digging soldiers had dug in the middle wall, but the excavation was canceled because the soil conditions were not suitable. In mid-May, due to other means failed and the siege was already in its second month so another excavation was started in the single wall around the palace. These Slavic soldiers or Saxon miners began digging a 250-yard-long tunnel towards the wall from behind the Ottoman trench, then the excavation was increased on May 23, 1453.¹⁵ (Ramadoni, 2022).

After excavation, they made a large and tall tower whose height exceeded the height of the city fortifications. This strategy was carried out on May 19, 1453. ¹⁶ This tower was moved by wheels, made of sturdy wood, wrapped in camel skin, and covered with two layers of netting to protect the soldiers inside the tower. The lower part is filled with earth and is protected by an earthen embankment on the outside so that cannon fire cannot damage it. Each floor is connected by stairs which can be used as a connecting bridge between the tower and the city wall. Each floor is filled with several soldiers and the top floor is content with archers throwing arrows at enemy troops who raised their heads above the city walls.¹⁷

Apart from digging tunnels and building towers in one night, another effort carried out by the sultan and his troops was the withdrawal of ships by land from the Bosphorus Strait, at a location near the Ganda Route. This attempt was a sophisticated strategy in the Middle Ages with a withdrawal route that crossed the very steep and steep Galata hills. The aim of withdrawing these ships is to avoid stretching the chain blocking the sailing path of the Ottoman Turkish fleet. Sultan Muhammad Al-Fatih and his troops made a route for the withdrawal of their ships from the Bosphorus Strait, at a location near the Ganda Pass, into a steep valley and continued to the hillside behind Galata then down another valley to the Golden Horn behind the Genoese settlement, in a the location of the so-called Spring valley is marked by the presence of a Genoese cemetery under the walls. At the highest point and very steep, the terrain is 200 feet above sea level and is a very tough challenge for anyone who has this strategy. The route towing the Ottoman ships required logs as a base, carts to carry the

ships, and lever blocks, This strategy did not only use human power but also used quite a lot of oxen. The land that will be used as a path is leveled and raised as best as possible.

On April 21 this process accelerated, the soldiers worked to align wooden beams on the route from the Bosphorus to the Spring Valley, the gliders were lubricated with animal oil to make pulling easier, and levers were built to lift the Ottoman ships from the water (Putri, Daulay, & Dahlan, 2021). Mehmet was also fully alert to this process by bringing his cannons to the top of the hill north of the Galata settlement, and the sultan ordered Zaganos Pasha to bombard the ships on guard at the Golden Horn.¹⁸ In the withdrawal on April 22, the Ottoman Turkish troops The land that will be used as a path is leveled and raised as best as possible. On April 21 this process accelerated, the soldiers worked to align wooden beams on the route from the Bosphorus to the Spring Valley, the gliders were lubricated with animal oil to make pulling easier, and levers were built to lift the Ottoman ships from the water (Meirison, 2019).

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Constantinople fell on Tuesday 20 Jumadil Ula 857 H or 29 May 1453 AD. With great gratitude to Allah, Sultan Muhammad Al-Fatih entered the city, from the Adrianopolis gate also called the Edirne Kapi gate accompanied by a group of Ottoman troops and guarded by Jenissari regular troops (Uliyah, 2021).

4. CONCLUSION

It was during Muhammad Al-Fatih's time that the conquest of Constantinople occurred which was motivated by the Ottoman Turks' desire to control international trade activities in the Constantinople area, wanting to destroy the dominance of Byzantine East Roman in the Middle East region, and emphasize the strength of Islamic influence in the international world. Apart from that, Muhamad Al-Fatih's role during his leadership brought many developments in building Ottoman Turkish civilization. With this, he provided several policies in the military

sector, such as policies in selecting soldiers who were not looking at social strata, adding personnel to strengthen troops, establishing a military-industrial factory, establishing a military university, strengthening strength in terms of infrastructure, revitalizing the artillery division, building the Rumeli Hisari fort to monitor enemy ships, as well as a policy to increase the number of warships. Meanwhile, in expanding territory, he played a role starting from preparations for conquest, the conquest of Constantinople, as well as preparation of troops and weapons.

In writing this journal entitled *The Role of Muhammad Al-Fatih in Building Ottoman Turkish Civilization in 1451-1481 AD*, the author hopes that this research will become useful reading material for those interested in medieval history. Apart from that, students of Islamic history must expand their studies regarding this, considering that many things have not been detailed in the history of Ottoman Turkey in 1451-1481. The author also realizes that there are many shortcomings in the research written. For this reason, the author hopes for constructive criticism. There is great hope that in the future someone will carry out deeper and more complex research on the same theme. So that writing history about what the author researched in the future will be more comprehensive.

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