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## The Position of the Crowns of Castile and Aragon from the Ottoman Conquest of Constantinople and the Subsequent Ottoman Expansions from 1453 to 1492

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This research examines the position of the European states, in particular the crowns of Castile and Aragon, in the Iberian Peninsula from the fall of Constantinople. It argues with previous studies the claim that the Ottoman seizure of Constantinople increased enthusiasm for crusading throughout Europe against the Ottomans. To this end, this research discusses the statuses of the Christian states in Europe, particularly the Iberian crowns. It looks as well at the primary objectives of the crowns in the Iberian Peninsula. In addition, it compares the reactions of Castile and Aragon after the Ottoman capture of Constantinople and their responses after the Ottoman conquest of Otranto in the Italian Peninsula. The methodology of this study is the historical method, which analyses various primary sources, including Castilian, Aragonese, Muslim and papacy sources. The analysis of these sources provides arguments in order to dispute the theses of the previous studies.

**Keywords:** Constantinople, Otranto, John II of Castile, Henry IV of Castile, Isabella I Ferdinand II, Popes

### **The End of the Byzantine-Ottoman Wars**

In 1453, the world witnessed a historical event: the fall of Constantinople. The Ottoman Sultanate ruled by Mehmed II (1444–1446/1451–1481) captured the capital of the Byzantine Empire. Christian states, in particular the Kingdom of Hungary, the Crown of Aragon, Serbia and the Republic of Venice, felt the shock of the Ottoman capture of Constantinople, as did the Catholic Church. The Eastern Orthodox churches in Eastern Europe and the Catholic Church in Western Europe had split and separated since 1054 (Madigan, 2015, p. 461). Nonetheless, Pope Nicholas V (1447–1455) and his successors, Calixtus III (1455–1458), Pius II (1458–1464), and Innocent VIII (1484–1492) called Western and Eastern Europe for a crusade against the Ottomans. The objective of these crusade calls was to protect Europe, as a whole, from Ottoman military expansion, as Constantinople in Eastern Europe was considered to be a wall against this expansion.

Some historians such as Philip Sheldrake, Avigdor Levy, Muḥammad ‘Abd Allāh ‘Inān, Norman Housley and Ana Echevarría, claim that the fall of Constantinople raised a crusading fervour all over Europe against the Ottomans (Levy, 2002, p. 3; Sheldrake, 2007, p. 106). Therefore, these historians state that the fall of Constantinople drove Christian Europe to resist the Ottomans in the fifteenth century and then in the sixteenth century. (Housley, 2013, pp. 152-153; ‘Inān, 1997, p. 168).

We can refute the view that the crusading ethos in Europe was increased by Constantinople becoming the capital of the Ottoman Empire. Many Western European Catholics at the public level believed that the fall of Constantinople was a punishment by God for the Eastern Orthodox churches due to their separation from the Church of Rome (Mitrī, 1994, p. 186). Additionally, many Western European states did not respond to crusade calls. Some of them were exhausted from conflicts between them, such as the Hundred Years’ War (1337–1453) between the kingdoms of England and France, which ended a few months after the fall of Constantinople. There was also the Thirteen Years’ War (1454–1466) between the Kingdom of Poland and its ally the Prussian Confederation against the Knights of the Teutonic order, who gave their allegiance to the Holy Roman Emperor. The Republic of Venice signed a peace treaty with the Ottoman Empire in April 1454, which allowed the Venetians to continue their commercial interests in the Eastern Mediterranean safely (Frazee, 2006, p. 10).

The entire Iberian Peninsula included various political powers: the Crown of Castile, the Crown of Aragon, the Emirate of Granada and the Kingdom of Portugal. The Crown of Aragon, ruled by Alfonso V (1416–1458), temporarily concentrated on a crusade against the Ottoman Empire.

With regard to the Crown of Castile, its kings John II (1406–1454) and his son Henry IV (1454–1474) merely concentrated on the Emirate of Granada, which was the last Islamic state in the southern Iberian Peninsula and ruled by the Naşrids (Banū Naşr). These two Castilian kings had an effective crusade project against the emirate. The crusade project to fight against the Naşrid dynasty of Granada was deeply ingrained in the Crown of Castile before and after the fall of Constantinople. Therefore, it can be argued, in agreement with the proposed assertion of Ottoman history specialist Caroline Finkel, that the fall of Constantinople created a desire to seek vengeance for the Ottomans' expansion in Eastern Europe through triumph over the Iberian Muslims, particularly the Granadans (Finkel, 2005, p. 37).

### **The Position of the Crown of Castile from 1453 to 1479**

The Crown of Castile achieved victories against the Emirate of Granada in the 1430s and the 1450s. The Castilian troops defeated this emirate ruled by Muḥammad IX (1419–1454) in the Battle of La Higuera in July 1431. After a few months of this battle, John II of Castile installed Yūsuf IV (d. 1432) as Emir of Granada, replacing Muḥammad IX to keep the emirate under an unsettled dynasty and to make this state a tributary for John II (Archivo General de Simancas, 1432, P.R.11-124). In addition, the Castilian crown defeated the Granadans again in the Battle of Los Alporchones in 1452.

A year after the fall of Constantinople, the Crown of Castile was ruled by Henry IV. The latter exploited the non-response of the Christian states to the bulls of Popes Nicolas V, and then Calixtus III's to wage a crusade against the Ottomans. Thus, Henry IV sent his ambassador Rodrigo Sánchez de Arévalo (d. 1470) to Pope Calixtus III in Rome in January 1456. He wanted his ambassador to spread the idea that a crusade against the Muslims of Granada and their rulers should take priority over a crusade against the Ottomans. The crusade against the Emirate of Granada would protect Western Europe from Islam, which was represented by the Emirate of Granada (Trame, 1958, pp. 84–86). Hence, Calixtus III directed his attention to the Emirate of Granada (Abun-Nasr, 1999, p. 144). We can also assume that the Argonese origin of Calixtus III was one of the reasons that led him to pay attention to the Castilian crusade against the Granadans.

In January 1456, he supported Castile financially with hundreds of thousands of *maravedies* (Iberian coins) as an indulgence, and the pope ordered Henry IV to use this money only for the war against the Naşrids and their state (Sánchez Pilar, 1991, 2:65). In addition, Calixtus III's successor Pope Pius II renewed the indulgence for Castile in 1460 after Henry IV convinced him the crusade against the Granadans would be a success rather than against the Ottomans (Housley, 1992, p. 106).

Consequently, the Castilian troops captured some territories from the Emirate of Granada. They captured Gibraltar in 1462 which was a vital link between the Muslims of the Iberian Peninsula and the Muslims of the

northern cities of North African states, in particular the Kingdom of Fez. The Castilians also captured the town of Archidona, which was considered a major stronghold, about a few miles west of the emirate's capital city of Granada in 1462. Subsequently, the Granadan poet, 'Abd al-Karīm al-Qaysī (d. unknown) warned the Emir of Granada, Abū Naṣr Sa'ad 'Alī (1454–1462), as the poet considered the loss of Archidona a sign of the inevitable fall of the emirate (Bosch Vilá, 1991, pp. 689–691). Additionally, in December 1463, Henry IV's troops approached the city of Granada, and this advance made Abū Naṣr Sa'ad 'Alī offer Henry IV a tribute and presents (Escabias de, 1940, p. 189).

Following the fall of Gibraltar and Archidona, the Castilians suffered from civil wars in the 1460s and the 1470s. The first civil war (1464–1468) was due to the desire of Henry IV to appoint his daughter Joanna la Beltraneja (d. 1530) as his successor and the Castilian nobles' desire to appoint Henry IV's brother, Alfonso of Asturias (d. 1468). During the first civil war, Pope Pius II was in his last days and ordered the Christians, including the clergy, to support the crusade against the Ottomans. Henry IV prevented his subjects from joining in a crusade against the Ottomans and ordered his military generals to prevent them from leaving Castile (Ruano, 1960, pp. 306–307). This war concluded with the sudden death of Alfonso of Asturias and recognised Isabella I of Castile (1474–1504) as the official heir of Henry IV. Additionally, this war stopped the Crown of Castile's operations in the Emirate of Granada from 1464 to 1468.

Consequently, the Emirate of Granada exploited this situation and plundered Castilian towns, such as Baeza, Ubeda and Quesada, which were adjacent to the northern border of the emirate. These towns therefore requested Pope Paul III (1464–1471) grant them the indulgence to crusade, which he did (Goñi Gaztambide, 1958, p. 369).

In 1469, the situation in the Castilian crown became complicated when Isabella I married her cousin, Ferdinand II of Aragon (1479–1516), the son of the King of Aragon, John II (1458–1479), without Henry IV's consent. The latter, therefore, admitted his daughter as his heir. The Castilian nobles divided into two parties: the first party was with Isabella I, and the second was with Joanna la Beltraneja (Suárez Fernández, 1964, pp. 295–296).

Following the death of Henry IV, Castile entered a second civil war called the War of the Castilian Succession (1474–1479). This war was between Isabella I and Ferdinand II against Joanna la Beltraneja and her husband, Alfonso V of Portugal (1438–1481). Therefore, it was characterised as an international conflict, as Alfonso V of Portugal allied with Louis XI of France (1461–1483) in September 1475 (Livermore, 2004, p. 18). Nonetheless, Louis XI did not make an extensive contribution during

the War of the Castilian Succession due to his primary objective being toward the Duke of Burgundy, Charles the Bold (1467–1477).

During the War of the Castilian Succession, the crusading ethos in the Iberian Peninsula grew against all non-Christian inhabitants. This ethos led the Catholic king and queen to compel Pope Sixtus IV (1471–1484) to provide them authorisation to create the Inquisition in their crowns in November 1478, particularly against the Jews in Seville and Cordoba. In 1477, Jewish converts in Seville were practising their faith according to Mosaic Law. Therefore, the king and queen decided to find and punish them (Homza, 2006, p. XVI). Pope Sixtus IV agreed to their request and expressed his hope that ‘the Catholic king and queen would subjugate the Emirate of Granada and convert its inhabitants to the right faith’ (Vives Llorca, 1949, pp. 48–51). It seems that Pope Sixtus IV realised the desire of the crowns of Castile and Aragon to crusade was against the Jews and Muslims of their realm rather than the Ottomans.

This second Castilian civil war ended in September 1479 with the Treaty of Alcaçovas, which recognised Isabella I as a legitimate queen of Castile (Gardiner Davenport, 2004, pp. 33–48). In 1481, Pope Sixtus IV issued the papal bull *Aeterni regis* (‘King eternal’) to confirm the Treaty of Alcaçovas (2004, pp. 33–48).

### **The Position of the Crown of Aragon from 1453 to 1479**

After the Ottoman seizure of Constantinople, Alfonso V of Aragon decided together with Hungary and Venice to prepare a military campaign against the Ottomans. Hence, Pope Nicholas V issued a papal bull in 1453 called *Etsi ecclesia Christi* (‘Even the Church of Christ’) to attract the inhabitants of these states and other states (Terry, 1999, p. 49). This bull provided a plenary indulgence to Christians who would participate in the crusade against the Ottomans, in person or through a substitute, for six months starting in February 1454 (Housley, 2004, p. 78). However, the efforts of Alfonso V to lead a crusade against the Ottomans failed for several reasons. Alfonso V fought in the Italian Peninsula, in particular in the Wars in Lombardy from 1423 to 1454, which exhausted his Catalan fleets. Therefore, with Catalonia being a huge part of Aragon, the Catalans refused to vote for crusader subsidies for the Aragonese troops (Terry, 1999, p. 16). In addition, the Aragonese peasants revolted to be free in 1455 (Echevarría, 1999, p. 16). In the same year, these peasants together with craftsmen sacked and destroyed the Muslim quarter in the city of Valencia because Valencia had suffered from drought and a subsequent rise in prices in 1455 (1999, p. 17). The Crown of Aragon had also become disappointed after the commercial treaty between the Ottomans and the Republic of Venice in 1454. This was the first and last reaction of the Crown of Aragon against the Ottomans after they captured Constantinople.

In 1458, Aragon was ruled by John II, who disappointed Pope Pius II and Pope Paul III. John II concentrated on the affairs of his crown, which

extended to Sicily, Sardinia and Malta in the Italian Peninsula. He also suffered from the Catalan Civil War between 1462 and 1472. Alfonso V caused fault lines in the social fabric of Barcelona, a part of Catalonia; thus, the war broke out during the reign of his successor John II (Fynn-Paul, 2016, p. 7). The latter and his successor, Ferdinand II then concentrated on the War of the Castilian Succession from 1474 to 1479 due to the marriage between Isabella I and Ferdinand II.

The Catalan Civil War exhausted the economic and military resources of the Crown of Aragon. Consequently, the Kingdom of France captured the Aragonese territories Roussillon and Cerdagne. It is possible that this event was one of the reasons that distracted John II from the danger of the Ottomans in Eastern Europe. It also led Ferdinand II to declare his military project in Western Europe, which was intended to recover the counties of Roussillon and Cerdagne from France in 1484. He urged Isabella I for this project, but no avail (Pulgar del, 1943, p. 113). The latter wanted to intensify the efforts of Castile and Aragon against the Naşrids of Granada.

### **The Position of the United Crowns of Castile and Aragon from 1480 to 1492**

In 1479, the Iberian Peninsula officially witnessed the unification of the crowns of Castile and Aragon following the death of John II of Aragon. The son of the latter, Ferdinand II became the King of Aragon in 1479. Before this, he had become King of Castile in 1474 due to his marriage to Isabella I of Castile in 1469. After their marriage, Ferdinand II and Isabella I announced their joint project against the Emirate of Granada. In 1469, Ferdinand II stated that he was 'bound to fight against the Muslims of the Emirate of Granada, [the] enemies of the holy Catholic faith' (Real Academia de la Historia, 1821, 6:581). In 1479, Isabella I and Ferdinand II repeated their intention to conquer the emirate and end its dynasty, justifying that it was necessary for their crowns and faith more than the crusade against the Ottomans (Pulgar del, 1943, p. 113). Nevertheless, the king and queen could not commence their project until 1482. This is because the fall of Constantinople motivated the Ottomans to move extensively towards the Eastern and Central Mediterranean from 1480 until the death of Mehmed II in May 1481.

In 1480, the Ottomans attacked Rhodes, an island in the Mediterranean, but they could not capture it because the united crowns of Castile and Aragon provided reinforcements for the Knights of Rhodes (Gaztambide Goñi, 1958, p. 435). The Ottomans then made an assault on the Italian Peninsula under the command of Gedik Aḥmed Pāshā (d. 1482), resulting in the temporary occupation of the city of Otranto in the south-eastern part of the Italian Peninsula from August 1480 to September 1481.

This city was part of the Kingdom of Naples, which was itself a subject state of the Crown of Aragon. Naples was ruled directly by a member of the House of Trastamara, who ruled the Crown of Castile (1369–1516) and the Crown of Aragon (1412–1516). Ferdinand I of Naples, a member of the House of Trastamara and cousin of Ferdinand II, ruled Naples (1458–1494).

The capture of Otranto led the Catholic crowns on the Iberian Peninsula and the papacy in Rome to react urgently against the Ottomans. They realised that the Ottomans' seizure of Constantinople was not like their conquest of Otranto for two reasons. Firstly, the Ottoman military presence in Otranto led the united crowns of Castile and Aragon to view the Emirate of Granada as one of the potential launch sites for any prospective Muslim invasion of the Iberian Peninsula, in particular the Ottomans. This view was not improbable due to the location of Otranto and Granada on the Mediterranean Sea (Housley, 1992, p. 298). Secondly, the presence of Ottomans in Otranto could have also exposed Western Europe to military attacks. These strikes would have come through pincer movements due to the presence of the Ottomans in Eastern Europe and Otranto. The Ottomans could have established a coalition with Muslim corsairs in Béjaïa in North Africa and the military authorities of the Emirate of Granada in southwestern Europe (McGilvray, 2012, p. 75). Thus, Western Europe would have been besieged from three sides.

Additionally, the Ottomans could establish sovereignty in Rome and wage war against Catholicism itself. In support of this view, Greek humanist Antonio de Ferraris (d. 1517), who witnessed the conquest and recapture of Otranto, stated that 'if the Christians did not expel the Ottomans from Otranto, we would not be in Bari today, nor would the Pope in Rome be in the Christian faith' (Ferraris Gelato de, 1982, p. 253). We can agree with de Ferraris's expectation for two reasons. Firstly, he might have known the purpose of the Ottoman invasion of Otranto to capture Rome and bring it under the control of Meḥmed II. This purpose was motivated by the prophecy of the Prophet Muḥammad regarding the Muslims' capture of Rome. Prophet Muḥammad said the following:

You will attack Arabia, and Allah (God) will enable you to conquer it, then you would attack Persia, and He would make you conquer it. Then you would attack Rome, and Allah will enable you to conquer it, then you would attack the Dajjal, and Allah will enable you to conquer him. The Prophet then was asked which of the two cities will be conquered first – "Constantinople or Rome?" and the Prophet replied: "The city of Heraclius (Constantinople) will be conquered first". (Musnad Aḥmad, 2001, 2:176).

Meḥmed II wanted to fulfil this prophecy after he fulfilled the prophecy regarding Constantinople. Secondly, it is possible that de Ferraris saw that the Ottoman leader of the military campaign that captured Otranto, Gedik Aḥmed Pāshā and his forces, used violence to convert the Christians

of Otranto to Islam. This violence led to the death of eight hundred Christians in Otranto who refused to be Muslims in August 1480. These people were left unburied for more than a year until the Ottomans were expelled from the city and were known as the Martyrs of Otranto (Frazier, 2005, p. 93). The skulls of the martyrs are still displayed in the Cathedral of Otranto (Jeremiah, 2012, p. 55).

Consequently, the united crowns of Castile and Aragon sent armadas from their ports to liberate Otranto from the Ottomans. In order to intensify participation in the Castilian- Aragonese armadas, Pope Sixtus IV issued the bull *Redemptor noster* ('Our Redeemer'), granting plenary indulgences to the Christian inhabitants of Europe (Devereux, 2020, p. 56). Additionally, on 8 April 1481, Sixtus IV issued the papal bull *Cogimur iubente altissimo* ('We are driven by the highest order') (Sixtus IV, 1481, tom. 62, fols. 246-252). This bull was to summon all European princes for a crusade against the Ottomans in Otranto. The King of England Edward IV (1461–1470/1471–1483) flatly refused to participate in the campaign against the Ottomans. His kingdom was exhausted because of the War of Succession between the House of York and the House of Lancaster (Wars of the Roses) from 1455 to 1487. Louis XI of France (1461–1483) was willing to participate in this crusade, but he reneged after the death of Mehmed II in May 1481, considering that the Ottoman threat had passed (Babinger, 1978, p. 394).

The King of Hungary Matthias Corvinus (1458–1490) sent hundreds of foot soldiers and horsemen under his military commander Blasius Magyar to regain Otranto ( 1978, p. 394). We can conclude that one of the potential reasons that drove Corvinus to send troops to support the Kingdom of Naples was that his wife Beatrice of Naples (d. 1508) was the daughter of the King of Naples, Ferdinand I.

These forces recaptured Otranto in September 1481. Following the Ottoman withdrawal from Otranto, Isabella I and Ferdinand II still expressed their concern over the presence of the Ottomans in the Eastern Mediterranean, particularly in Valona in Albania, a very close to the Kingdom of Naples, but they directed their attention against the Emirate of Granada in 1482 (Devereux, 2020, p. 56). Isabella I and Ferdinand II waged war against the Emirate of Granada in 1482, which resulted in the fall of the emirate in 1492. It was called the Granada War. We can, therefore, affirm that the crusade against the Naşrids of Granada was a greater priority for the king and queen than the Ottoman danger. Notwithstanding, Pope Sixtus IV supported the Catholic king and queen with crusading indulgences for Western Europeans and Iberian Christians who would fight and provide financial aid. It was recorded that Sixtus IV stated that 'all Christ's faithful, particularly those in the Iberian Peninsula, that they mightily and without



ceasing assist, with their goods or in person according to their ability, the king and queen in expelling the Naşrid dynasty from the Iberian Peninsula.' (Housley, 1992, p. 157).

The Granada War, thus, became more legitimate in Christian eyes in Western Europe, and this led many of them to support the Catholic crowns in the Iberian Peninsula. There were external soldiers from Western Europe, such as Swiss mercenaries and a few German knights of the Order of the Trinity, which had been founded in 1198 (Palencia de, 1998, pp. 60–61). Additionally, the English lord Edward Woodville (d. 1488) arrived with three hundred artillerymen and archers and was injured during the war. The purpose of his participation in the Granada War was to serve God by waging war against the Muslims of Granada (Gaztambide Goñi, 1972, p. 364).

Consequently, the united crowns captured some Granadan cities, such as Alhama, Alora and Setenil between 1482 and 1484. They also defeated the Granadan forces in the Battle of Lucena in 1483. We can assume that Sixtus IV supported Isabella I and Ferdinand II in their primary project to complete it as quickly as possible in order to obligate them to wage a crusade against the Ottomans. The pope might not have expected that the war would be prolonged, and he died in the second year of the war.

During the peak of the Granada War (1485–1489), the successor of Sixtus IV, Innocent VIII, decided that the crusade against the Ottomans was more paramount than the war against the Emirate of Granada. In spite of the Ottoman-Mamlūk conflict (1485–1491), the pope believed the danger of Ottomans in the Eastern and Central Mediterranean continued. Therefore, Innocent VIII instructed his representatives to collect money from the Christian countries, including the united crowns of Castile and Aragon, and send it to Rome in 1485 (Goñi Gaztambide, 1958, p. 378). The united crowns paid the Pope 10,000 ducats, a gold trade coin used in Europe until the twentieth century, to use in the crusade against the Ottomans.

The pope's belief was realised when the Ottoman Sultan Bāyazīd II (1482–1512) ordered an attack on Malta 1487. This strike led Ferdinand II to turn his attention temporarily towards the Italian Peninsula to fortify Sicily (Rubin, 2004, p. 259). In addition, he sent reinforcements to the Mamlūks to aid in their fight against the Ottomans, a common enemy, who were attacking Malta, which was a subject island of the Crown of Aragon, in 1488. For example, he sent wheat and caravels to the Mamlūks to use against the Ottomans (Meyerson, 1991, p. 66). Nonetheless, the Castilian-Aragonese forces continued their advance into the territories of the emirate and captured all its cities except its capital city of Granada. Innocent VIII continued to remind Isabella I and Ferdinand II of the ongoing Ottoman threat, and he hoped they would capture the city of Granada as quickly as possible to create a campaign against the Ottomans together with other Christian rulers (Torre de la, 1950, p. 148).

After the capture of the city of Granada in January 1492, the united crowns did not wage a war against the Ottomans because the presence of Jews in the Iberian Peninsula was the primary concern of the Catholic king and queen. Accordingly, the Iberian Jews were persecuted under the Alhambra Decree of March 1492, which ordered them to convert to Christianity or be expelled from the Iberian Peninsula (Constable, 1997, pp. 352–356). As a result, most Jews of the Iberian Peninsula opted for exile.

In April 1492, the king and queen, together with the archbishop of Granada Hernando de Talavera (d. 1507), paid more attention to the success of Christopher Columbus' voyage to India than the Ottomans in Eastern Europe. Therefore, they signed the Capitulations of Santa Fe over to Columbus (d. 1506) in April of 1492. This agreement bestowed upon Columbus the title of Admiral of the Ocean Sea, and he was granted one-eighth of the benefits he obtained from his voyage. The king and queen also supported Columbus financially for this voyage, even after sailors, philosophers, astrologers, and other experts had warned that the distances between the Iberian Peninsula and the Indies calculated by Columbus were absurd (Francis, 2006, pp. 176, 274). Isabella I and Ferdinand II thus waited to hear the results of Columbus's voyage. In addition to the expulsion of Jews and Columbus' project, we can also consider that the death of Pope Innocent VIII in July 1492 distracted Isabella I and Ferdinand II from the Ottoman threat.

### **Conclusion**

The Crown of Castile raised its military efforts against the Emirate of Granada after the fall of Constantinople, where the destruction of the emirate was its priority rather than resisting the Ottomans. The Castilian King Henry IV therefore succeeded in convincing the papacy to support the crusade against the Granadans. Regarding the Crown of Aragon, various reasons, including internal crises, prevented Aragon from applying the papacy's crusade bulls against the Ottomans after their capture of Constantinople. In 1479, the crowns of Castile and Aragon united together and captured the Emirate of Granada in 1492. The Ottoman conquest of Otranto threatened the united crowns and Western Europe. Therefore, we can conclude that the fall of Constantinople did not raise the crusading ethos in Europe.

Further research relating to the period and area of the current research could be undertaken in the future. The studies of the fall of Granada, and its impact on stimulating the papacy and Western Europeans to retake Constantinople, are virtually non-existent.

## موقف قشتالة وأراغون من الفتح العثماني للقسطنطينية والتمدد العثماني في أوروبا من 1453 إلى 1492 مشعل محمد عباس العنزي المستخلص

يناقش هذا البحث موقف الدول الأوروبية، ولاسيما قشتالة وأراغون، في شبه الجزيرة الأيبيرية من سقوط القسطنطينية. كما يسلط الضوء على الدراسات السابقة التي ادعت أن استيلاء العثمانيين على القسطنطينية أثار الروح الصليبية في جميع أنحاء أوروبا ضد العثمانيين. ومن أجل مناظرة هذا الرأي بنجاح، فإننا سنناقش في هذا البحث أوضاع الدول المسيحية في أوروبا، وعلاوة على ما سبق. لاسيما قشتالة وأراغون. كما يعرض الأهداف الأساسية لقشتالة وأراغون بعد سقوط القسطنطينية

فإن هذا البحث يقارن أيضا بين ردود أفعال قشتالة وأراغون بعد الاستيلاء العثماني على القسطنطينية من جهة، وبين ردود أفعال بعد الغزو العثماني لأوترانتو في شبه الجزيرة الإيطالية من جهة أخرى.

وتسير هذه الدراسة وفق المنهج التاريخي، الذي يحلل المصادر الأولية المختلفة، بما في ذلك المصادر القشتالية والأراغونية والإسلامية والبابوية. إذ إن تحليل هذه المصادر يساعد في توفير حجج تناقش وتحتاج الرأي المنشور في الدراسات السابقة الذي ادعى أصحابها أن سقوط القسطنطينية أثار الروح الصليبية ضد العثمانيين.

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