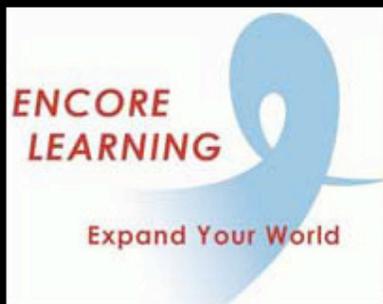


Crusades: Wars Among Christians and Muslims

Fall semester 2018



Instructor: Tom Wukitsch

<http://www.mmdtkw.org/ALRItkwPages.html>

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Wikipedia:

Students will notice that, in contrast to what I have done in handouts for earlier courses, I have used Wikipedia pages extensively for this handout. The reason for this is that I haven't noticed inaccuracies or bias in Wikipedia information on the crusades.

Spelling and transliteration of names, places

Spelling in European languages had not yet stabilized in medieval times so names of persons and places might have been spelled several different ways. Middle Eastern languages are even more of a problem because they were/are written in different alphabets

which have to be transliterated into ours. I have made absolutely no effort to straighten out this mess, so yew'l sea difrent spellin fer da saym peepel, locayshuns, etc.

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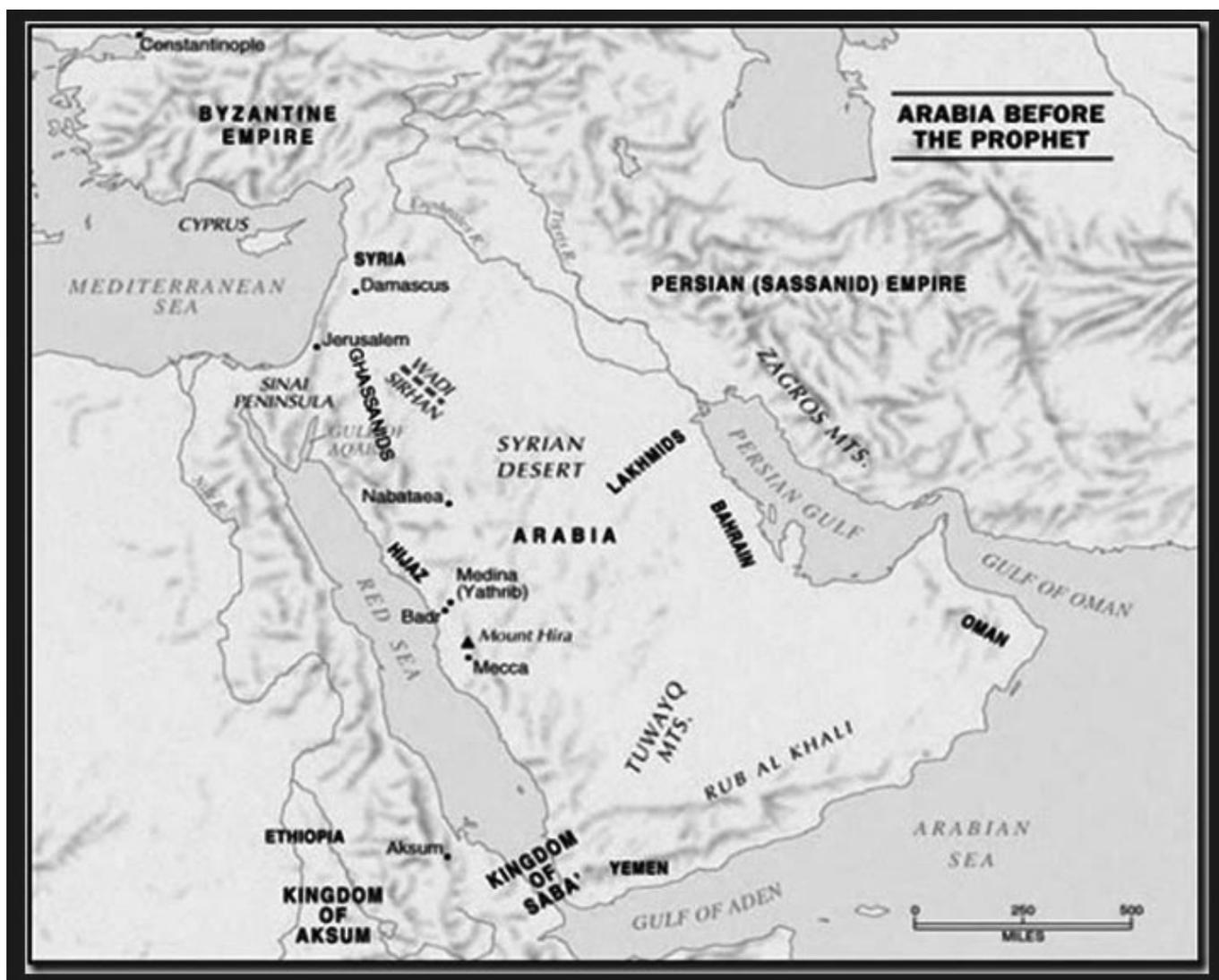
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Islam – Rise and Spread

Before the beginning – al-Jahiliyyah

From <http://dharmaraja.blogspot.com/2010/06/before-beginning-al-jahiliyyah.html>

Religions do not arise in vacuum; there is no big bang, no “non-being” from which being arises as far as religious traditions are concerned. The context for the life and teachings of the Prophet lie in the historical circumstances and the religious potpourri that existed in Arabia – especially in and around Mecca (the city of the Prophet’s tribe, the Quraysh), on the eve of his birth and ministry.



The historical Setting:

Arabia in the 6th Century CE was a land on the fringe of the great civilisations of the time. To its north were the empires of Byzantium and Sassanid Persia. In the south, in what is today Yemen were the ancient city-states Saba, Maʿīn, Qataban, Hadramauth and Himyar, that had links of trade, culture and perhaps kinship across the Red sea with the Christian Kingdom of Aksun (Abyssinia/ Ethiopia). In the north were the Bedouin tribes of the

Ghassanids and Lakhmids – who served as clients for the Byzantines and Persians respectively. And along the mountainous Red sea coast of western Arabia, was the Hejaz or al-Hijaz, region of the great caravan-trading Bedouin tribes, united under the mercantile aristocracy of the tribe of Quraysh, with the sanctuary in Mecca as its spiritual centre.

The religious landscape of the peninsula was similarly diverse. The Arabs of the Hejaz were ‘pagans’, but the Ghassanids were monophysite Christians, the Lakhmids too, though they served the Persians, followed Christianity, probably Nestorian. The peoples of south-western Arabia were probably multi-religious – pagans, Jews and monophysite-Christian. In fact, according to some sources, the last Himyarite king in the Yemen region, Dhū Nuwās, converted to Judaism and began persecuting the Christian population, who appealed to the Byzantines for aid. The Byzantines arranged for the Christian Kingdom of Aksun to send an army under the general Abraha into Yemen. Abraha deposed Dhū Nuwās and became Governor. He is believed to have constructed a great Church at Sana’a and sought to extend his influence into the Hejaz to which purpose he led an army that included elephants against Mecca. According to Arab tradition the city was miraculously saved. This is said to have happened in the year of the Prophet’s birth (CE 570), which perhaps to commemorate this miracle, is known as “the year of the elephant”. In any case, this Christian kingdom of Yemen is believed to have ended after the Sassanids launched a counter-intervention and expelled the Ethiopians.

Pagan Arab Religion:

The pagan religious traditions of Arabia show great diversity. The Southern Arabia had ‘Athar, the god of thunderstorms and rain. ‘Athar is believed to be derived from the old Semitic sky-god El. Apart from ‘Athar, the city-states also had local patron deities. Most southern Arabian deities were associated with astral bodies – the Sun, moon, stars and planets.

The Northern Arabians, including the tribes of the Hejaz followed a complex religious tradition which had incipient monotheism embedded in it apparently early on. The supreme deity was called “al-Lah”, a sky-god, and thus similar to El, he was also the chief deity of the Meccan sanctuary of the Ka’bah. While nominally the creator and the greatest of the gods, al-Lah (which means simply “the God”) was believed to be too remote. Popular worship was dedicated to three goddesses - Al-Ilāt (“the Goddess”), believed to be daughter or a consort, of al-Lāh; al-‘Uzzā (“the Powerful”) and Manāt (“Destiny”). These goddesses had shrines throughout Arabia. Amongst the Nabataens of Petra who came under Hellenic influence, al-Ilāt, was associated with Aphrodite. Important to this pagan religion was the functioning of seers or soothsayers called kāhins who interpreted the word of the gods in ecstatic trances – much like the Delphic oracles.

The Ka’bah

In the time before the prophet, the Ka’bah was a polytheistic centre and is believed to have housed idols of the three goddesses and other gods of Arabia, including Hubal, a Syrian god. Even prior to the advent of Islam, the Ka’bah was the greatest shrine for the Arabs of the Hejaz and pilgrimage to the Ka’bah along with circumambulation of the shrine was an important part of the Arab religious experience.

According to legend, this sanctuary was first built by Adam (the first man), and later re-erected by Abraham (or Ibrahim) and Ishmael (Ismail). These traditions link the Arabs back to the early patriarchs of the One God – al-Lah. The Arabs believe themselves to be the descendants of Ishmael the eldest son of Abraham.

Not far from the shrine of Ka'bah is the sacred spring Zamzam. This is said to be the miraculous spring that al-Lah created to sustain Ishmael and Hagar when Abraham drove them out into the wilderness! Control over the shrine of the Ka'bah and the sacred spring seems to have given the Quraysh the leadership of the tribes of the Hejaz! The Quraysh established an area of 'truce' around the shrine of Ka'bah, which provided respite from the inter-tribal warfare, which was endemic to the Hejaz. A crucial result of this was the development of Mecca as a significant trading centre. It is possible that the inclusion of many idols representing the deities of several Arabian tribes in the Ka'bah shrine helped achieve a happy coincidence of pilgrimage and trade, which eventually led to accumulation of great trade wealth.

It is claimed that destruction of the Ka'bah to establish the primacy of the Church at Sana'a was the primary aim of the failed Aksun attack on Mecca in the year of the elephant, but given the trading wealth of the city, plunder may have been a significant motive too.

Hanifism

The monotheistic core in the religious beliefs of the Arabs of the Hejaz in the form of al-Lah, the God, creator, is very likely to have led at least some Arabs to identify al-Lah with the God of the Jews and the Christians – religious traditions with which the Arabs were familiar with, and hence the feeling that they belonged to the same religious traditions as “the people of the book”.

On the other hand, the Arabs of the Hejaz also monotheists, known as Hanīfs distanced themselves from the Meccan religious system by repudiating the old gods. In fact the term Hanīf derives from the Arabic root 'hnf' meaning “to turn away”. One of the ḥanīfs, Zayd ibn Amr, is described by Ibn Hisham (Ibn Ishaq in some sources), an early biographer of the Prophet, to have been a severe critic of the polytheistic ways of the Meccans. Zayd repeatedly called upon the Arabs to turn back to worship of the God of Abraham! Hanifism seems to have been known throughout the Hejaz, especially the Meccans who were sure to have encountered Hanif preachers. It is possible that this ideology had its influence on the Prophet, and some traditions have also recorded an encounter between the youthful Prophet and the aged Zayd!

Reform not New Religion

The above context, and in some ways the words of the Prophet himself seem to indicate that Islam was not perceived by the first Muslims as a 'new' religion. It was a return to the old uncorrupted monotheism that belonged to the uninterrupted lineage from Adam through Noah, Abraham, Ishmael, Moses, David and Jesus! Allah as the God of Abraham, was the same as the Jewish Yahweh! And the shrine of Ka'bah was founded by the Patriarch for the aniconic worship of the One God. How the Prophet melded these historic elements into the new faith, while at the same time preserving a lineal linkage to elements from the hallowed past is a matter for another entry.

Arabian Peninsula -- Earliest Habitation: Human finger bone points to an early exodus out of Africa

By **Michael Price** Apr. 9, 2018 , 11:15 AM

From <http://www.sciencemag.org/news/2018/04/human-finger-bone-points-early-exodus-out-africa>



This finger bone (four sides shown) represents the oldest directly dated human fossil found outside of Africa and the Levant. Photo-IAN CARTWRIGHT

For more than a decade, a team of archaeologists and anthropologists scoured the Arabian Desert for evidence that some of the earliest members of our species once traversed these formerly green lands. Now, they may have it. An ostensibly modern human finger bone

uncovered in Saudi Arabia in 2016 has been dated to about 88,000 years old, making it the oldest directly dated fossil of our species found outside Africa or its immediate vicinity in the eastern Mediterranean. The discovery supports the idea that early modern humans spread into Eurasia earlier and more often than many previously believed.

Although some say it's hard to identify our species, *Homo sapiens*, by a single bone, the findings appear unimpeachable, says John Shea, an anthropologist at the State University of New York in Stony Brook who studies human origins, but wasn't involved in the study. "This isn't one of those cases where someone dashed off into the field, found something after a day or two of fieldwork, and then ran to the media with it," he says. "They earned this find the old-fashioned way: hard work." Several competing theories explain when and by what routes our earliest ancestors migrated out of Africa after they evolved there **as early as 300,000 years ago**. For decades, the fossil evidence favored the hypothesis that anatomically modern humans stayed on the continent, with an occasional jaunt into neighboring Israel, for hundreds of thousands of years until a wave of migrants swept into Eurasia—and then throughout the world—between 50,000 and 60,000 years ago.

But the tantalizing discoveries of **100,000-year-old stone tools** found in the mountains of Oman and **decidedly human fossils** in the Israeli Levant dating to 177,000 to 194,000 years ago forced anthropologists to consider the possibility of earlier migrations. **Teeth found in Chinese caves** have been dated to between 80,000 and 120,000 years, although the dates are based on the caves' stalagmites, not the teeth themselves.

Some have tried to reconcile these findings with the late-exodus narrative by claiming there may have been an early, but ultimately doomed, first wave migration out of Africa some 120,000 years ago, after which humans more or less stayed put on the continent for another 60,000 years. Others have argued there were several migrations in and out of Africa throughout this whole period.

Yet proponents of the multiple-migration hypothesis have so far lacked

the archaeological equivalent of a smoking gun: a directly dated early modern human fossil found far outside Africa's borders. That's what Huw Groucutt, a paleoarchaeologist at the University of Oxford in the United Kingdom, and his team were looking for when they began excavating sites in the Arabian Desert more than 10 years ago.



The Al Wusta site in Saudi Arabia's Nefud Desert is a dry, arid place today, but it sat on the lush banks of a lake 88,000 years ago. Photo-KLINT JANULIS

In 2014, they discovered a site named Al Wusta in Saudi Arabia's arid Nefud Desert that once sat on the banks of a large freshwater lake. Dozens of sharpened stone tools buried in the sediment hinted that it might be a special place. Their hunch paid off 2 years later, when study co-author and paleontologist Iyad Zalmout of the Saudi Geological Survey in Jeddah found a small bone stuck in the sediment. "He said, 'This is a human finger,'" Groucutt recalls. "That night back at the hotel, we were Googling 'human finger bone' and, yeah, it looked like our species."

It was an intermediate phalanx, the bone between a fingertip and finger knuckle. It's 3.2 centimeters long and was probably was part of a middle finger. Professional anatomists analyzed 3D scans of the bone and

concluded that it was a match for our own species, rather than another early hominins such as Neandertals or a member of *Australopithecus*.

Next, the team used a technique called uranium series dating to gauge the bone's age. Researchers bored a microscopic hole into it with a laser and measured traces of radioactive elements within. By comparing the ratios of uranium and thorium present in the bone, scientists can tell its age. The Al Wusta finger bone **clocked in at 88,000 years old**, the researchers report today in *Nature Ecology & Evolution*. A hippopotamus tooth found at the site was dated to 90,000 years old, as were the sediment layers surrounding the stone tools. If humans were migrating out of Africa about 90,000 years ago—a time intermediate to the 120,000- and 60,000-years-ago hypotheses—“that shows there were probably multiple dispersals,” Groucutt says.

John Hawks, a paleoanthropologist at the University of Wisconsin in Madison, says the authors have convincingly shown the finger bone is likely a hominin of some sort. “Still, I doubt whether anyone can identify a single isolated finger bone as a modern human, as opposed to any other form of hominin,” such as Neandertal, he says.

Katerina Harvati, a paleoanthropologist at the University of Tübingen in Germany, agrees, noting there's so much anatomical overlap between hominin species that she'd like to see additional fossils confirm it. If the findings hold up, she says, they fit nicely with other lines of evidence pointing to multiple out-of-Africa migrations. They also raise questions about how long these early migrants' descendants lived on.

Posted in: [Archaeology](#)

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Pre Islamic Arabia

From Wikipedia http://en.wikipedia.org/wiki/Pre-Islamic_Arabia



Nabataean trade routes in Pre-Islamic Arabia

Pre-Islamic Arabia refers to the Arabic civilization that existed in the Arabian Plate before the rise of Islam in the 630s. The study of Pre-Islamic Arabia is important to Islamic studies as it provides the context for the development of Islam.

Studies

The scientific studies of Pre-Islamic Arabs starts with the Arabists of the early 19th century when they managed to decipher epigraphic Old South Arabian (10th century BCE), Ancient North Arabian (6th century BCE) and other writings of pre-Islamic Arabia. Thus, studies are no longer limited to the written traditions, which are not local due to the lack of surviving Arab historians' accounts of that era; it is compensated by existing material consisting primarily of written sources from other traditions (such as Egyptians, Greeks, Romans, etc.), so it was not known in great detail. From the 3rd century CE, Arabian history becomes more tangible with the rise of the Himyarite Kingdom, and with the appearance of the Qahtanites in the Levant and the gradual assimilation of the

Nabataeans by the Qahtanites in the early centuries CE, a pattern of expansion exceeded in the explosive Muslim conquests of the 7th century. Sources of history include archaeological evidence, foreign accounts and oral traditions later recorded by Islamic scholars—especially pre-Islamic poems—and *al-hadith*, plus a number of ancient Arab documents that survived to the medieval times when portions of them were cited or recorded. Archaeological exploration in the Arabian Peninsula has been sparse but fruitful; many ancient sites were identified by modern excavations.

Pre-Historic to Iron Age

1. Ubaid period (5300 BCE)-could have originated in eastern Arabia

The Ubaid period (ca. 6500 to 3800 BC)[1] is a prehistoric period of Mesopotamia. The tell (mount) of al-`Ubaid (Arabic: العبيد) west of nearby Ur in southern Iraq's Dhi Qar Governorate has given its name to the prehistoric Pottery Neolithic to Chalcolithic culture, which represents the earliest settlement on the alluvial plain of southern Mesopotamia. The Ubaid culture had a long duration beginning before 5300 BC and lasting until the beginning of the Uruk period, c. 4000 BC. The adoption of the wheel and the beginning of the Chalcolithic period fall into the Ubaid period.

Timeline

The Ubaid period is divided into three principal phases:

2. Ubaid 1 sometimes called Eridu[2] (5300–4700 BC), a phase limited to the extreme south of Iraq, on what was then the shores of the Persian Gulf. This phase, showing clear connection to the Samarra culture to the north, saw the establishment of the first permanent settlement south of the 5 inch rainfall isohyet. These people pioneered the growing of grains in the extreme conditions of aridity, thanks to the high water tables of Southern Iraq.^[citation needed]
3. Ubaid 2 — [2] (4800–4500 BC), after the type site of the same name, saw the development of extensive canal networks from major settlements. Irrigation agriculture, which seem to have developed first at Choga Mami (4700–4600 BC) and rapidly spread elsewhere, from the first required collective effort and centralised coordination of labour.^[citation needed]
4. Ubaid 3/4, sometimes called Ubaid I and Ubaid II[3] — In the period from 4500–4000 BC saw a period of intense and rapid urbanisation with the Ubaid culture spread into northern Mesopotamia replacing (after a hiatus) the Halaf culture. Ubaid artifacts spread also all along the Arabian littoral, showing the growth of a trading system that stretched from the Mediterranean coast through to Oman.^[citation needed]

The archaeological record shows that Arabian Bifacial/Ubaid period came to an abrupt end in eastern Arabia and the Oman peninsula at 3800 BC, just after the phase of lake lowering and onset of dune reactivation.[4] At this time, increased aridity led to an end in semi-desert nomadism, and there is no evidence of human presence in the area for approximately 1000 years, the so-called "Dark Millennium".[5] This might be due to the 5.9 kiloyear event at the end of the Older Peron.

Description

Ubaid culture is characterized by large village settlements, characterized by multi-roomed rectangular mud-brick houses and the appearance of the first temples of public architecture in Mesopotamia, with a growth of a two tier settlement hierarchy of centralized large sites of more than 10 hectares surrounded by smaller village sites of less than 1 hectare. Domestic equipment included a distinctive fine quality buff or greenish colored pottery decorated with geometric designs in brown or black paint; tools such as sickles were often made of hard fired clay in the south. But in the north, stone and sometimes metal were used.

During the Ubaid Period [5000 B.C.– 4000 B.C.], the movement towards urbanization began. "Agriculture and animal husbandry [domestication] were widely practiced in sedentary communities." There were also tribes that practiced domesticating animals as far north as Turkey, and as far south as the Zagros Mountains.[6]

Society

The Ubaid period as a whole, based upon the analysis of grave goods, was one of increasingly polarised social stratification and decreasing egalitarianism. Bogucki describes this as a phase of "Trans-egalitarian" competitive households, in which some fall behind as a result of downward social mobility. Morton Fried and Elman Service have hypothesised that Ubaid culture saw the rise of an elite class of hereditary chieftains, perhaps heads of kin groups linked in some way to the administration of the temple shrines and their granaries, responsible for mediating intra-group conflict and maintaining social order. It would seem that various collective methods, perhaps instances of what Thorkild Jacobsen called primitive democracy, in which disputes were previously resolved through a council of one's peers, were no longer sufficient for the needs of the local community.

Ubaid culture originated in the south, but still has clear connections to earlier cultures in the region of middle Iraq. The appearance of the Ubaid folk has sometimes been linked to the so-called Sumerian problem, related to the origins of Sumerian civilisation. Whatever the ethnic origins of this group, this culture saw for the first time a clear tripartite social division between intensive subsistence peasant farmers, with crops and animals coming from the north, tent-dwelling nomadic pastoralists dependent upon their herds, and hunter-fisher folk of the Arabian littoral, living in reed huts.

Stein and Özbal describe the Near East oikumene that resulted from Ubaid expansion, contrasting it to the colonial expansionism of the later Uruk period. "A contextual analysis comparing different regions shows that the Ubaid expansion took place largely through the peaceful spread of an ideology, leading to the formation of numerous new indigenous identities that appropriated and transformed superficial elements of Ubaid material culture into locally distinct expressions."[7]

Archaeology

Tell al-'Ubaid is a low, relatively small site. The mound is an oblong about 500 meters north to south and 300 meters east to west and extends about 2 meters

above ground level. The majority of the remains are from the Ubaid Period, with an Early Dynastic temple at the highest point.

The site was first worked by Henry Hall of the British Museum in 1919.[8] Later, C. L. Woolley excavated there in 1923 and 1924,[9] followed by Seton Lloyd and Pinhas Delougaz in 1937, the latter working for the Oriental Institute of the University of Chicago.[10] The lower level of the site featured large amounts of Ubaid pottery and associated kilns, as well as a cemetery and some finds from the Jemdet Nasr period. The temple of Ninhursag at the summit was on a cleared oval similar to that at Khafajah. The wall surrounding the temple was built by Shulgi of the Ur III Empire. The earliest evidence for sailing has been found in Kuwait indicating that sailing was known by the Ubaid 3 period.[11]

Notes

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External links

1. Stone Statue from Tell al-'Ubaid - British Museum
2. Copper Bull figure from Tell al-'Ubaid - British Museum
3. Recent (2008) site photographs - British Museum

5. Umm an-Nar Culture (2600–2000 BCE)

Umm an-Nar Culture

From Wikipedia, the free encyclopedia

Umm an-Nar is the name given to a bronze age culture that existed from 2600-2000 BC in modern day United Arab Emirates and Northern Oman. The etymology derives from the island of the same name which lies adjacent to Abu Dhabi.[1] . The key site is well protected, but its location between a refinery and a sensitive military area means public access is currently restricted. The UAE authorities are working to improve public access to the site, and plan to make this part of the Abu Dhabi cultural locations. One element of the Umm an-Nar culture is circular tombs typically characterized by well fitted stones in the outer wall and multiple human remains within.[2]

The Umm an-Nar culture, as indicated from inland 3rd millennium BC, covers no more than seven centuries (2700-2000 BC). The name is derived from Umm an Nar, a small island located on the southeast of the much larger island Abu Dhabi and it is one of the 200 islands that dominates the coast of Abu Dhabi. The first archaeological excavations in Abu Dhabi began at Umm an-Nar in 1959, twelve years before the foundation of the United Arab Emirates. Seven tombs out of fifty and three areas at the ruins of the ancient settlement were examined by the Danish Archaeological Expedition. During their first visit they identified a few exposed shaped stones fitted together at some of the stone mounds. The

following year (February 1959) the first excavations started at one of the mounds on the plateau, now called Tomb I. Two more seasons (1960 and 1961) were carried out digging more tombs, while the last three seasons (1962/1963, 1964 and 1965) were allocated to examine the settlement.

The Danish excavations on Umm an-Nar halted in 1965 but were resumed in 1975 by an archaeological team from Iraq. During the Iraqi excavations which lasted one season, five tombs were excavated and a small section of the village was examined. Between 1970 and 1972 an Iraqi restoration team headed by Shah Al Siwani, former member of the Antiquities Director in Baghdad, restored and /or reconstructed the Danish excavated tombs.

The early phase of occupation in the region is represented by hundreds of beehive stone tombs yielding pottery vessels of Mesopotamian origin. The middle phase comprises two cultures (Umm an-Nar and Wadi Suq Cultures) The Wadi Suq Culture (2000-1600 BC) which inherited the sophisticated culture of Umm an-Nar witnessed a decline, while the poorly represented last phase of the Bronze Age (1600-1300 BC) has only been vaguely identified in a small number of settlements. This last phase of the Bronze Age was followed by a boom when the underground irrigation system (the falaj) was introduced during the Iron Age (1300-300 BC) by the local communities.[3] [4]

Umm an-Nar is preceded by the Hafit culture and followed by the Wadi Suq culture.[5]

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^ UAE History: 20,000 - 2,000 years ago - UAEinteract

^ The Archaeology of Ras al-Khaimah

^ [The Island of Umm-an-Nar Volume 1: Third Millennium Graves (Jutland Archaeological Society Publications) (v. 1) [Hardcover] Karen Frifelt (Author), Ella Hoch (Contributor), Manfred Kunter (Contributor), David S. Reese (Contributor)]

^ [Island of Umm-an-Nar Volume 2: The Third Millennium Settlement (Jutland Archaeological Society Publications)December 1, 1995]

^ The Archaeology of Ras al-Khaimah

Coordinates: 24°26'21"N 54°30'16"E

6. Sabr culture (2000 BCE)

Magan and 'ad

Further information: 'Ād and Majan (Civilization)

- Magan is attested as the name of a trading partner of the Sumerians. It is often assumed to be located in Oman.
- The A'adids established themselves in South Arabia (modern-day Yemen), settling to the east of the Qahtan tribe.^[*citation needed*] They established the Kingdom of 'Ād around the 10th century BCE to the 3rd century CE.

The 'Ād nation were known to the Greeks and Egyptians. Claudius Ptolemy's *Geographos* (2nd century CE) refers to the place by a Hellenized version of the inhabitants of the capital Ubar.

Thamud

The Thamud (Arabic: **ثمود**) were a people of ancient Arabia, either a tribe or a group of tribes, that created a large kingdom and flourished from 3000 BCE to 200 BCE.^[*citation needed*] Recent archaeological work has revealed numerous Thamudic rock writings and pictures not only in Yemen but also throughout central Arabia.

They are mentioned in sources such as the Qur'an, old Arabian poetry, Assyrian annals (Tamudi), in a Greek temple inscription from the northwest Hejaz of 169 CE, in a 5th-century Byzantine source and in Old North Arabian graffiti around Tayma.

They are mentioned in the victory annals of the Neo-Assyrian King, Sargon II (8th century BCE), who defeated these people in a campaign in northern Arabia. The Greeks also refer to these people as "Tamudaei", i.e. "Thamud", in the writings of Aristotle^[*clarification needed*], Ptolemy, and Pliny. Before the rise of Islam, approximately between 400–600 CE, the Thamud totally disappeared.

South Arabian kingdoms

Kingdom of Ma'in (7th century BCE – 1st century BCE)

Main article: Minaeans

During Minaean rule, the capital was at Karna (now known as Sa'dah). Their other important city was Yathill (now known as Baraqish). The Minaean Kingdom was centered in northwestern Yemen, with most of its cities lying along the Wadi Madhab. Minaean inscriptions have been found far afield of the Kingdom of Ma'in, as far away as al-Ula in northwestern Saudi Arabia and even on the island of Delos and in Egypt. It was the first of the Yemeni kingdoms to end, and the Minaean language died around 100 CE .^[1]

Kingdom of Saba (9th century BCE – 275 CE)

Main articles: Sabaeans and Sheba

During Sabaean rule, trade and agriculture flourished, generating much wealth and prosperity. The Sabaean kingdom was located in Yemen, and its capital, Ma'rib, is located near what is now Yemen's modern capital, Sana'a.^[2] According to South Arabian tradition, the eldest son of Noah, Shem, founded the city of Ma'rib.

During Sabaean rule, Yemen was called "Arabia Felix" by the Romans, who were impressed by its wealth and prosperity. The Roman emperor Augustus sent a military expedition to conquer the "Arabia Felix", under the command of Aelius Gallus. After an unsuccessful siege of Ma'rib, the Roman general retreated to Egypt, while his fleet destroyed the port of Aden in order to guarantee the Roman merchant route to India.

The success of the kingdom was based on the cultivation and trade of spices and aromatics including frankincense and myrrh. These were exported to the Mediterranean, India, and Abyssinia, where they were greatly prized by many cultures, using camels on routes through Arabia, and to India by sea.

During the 8th and 7th century BCE, there was a close contact of cultures between the Kingdom of D'mt in northern Ethiopia and Eritrea and Saba. Though the civilization was

indigenous and the royal inscriptions were written in a sort of proto-Ethiosemitic, there were also some Sabaean immigrants in the kingdom as evidenced by a few of the D'mt inscriptions.[3][4]

Agriculture in Yemen thrived during this time due to an advanced irrigation system which consisted of large water tunnels in mountains, and dams. The most impressive of these earthworks, known as the Marib Dam, was built ca. 700 BCE and provided irrigation for about 25,000 acres (101 km²) of land[5] and stood for over a millennium, finally collapsing in 570 CE after centuries of neglect.

Kingdom of Hadhramaut (8th century BCE – 3rd century CE)

The first known inscriptions of Hadramaut are known from the 8th century BCE. It was first referenced by an outside civilization in an Old Sabaic inscription of Karab'il Watar from the early 7th century BCE, in which the King of Hadramaut, Yada`il, is mentioned as being one of his allies. When the Minaeans took control of the caravan routes in the 4th century BCE, however, Hadramaut became one of its confederates, probably because of commercial interests. It later became independent and was invaded by the growing Yemeni kingdom of Himyar toward the end of the 1st century BCE, but it was able to repel the attack. Hadramaut annexed Qataban in the second half of the 2nd century CE, reaching its greatest size. The kingdom of Hadramaut was eventually conquered by the Himyarite king Shammar Yahri'sh around 300 CE, unifying all of the South Arabian kingdoms.[6]

Kingdom of Awsan (8th century BCE – 6th century BCE)

The ancient Kingdom of Awsan in South Arabia (modern Yemen), with a capital at Hagar Yahirr in the wadi Markha, to the south of the wadi Bayhan, is now marked by a tell or artificial mound, which is locally named Hagar Asfal.

Kingdom of Qataban (4th century BCE – 3rd century CE)

Qataban was one of the ancient Yemeni kingdoms which thrived in the Beihan valley. Like the other Southern Arabian kingdoms, it gained great wealth from the trade of frankincense and myrrh incense, which were burned at altars. The capital of Qataban was named Timna and was located on the trade route which passed through the other kingdoms of Hadramaut, Saba and Ma'in. The chief deity of the Qatabanians was Amm, or "Uncle" and the people called themselves the "children of Amm".

Kingdom of Himyar (2nd century BCE – 525 CE)

The Himyarites rebelled against Qataban and eventually united Southwestern Arabia, controlling the Red Sea as well as the coasts of the Gulf of Aden. From their capital city, Zafar (Thifar), the Himyarite kings launched successful military campaigns, and had stretched its domain at times as far east to the Persian Gulf and as far north to the Arabian Desert.

During the 3rd century CE, the South Arabian kingdoms were in continuous conflict with one another. Gadarat (GDRT) of Axum began to interfere in South Arabian affairs, signing an alliance with Saba, and a Himyarite text notes that Hadramaut and Qataban were also all allied against the kingdom. As a result of this, the Aksumite Empire was able to capture the Himyarite capital of Thifar in the first quarter of the 3rd century. However, the alliances did not last, and Sha`ir Awtar of Saba unexpectedly turned on Hadramaut, allying again with Aksum and taking its capital in 225. Himyar then allied with

Saba and invaded the newly taken Aksumite territories, retaking Thifar, which had been under the control of Gadarat's son Beygat, and pushing Aksum back into the Tihama.[7][8]

Aksumite occupation of Yemen (525 – 570 CE)

The Aksumite intervention is connected with Dhu Nuwas, a Himyarite king who changed the state religion to Judaism and began to persecute the Christians in Yemen. Outraged, Kaleb, the Christian King of Aksum with the encouragement of the Byzantine Emperor Justin I invaded and annexed Yemen. The Aksumites controlled Himyar and attempted to invade Mecca in the year 570 CE. Eastern Yemen remained allied to the Sassanids via tribal alliances with the Lakhmids, which later brought the Sassanid army into Yemen, ending the Aksumite period.

Sassanid period (570 – 630 CE)

The Persian king Khosrau I sent troops under the command of Vahriz (Persian: اسپهبد (وهرز), who helped the semi-legendary Sayf ibn Dhi Yazan to drive the Ethiopian Aksumites out of Yemen. Southern Arabia became a Persian dominion under a Yemenite vassal and thus came within the sphere of influence of the Sassanid Empire. After the demise of the Lakhmids, another army was sent to Yemen, making it a province of the Sassanid Empire under a Persian satrap. Following the death of Khosrau II in 628, the Persian governor in Southern Arabia, Badhan, converted to Islam and Yemen followed the new religion.

North Arabian Kingdoms

Kingdom of Qedar (8th century BCE – ?)

The most organized of the Northern Arabian tribes, at the height of their rule in the 6th century BCE, the Kingdom of Qedar spanned a large area between the Persian Gulf and the Sinai.[9] An influential force between the 8th and 4th centuries BCE, Qedarite monarchs are first mentioned in inscriptions from the Assyrian Empire. Some early Qedarite rulers were vassals of that empire, with revolts against Assyria becoming more common in the 7th century BCE. It is thought that the Qedarites were eventually subsumed into the Nabataean state after their rise to prominence in the 2nd century CE.

The Achaemenids in Northern Arabia

Achaemenid Arabia corresponded to the lands between Egypt and Mesopotamia, later known as Arabia Petraea. According to Herodotus, Cambyses did not subdue the Arabs when he attacked Egypt in 525 BCE. His successor Darius the Great does not mention the Arabs in the Behistun Inscription from the first years of his reign, but mentions them in later texts. This suggests that Darius conquered this part of Arabia.[10][11]

Nabateans

The Nabataeans are not to be found among the tribes that are listed in Arab genealogies because the Nabataean kingdom ended a long time before the coming of Islam. They settled east of the Syro-African rift between the Dead Sea and the Red Sea, that is, in the land that had once been Edom. And although the first sure reference to them dates from 312 BCE, it is possible that they were present much earlier.

Petra (from the Latin *petrae*, meaning 'of rock') lies in the Jordan Rift Valley, east of Wadi `Araba in Jordan about 80 km (50 mi) south of the Dead Sea. It came into prominence in the late 1st century BCE through the success of the spice trade. The city was the principal city of ancient Nabataea and was famous above all for two things: its trade and its hydraulic engineering systems. It was locally autonomous until the reign of Trajan, but it flourished under Roman rule. The town grew up around its Colonnaded Street in the 1st century and by the middle of the 1st century had witnessed rapid urbanization. The quarries were probably opened in this period, and there followed virtually continuous building through the 1st and 2nd centuries CE.

Palmyra and Roman Arabia

There is evidence of Roman rule in northern Arabia dating to the reign of Caesar Augustus (27 BCE – 14 CE). During the reign of Tiberius (14–37 CE), the already wealthy and elegant north Arabian city of Palmyra, located along the caravan routes linking Persia with the Mediterranean ports of Roman Syria and Phoenicia, was made part of the Roman province of Syria. The area steadily grew further in importance as a trade route linking Persia, India, China, and the Roman Empire. During the following period of great prosperity, the Arab citizens of Palmyra adopted customs and modes of dress from both the Iranian Parthian world to the east and the Graeco-Roman west. In 129, Hadrian visited the city and was so enthralled by it that he proclaimed it a free city and renamed it *Palmyra Hadriana*.

The Roman province of Arabia Petraea was created at the beginning of the 2nd century by emperor Trajan. It was centered on Petra, but included even areas of northern Arabia under Nabatean control. Recently has been discovered evidence that Roman legions occupied Mada'in Saleh in the Hijaz mountains area of northwestern Arabia, increasing the extension of the "Arabia Petraea" province.[12] The desert frontier of Arabia Petraea was called by the Romans the Limes Arabicus. As a frontier province, it included a desert area of northeastern Arabia populated by the nomadic Saraceni.

Qahtanites

In Sassanid times, Arabia Petraea was a border province between the Roman and Persian empires, and from the early centuries CE was increasingly affected by South Arabian influence, notably with the Ghassanids migrating north from the 3rd century.

The Ghassanids, Lakhmids and Kindites were the last major migration of non-Muslims out of Yemen to the north and southwestern borders.

The Ghassanids revived the Semitic presence in the then Hellenized Syria. They mainly settled the Hauran region and spread to modern Lebanon, Israel, the Palestinian Territories and Jordan. The Ghassanids held Syria until engulfed by the expansion of Islam.

East as Arabi. The Greeks called Yemen "Arabia Felix" (Happy Arabia). The Romans called the vassal nomadic states within the Roman Empire "Arabia Petraea" after the city of Petra, and called unconquered deserts bordering the empire to the south and east Arabia Magna (Larger Arabia).

- The Lakhmids settled the mid Tigris region around their capital Al-Hirah they ended up allying with the Sassanid against the Ghassanids and the Byzantine Empire. The

Lakhmids contested control of the central Arabian tribes with the Kindites, eventually destroying Kindah in 540 after the fall of Kindah's main ally at the time, Himyar. The Sassanids dissolved the Lakhmid kingdom in 602.

- The Kindites migrated from Yemen along with the Ghassanids and Lakhmids, but were turned back in Bahrain by the Abdul Qais Rabi'a tribe. They returned to Yemen and allied themselves with the Himyarites who installed them as a vassal kingdom that ruled Central Arabia from Qaryah dhat Kahl (the present-day Qaryat al-Fāw) in Central Arabia. They ruled much of the Northern/Central Arabian Peninsula until the fall of the Himyarites in 525 CE.

Bedouin tribes

Consisted of major clans and the tribes were nomadic. The lineage followed through women.

Genealogy

Much of the information available relating to the early lineages of the predominantly desert-dwelling Bedouin Arabs is based on biblical genealogy. The general consensus among 14th century Arabic genealogists was that Arabs are of three kinds:

- **Perishing Arabs**": These are the ancients of whose history little is known. They include 'Ād, Thamud, Tasm, Jades, Imlay and others. Jades and Tasm perished because of genocide. 'Ād and Thamud perished because of their decadence. Some people in the past doubted their existence, but Imlay is the singular form of 'Amulet and is probably synonymous to the biblical Amole.
- **"Pure Arabs"**: They allegedly originated from the progeny of Yoruba bin Yashjub bin Qahtan so were also called Qahtanite Arabs.
- **Arabized Arabs**": They allegedly originated from the progeny of Ishmael (Ismā'īl), son of the biblical patriarch and Islamic prophet, Abraham (Ibrāhīm), and were also called Adnan.

The several different Bedouin tribes throughout Arabian history are traditionally regarded as having emerged from two main branches: the Rabi`ah, from which amongst others the Banu Hanifa emerged, and the Mudhar, from which amongst others the Banu Kinanah (and later Muhammad's own tribe, the Quraysh) emerged.

Religion

For more details on the ancient Semitic religion, see Arabian mythology.

There are some materials on which to base a description of pre-Islamic religion, particularly in Mecca and the Hejaz. The book originally compiled by Ibn Ishaq around 740 A.D "The biography of the Prophet" passed on through notable transmitter Ibn Hisham translated by A. Guillaume 1st edition in 1955 gives an insight into the conditions prevailing in Mecca around Prophet's time. The Qur'an and the *hadith*, or recorded oral traditions, give some hints as to this religion. Islamic commentators have elaborated these hints into an account that, while coherent, is doubted by academics in

part or in whole.

Many of the tribes in Arabia had practiced Judaism. Christianity is known to have been active in the region before the rise of Islam, especially unorthodox, possibly gnostic forms of it.[13]

Late Antiquity

The early 7th century in Arabia began with the longest and most destructive period of the Byzantine–Sassanid Wars. It left both empires exhausted and susceptible to third-party attacks, particularly from nomadic Arabs united under a newly formed religion. According to historian George Liska, the "unnecessarily prolonged Byzantine–Persian conflict opened the way for Islam" [14]

Fall of the Empires

Before the Byzantine–Sassanid War of 602–628, the Plague of Justinian erupted, spreading through Persia and into Byzantium territory. Procopius; Constantinople's local historian that lived to witness the plague, documented that citizens were dying at a rate of 10,000 per day.[15] The exact number; however, is often disputed by contemporary historians. Both empires were permanently weakened by the pandemic as their citizens struggled to deal with death as well as heavy taxation, which increased as both empires campaigned for more territory.

Despite almost succumbing to the plague, Byzantine emperor Justinian I attempted to resurrect the might of the Roman Empire by expanding into Arabia. The Arabian Peninsula had a long coastline for merchant ships and an area of lush vegetation known as the Fertile Crescent which could help fund his expansion into Europe and North Africa. The drive into Persian territory would also put an end to tribute payments to the Sasanians, which resulted in an agreement to give 11,000 lb (5,000 kg) of tribute to the Persians annually in exchange for a ceasefire.[16]

However, Justinian could not afford further losses in Arabia. The Byzantines and the Sasanians sponsored powerful nomadic mercenaries from the desert with enough power to trump the possibility of aggression in Arabia. Justinian viewed his mercenaries as so valued for preventing conflict that he awarded their chief with the titles of patrician, phylarch, and king – the highest honours that he could bestow on anyone.[17] By the late 6th century, an uneasy peace remained until disagreements erupted between the mercenaries and their client empires.

The Byzantines' ally was a Christian Arabic tribe from the frontiers of the desert known as the Ghassanids. The Sasanians' ally; the Lakhmids, were also Christian Arabs, but from the life giving rivers of modern day Iraq. However, denominational disagreements about God forced a schism in the alliances. The Byzantines' official religion was Orthodox Christian, which believed that Jesus Christ and God were two natures within one entity.[18] The Ghassanids were Monophysite Christians from Iraq, who believed that God and Jesus Christ were only one nature.[19] This disagreement was unforgivable and resulted in a permanent break in the alliance.

Meanwhile, the Sassanid Empire broke their alliance with the Lakhmids due to false accusations that the Lakhmid's leader committed treason and the Lakhmid kingdom was destroyed.[20] The fertile lands and important trade routes of Iraq were now open ground for upheaval.

Rise of Islam

When the stalemate was finally broken and it seemed like Byzantium had finally gained the upper hand in battle, nomadic Arabs invaded from the desert frontiers bringing with them a new social order that emphasized religious devotion over tribal membership.

By the time the last Byzantine-Sassanid war came to an end in 628, Islam was already united under the power of the religious-political Caliphate (or leader). The Muslims were able to launch attacks against both empires which resulted in destruction of the Sassanid Empire and the overthrowing of Byzantium's territories in the Levant, the Caucasus, Egypt, Syria and North Africa.[21] Over the following centuries, most of the Byzantine Empire and the entirety of the Sassanid Empire came under Muslim rule.

"Within the lifetime of some of the children who met Muhammad and sat on the Prophet's knees, Arab armies controlled the land mass that extended from the Pyrenees Mountains in Europe to the Indus River valley in South Asia. In less than a century, Arabs had come to rule over an area that spanned five thousand miles." [22]

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PRE-ISLAMIC MONOTHEISM IN ARABIA

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The search for the "sources" of Muhammad's presumed religious ideas, as these are expressed in the Qur'an, has inspired a considerable range of studies, varying in tone from tentative to polemical. Most writers on the topic seek to demonstrate either a predominantly Jewish or a predominantly Christian influence." It is relatively easy, of course, to compile a catena of passages from the Qur'an, which can be paralleled by Scriptural texts or by haggadic or apocryphal materials or compared with the practices of Jewish or Christian communities. The argument ends to become inconclusive on the whole; Jewish scholars who argue for a Jewish source or sources are apt to forget that the Old Testament was as much a part of Christian as of Jewish Scripture and that even haggadic supplements had long since been taken up into Christian writings; Christian scholars who argue for a Christian source or sources are somewhat embarrassed by Muhammad's decisive rejection of Christological doctrine; and each side can produce valid arguments against the other.

Muslim doctrine, for its part, has never denied a relationship of Islam with Judaism and Christianity and their community of origin (and, to a certain extent, of historical tradition), but explicitly rejects any "influence" from either side on the Qur'an, declaring it to be the verbally inspired Word of God, directly communicated to the Prophet by angelic mediation. Parallels and deviations from the earlier Scriptures therefore need no explanation. For myself, I unhesitatingly accept the term 'Revelation' (in Arabic *tanzil*, "sending down" or *waky*, "inner communication") as the description of Muhammad's personal experience, although Islam, like the other monotheistic religions, is faced with the necessity of reinterpreting the no longer tenable mediaeval concepts of 'revelation.' Even on the basis of the orthodox Muslim view, however, there is still room for an investigation of the 'prehistory' of Islam in the Arabian Peninsula. If the teaching of the Qur'an was to be understood by its first hearers, as is rightly assumed by Muslim scholarship, there must have been not only in existence, but widely enough known in Mecca, an Arabic religious vocabulary applicable to the monotheistic content of the Qur'an. Since this vocabulary, by its use in the Qur'an, was merged into the common stock of classical Arabic, the problem that it sets was obscured for the Muslim scholars, even when they recognized that a number of Qur'anic terms were of non-Arabic origin. The term Qur'an itself is a case in point. Whether or not *qara'a* already existed in Arabic in the sense of 'to read,' the technical sense of Qur'an in its primitive use as "liturgical recitation" clearly betrays an external source, somehow related to the Syriac *qeryana*.(1) It is self-evident that these elements of technical religious vocabulary could have come only from the language of the surrounding monotheistic communities; it is not surprising therefore that on examination they prove to be almost wholly of Syriac/Aramaic origin (including terms of Greek or Persian origin adopted into Syriac), although a considerable proportion appear to have entered the Qur'anic vocabulary indirectly through Ethiopic/South Arabian channels. Equally significant is the observation that a number of these terms were already Arabized, or correlated with Arabic semantics. *Injil*, 'gospel,' *Musa*, 'Moses,' and *'Isa*, 'Jesus' are examples of the first;

tazakka, 'purify oneself (by giving alms)' and the terms associated with *baraka* 'blessing' are examples of the second. Since the original languages were cognate to classical North-Arabian and had parallel roots in Arabic, there is, of course, every excuse for the Arabic philologists in failing to recognize many of them as loanwords with a special technical sense.

Although a number of these loan words are common to Christian Syriac and Jewish Aramaic, detailed comparative study may help to determine the Christian or Jewish coloring of their source in Arabic -- not of their use in the Qur'an. (Only in the early Medinian *suras* of the Qur'an is there evidence of direct adoption of Hebrew terms in certain special contexts.) It is a far cry from this, however, to infer that pre-Islamic monotheism in Arabia was directly connected with the institutionally organized Jewish or Christian communities. Such communities certainly existed in Arabia, but there is considerable evidence both from Muslim texts and from external sources that other monotheistic groups were to be found in Arabia, independently of the organized churches and hence 'heretical' in their eyes. Such groups may have been offshoots not only of Christianity, but also of Judaism, or Judaeo-Christian.(2) The relation of Islam to the official Jewish and Christian churches and doctrines via these deviant groups is thus to some extent parallel to that between the early Christian church and orthodox Judaism. The 'prehistory' of Christianity has now been almost miraculously illuminated by the discovery of the Essene documents, which demonstrate that several of the structural elements and rituals in Christianity were related, either by adoption or by rejection or reinterpretation, to those of the Dead Sea community. It is improbable that the 'prehistory' of Islam in Arabia will ever be revealed in such detail, and the evidences are reduced to the fragments preserved in the Islamic tradition and the Qur'an itself. The much-disputed problem of identifying those whom the Islamic tradition calls *hanifs* displays at once the fact of the existence of such groups and the slender nature of the evidence for their character. Furthermore, there are many details in the Qur'an which relate evidently to a prophetic tradition that is purely Arabian, even while it links on to the Jewish and Christian traditions. In these circumstances, it is absurd to postulate, even as a hypothesis, a "Jewish foundation" for Islam; the phrase "Christian environment" has the merit of being at least less assertive, and leaves room for an intermediate group or groups.

While the existence of a group or groups representing a local monotheistic tradition can be regarded as historically certain, it has argued that the Qur'an may provide evidence for the existence of a non-Rabbinic Jewish sect in Arabia. has sometimes been argued that none of them had gained much of a hearing in Mecca. According to this view, Muhammad's preaching would in effect have confronted the Meccans with a body of new ideas that they found hard to accept. There are solid reasons to reject this assumption, as will be seen presently. In what follows, however, no attempt will be made to comb through the Qur'an to discover all the allusions to, or assumptions of pre-Islamic monotheistic elements. In many instances the facts can be established only by lengthy examination of related passages and argument based upon them.(3) The passage now to be discussed is one that has received surprisingly little attention- surprisingly, because it is the passage in which the existence of pre-Islamic monotheism is most openly acknowledged and its character most clearly and fully presented. This passage is a self-contained section at the end of *Sure LIII* (vv. 33-54), and is clearly to be dated in the early Meccan period of Muhammad's mission.

33. What thinkest thou of him who turned his back
 34. having given little and then run dry?
 35. Does he possess knowledge of the Unseen, such that he knows of his own
 observation?
 36. Has he not been told of what is in the Tablets of Moses
 37. and of Abraham, who kept faith?
 38. That no burdened soul shall bear the burden of another,
 39. And that man has nothing to his credit save what he has striven for,
 40. And that [the object of] his striving shall surely come to light,
 41. And thereafter he shall be recompensed for it with most faithful recompense;
 42. And that to thy Lord is the final end,
 43. And that it is He who has given laughter and weeping,
 44. And that it is He who has given life and given death,
 45. And that it is He who has created the two sexes, the male and the female,
 46. from a drop of seed when it is passed into the womb;
 47. And that with Him rests [the determination of] the latter creation,
 48. And that it is He who has given wealth and possessions,
 49. And that it is He [and none other] who is the lord of Sirius,
 50. And that it is He who brought destruction from the former 'Ad
 51. and upon *Thamud* and spared not,
 52. and upon the tribesmen of Noah before [them] --truly these were yet more
 impious and more rebellious,
 53. And [that it is He who] overthrew the Overturned Cities
 54. and overwhelmed them with His overwhelming.
 55. Which therefore of the bounties of thy Lord wilt thou dispute?
 56. This is a warning, one of the former warnings.

Verses 33-36 set the situation of the passage with unmistakable clarity and precision. Muhammad turns on a Meccan opponent, and pointedly asks if he does not know "what is in the Scriptures of Moses." The obvious inference is that the "Scriptures of Moses" were so familiar in Mecca that one could scarcely imagine any Meccan being ignorant of them. So far from presenting a body of completely new ideas, therefore, the Qur'anic Revelation was (in its early stages) basically dramatizing and expanding certain well-known religious teachings. But of course Muhammad was not preaching to the converted; the assumption from the context, supported by the known general course of events, is that the Meccans in general were rather cold, even contemptuous, towards these religious ideas, and their first attitude was probably one of surprise that one of their own people should take them so seriously and profoundly. The opposition is not yet active, but passive, "turning their backs." In reply to this attitude of disregard, the evident object of the passage is to demonstrate the identity of Muhammad's preaching with the content of previous revelations, and it proceeds to summarize briefly the positive content of these revelations. The description "tablets of Moses" is evidently a recognized term, and 'tablets' (*suhuf*) unmistakably implies written documents. But there is no indication that Muhammad had read or seen these documents, or derived his revelations from them; the following series of quotations implies only the existence of an oral teaching. But why were they called the "Tablets of Moses"? It is perfectly clear that the following verses are not quoted from the Torah; and it might be supposed that there is some vague reminiscence of the "tables of Moses" containing the Ten Commandments, or of the Mosaic Law as a whole. Primarily, however, the significance of the phrase must be related to the concept of Revelation, Moses being for both Jews and Christians the grand exemplar of the inspired prophet. That the reference is not a precise allusion to the Torah

is further indicated by the addition of "and of Abraham," which also conveys (since 'tables' or 'tablets' of Abraham is neither a Jewish nor a Christian phrase) a first suggestion of a deviant tradition.(4) Although Abraham is frequently mentioned in later passages of the Qur'an, the actual phrase for "who remained faithful" (*alladhi waffa*) does not recur, and I shall return to it later.

The maxim in verse 38, "No burdened soul shall bear the burden of another," while reflecting a general scriptural theme, is not found in the Torah. The closest parallel is in St. Paul's Epistles (Galatians vi, 5), "For every man shall bear his own burden." So also the maxim in verses 39 and 41 reflects another passage from St. Paul (I Corinthians iii, 8), "Every man shall receive his own reward according to his own labor." Verse 40 has no recognizable scriptural parallels and recalls rather a verse from the poet Zuhair.(5)

The maxim in verse 42, "To thy Lord is the final end" is again scriptural but with no precise parallel. A phrase which occurs in a parallel early Medinian summary (LVII, 3), however, "He is the First and the Last," suggests that it rests upon a popular interpretation of "Alpha and Omega," "the beginning and the end," in Revelation xxi, 6.

"He it is who has given laughter and weeping" (verse 43) again has no precise biblical parallel. From the exposition of the Muslim commentators it appears to be an argument for the special creation of man, on the ground that man is the only creature with these capacities, and presumably therefore reflects a monotheistic argument against the pagans.

The maxim in verse 44, "He it is who has given life and death" is obviously another argument of the same kind, of more general reference, and common scriptural ground. The closest verbal parallel is to be found in the Song of Hannah (I Samuel ii, 6) *YHWH memith um'hayyeh*; but it seems surprising, if this is the text referred to, that the second half of the same verse, "He bringeth down to the grave (*Sheol*) and bringeth up," should not be included in the quotation when it is so aptly applicable to a doctrine of resurrection.

Verses 45-46 go back to Genesis i, 27: "Male and female created He them," with a rider evidently designed to counter sophisticated Arab skepticism, which probably accounts for the frequent reiteration of the same idea in the Qur'an. Nevertheless, the orthodox Muslim interpretation goes even further, and rejects any suggestion of an automatic process of fertilization by giving to "passed into the womb" (*tumna*) the rare (and philologically dubious) meaning of 'decreed' or 'potentialized.'

Verse 47: "With Him lies the latter creation" (or "coming into existence"), i.e., the resurrection, is remarkable for the peculiar phrase employed: *al-nash'at al-ukhra*. The term is derived from *nasha'a*, 'rise up,' and is a literal Arabic rendering of *anastasis*.

Verse 48: "He it is who has given wealth and possessions," i.e., by endowing men with possessions or the means of wealth, although again reflecting a general theme, differs from the biblical parallels that more immediately come to mind (in the Song of Hannah, I Samuel ii, 7: "The Lord maketh poor and maketh rich," and its development in the Magnificat, Luke i, 52-53) by omitting the alternative. The closest text is that in Ecclesiastes

v, 19: "Every man to whom God hath given riches and wealth, and hath given him power to eat thereof . . . this is the gift of God."

With verse 49 there is introduced a short group of verses that present extra-biblical arguments. In the first, "It is He who is the lord of Sirius," the argument is directed against some form of star-worship. But no evidence has yet been found either for the significance of Sirius in the ancient star-cults of Southern Arabia, or for the existence of a contemporary star worshipping community in Arabia. The early Islamic tradition is equally at a loss and produces what are no more than guesses, such as that Sirius was worshipped by the tribe of Tayy, in the Syrian desert, or by some ancestor of Muhammad himself. It is also no more than a guess that behind this, as behind one or two other passing allusions in the early Meccan *suras*, there may be dimly discerned some obscure Gnostic teaching.

Verses 50 and 51, on the other hand, are amply illustrated not only by other Qur'anic passages but also by extra-Qur'anic references. They represent the most obvious native Arabian supplement to the "Tablets of Moses," and it is clear from surviving references in pre-Islamic poetry that the disappearance or destruction of 'Ad was a popular theme of moralistic reflection. This popularity had one peculiar consequence, which can, however, be paralleled by numerous instances in popular religious tradition in the Near East.(6) 'Ad was historically a tribe on the borders of Midian and southern Transjordan, where the ruins of the temple, *Iram*, with which its name was associated, still exist.(7) Already before the rise of Islam, however, the tradition of its destruction had been transferred to the great sands of southern Arabia, and the grave of the monotheistic prophet *Hud* associated with it in the Arabian tradition is still commonly located in Hadhramaut.

The history of *Thamud* is relatively well attested. The tribe had been established for about a thousand years in the northern *Hijaz*, in the region of *El-'Ela* and *Madi'in Salih*, where large numbers of their inscriptions and rock tombs have been found. The disappearance of what had been a powerful tribe about the fifth century A.D. (probably under the pressure of nomadic expansion) became an impressive symbol of impermanence, frequently cited by the old poets who lived within the ambiance of the monotheistic Arab communities in the North.

Verse 52 returns to biblical materials of a related character. The story of Noah was evidently as popular a theme with the itinerant preachers in Arabia as with our own mediaeval preachers and church decorators, and was no doubt embellished with the sensational detail at which the Qur'anic trailer merely hints. This is followed in verses 53-54 by the other ever-popular theme of Sodom and Gomorrah. There is, however, a significant linguistic detail in the term translated by "Overturned Cities." Its origin is the Hebrew *mahpeka*, but it has passed through Aramaic/ Syriac to a naturalized Arabic form *mu'tafika*. The term in itself has no such meaning in Arabic, nor can it be attached to the Arabic root. It can therefore have been understood only if it was already current in Arabic (and Meccan) usage.

Verse 54 presents in maxim form what appears to have been a traditional phrase for the conclusion of a monotheistic argument, and reflects the dialect of South-western Arabia. It reappears in the Qur'an in a rather remarkable *sura*, *Sura LV*, as a drumbeat refrain punctuating an elaborately constructed argument.

Verse 55 sums up the passage by restating in more general form the argument of verse 36 and the implication that Muhammad's preaching is identical with the content of

previous revelations. The term "warning," *nadhira* (which may also mean "warner"), adds, however, a further small detail in the implication that the content here reproduced is that of missionary homilies, presumably of itinerant preachers.

From the angle of content, one remarkable feature of the discourse is the absence of any dogmatic slant. Its theme is the lordship of God, the personal responsibility of the created being, and God's reward and punishment. There would seem to be an almost deliberate avoidance of the distinctive confessional elements of either Judaism or Christianity, and an emphasis on the basic themes of a monotheistic faith divorced from both the rival creeds. How bitter that rivalry had been in South Arabia is known from historical data. Arab tradition connects these religious rivalries with the political designs of the surrounding imperial powers, but even had there been no political overtones there could well have been good reason for a native monotheistic movement in Arabia to seek an independent middle course. And such was in fact to become a cardinal element in Islam.(8)

A second no less remarkable feature is the linguistic form of the discourse. It has already been argued that the religious vocabulary of the Qur'an presupposes the existence of a common fund of religious terms with a monotheistic reference. This passage suggests that the argument can now be carried further, to presume the existence of an established style of religious discourse. Like all early Qur'anic revelations it is rhymed throughout (in long A) but not in metre; it is the kind of rhyming prose called *saj'* ("cooing"), and used in Arabia for oracular utterances, proverbial sayings and the like. One obvious advantage of this style is that it facilitated memorizing (a matter of capital importance in a non-literate society), and there are evident indications that much of the material used in public preaching was cast into a form which aimed precisely at this result. Thus a tradition, professedly reported on the authority of Muhammad himself (al-Baydn, I, 247), quotes a discourse by the preacher Quss Bin Sa'ida at the fair of 'Ukaz: *man 'asha mat, wa-man mata fat, wa-kullu ma huwa atin at* ("Whoso lives will die, whoso dies will pass away, and everything that is to come will come"). The verbal authenticity of this and similar phrases attributed to him may perhaps be questioned, but the record at least indicates a reminiscence of the use of what we may call rhymed slogans in such discourses.

The earliest sections of the Qur'an also offer numerous examples of this linguistic style, usually in single verses within a wider or more general context. Together with this there appear fragments of conventional Arabic poetic technique in the Qur'anic descriptions of Paradise and Hell and narratives relating to former prophets, sometimes fitting easily into their context, sometimes in surprising contrast to it. Thus the destroyed tribes of 'Ad and *Thamud* are described as "like the trunks of uprooted palm trees" and "like the dry twigs gathered by the shepherd for his sheepfold" (LIV, 20, 31); and in the middle of the story of Noah we find, instead of the simple 'vessel,' "a thing of planks and nails" (LIV,i3). The traditional stories that circulated in Arabia certainly contained touches of this kind. But this fact does not in itself lay Muhammad open to the charge of "borrowing." A preacher, if he is to be effective, must preach in terms which, on the one hand, are understood by his hearers, and on the other hand appeal to their emotions. So also the Revelation must, in its early stages, use familiar language and traditional imagery, until its hearers have become receptive to a fuller development of religious thought. That these early passages included materials recognized by the Meccans as related to poetry is evidenced by the charge (quoted and vigorously rebutted in the Qur'an) that Muhammad was a poet. It was not long, however, before the Qur'an discarded both of these adaptations to traditional style, and moved on to its own original and inimitable linguistic technique as its range of

both religious thought and vocabulary expanded.

In connection with this discussion of the early content and vocabulary of the Qur'an, it is pertinent to look briefly at the productions ascribed to the contemporary poet Umayya ibn Abi's-Salt. Umayya was a citizen of the neighboring town of Ta'if, and his collected *diwan* contains a rather incongruous mixture of panegyrics addressed to a prominent Meccan citizen and of religious poems which are strikingly similar in subject, treatment, and vocabulary to the Qur'anic descriptions of Paradise and Hell and prophetic narratives. He was, however, an opponent of Muhammad and died without embracing Islam. Critical opinion, among both Muslim and Western scholars, regards these religious poems as forgeries, probably composed in the first century of Islam. There can be little doubt that some of the pieces are unauthentic and post-Qur'anic. But to reject them all on the ground of similarities of subject and vocabulary to the Qur'an is an a priori and inadmissible judgment. It is difficult to see how such forgeries could have been circulated under his name if there had not been something of this kind to attach them to in his genuine production. The Qur'anic passage discussed in this study has shown clearly that warnings of the divine Judgment, pointed by narratives of former prophets and peoples, were central themes of Arabian monotheism. It has been noted that Umayya's narratives occasionally diverge from the Qur'anic narratives in small details, and one small but not unimportant example of parallels to the Qur'anic vocabulary,(9) by the addition in his poem on Abraham of "to a vow" (*binadhrin*) to the verb (*waffa*) which in verse 37 above is left undefined, indicates again a traditional phrase. The evidence supplied by Umayya's poetry therefore remains ambiguous pending further investigation.(10) It may, however, be added that in spite of its monotheistic content the general tone of much of his verse is profoundly pessimistic, reflecting in this respect the dominant tendency of pre-Islamic poetry as a whole.

Finally, the whole passage quoted from *Sura LIII*, taken in conjunction with parallel Qur'anic passages, brings out the immense difference between the Qur'an and such productions as those of Umayya ibn Abi's-Salt. This is the vibrant moral tone that permeates it. While the poems may echo the same moral lesson, there is nothing of the urgency and passion of the Qur'anic presentation. However vivid and sensuous Umayya's descriptions (of Paradise and Hell, for example) may have been, they do not seem to have had any marked effect upon his fellow-citizens of Ta'if, let alone the Meccans. Similar materials presumably circulated among other monotheistic circles and in other parts of Arabia, and of course take their place within the total content of the Qur'an. But what gave them their effect in their Qur'anic presentation was that they were linked up with the essential moral core of its teaching. The Qur'an is not content to talk about "burdened souls" in relation to a distant hereafter -- this was the sort of thing to which men "turned their backs" -- but drives home again and again, in glowing eloquence, what it means to be a "burdened soul" in this life, in relation to one's own actions and one's fellowmen. Then, and then only, were men ready to listen to what the Qur'an had to say about the Judgment, reward and punishment.

Notes:

1 Cf. A. Jeffery, *The Foreign Vocabulary of the Qur'an* (Baroda, 1938), 233-234, and the Introduction to the same work, pp. 2-12, for the argument among Muslim scholars for and against the presence of foreign terms in the Qur'an.

2 There are numerous discussions of the possible role of such sects as the Collyridians

and Docetists in pre-Islamic Arabia. The Elxaites (Elchasaites) and Mandaeans have also been brought under contribution, and Dr. Chaim Rabin, in his *Qumran Studies* (Oxford U.P., 1957, pp. 112-130) Dr. Edward Ullendorff has produced suggestive evidence that Christianity in South Arabia and Ethiopia was built upon a foundation of Judaic elements established in South Arabia in the early post-Christian centuries (*Journal of Semitic Studies*, I [Manchester, 1956], 216-236).

3 See especially the studies of Rev. T. O'Shaughnessy, S.J.: *The Koranic Concept of the Word of God* (Rome, 1948), *The Development of the meaning of Spirit in the Koran* (Rome, 1953), and 'The Seven Names for Hell in the Qur'an' in *Bulletin of the School of Oriental & African Studies XXIV* (London, 1961), pp. 444- 469.

4 It may possibly contain an allusion to the apocryphal Apocalypse of Abraham, which seems to have circulated more widely in Christian than in Jewish circles.

5 *Mu'allaqa*, v. 58: "Whatever a man possesses of inward nature, though he think it hidden from men, shall surely be made known."

6 Cf. for example, my translation of the *Travels of Ibn Battuta*, vol. I (1958), p. 85, notes 68, 69, 72, and p. 143, n. 286, for parallel transpositions.

7 See *Bulletin of the American Schools of Oriental Research*, 73 (Feb., 1939), pp. 13-15.

8 Sura II, v. 137/143: 'We have made of you a median Community' (*ummatan wusta*).

9 Ed. Schulthess (see the following note), poem XXIX, v. 9.

10 In addition to the introduction by Friedrich Schulthess to his edition of the *diwan* of Umayya (*Beitriige zur Assyriologie*, VIII, 8, Leipzig, 1911) there is a fuller discussion of the relation of his poetry to the Qur'an by Tor Andrae (French translation, *Les Origines de l'Islam et le Christianisme*, Paris, 1955, 55-63). While I wholly agree with the view that the poems ascribed to Umayya cannot be regarded as a source of Qur'anic materials or doctrine, Andrae's skepticism on the ground of the expansion of Qur'anic narratives in Umayya's poems does not appear to me wholly convincing. It is natural to suppose that the preachers often embellished their themes with luxuriant detail which finds no place in the corresponding Qur'anic passages (cf. the remarks on v. 52 above).

Mecca as pre-Islamic crossroads

Why did Mecca become a pre-Islamic center for trade and a pre-Islamic locus for cultural/religious truce?

One possible reason is that it was (and still is) a center of hard mineral wealth – gold and silver ore mining and metals extraction.

Gold Mining in Arabia and the Rise of the Islamic State

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GOLD MINING IN ARABIA AND THE RISE OF THE ISLAMIC STATE (Extract)

The financial and economic strengths of the early Islamic state have been a source of on going speculation causing some scholars even question medieval Makkah's economic reason to exist. This article explores the role of precious metals -- gold and silver -- in lending vitality to the economy of Western Arabia in the formative years of the Dar al-Islam. Combining primary source evidence with artifacts and qualitative and quantitative analysis of mining residuals, including carbon 14 dating, it produces evidence suggesting that such metals played a far more significant role in contemporary commerce and industry than has been heretofore generally acknowledged.

Historical Perspective

The economic dynamic that impelled the early Islamic state remains a source of current intellectual controversy. Even now, after decades of focused Western research, works continue to appear that add challenging new dimensions to scholarly debate over the incipient vitality that characterized the commerce of the fledgling Muslim empire. Most recently, Shaykh Hamad al-Jasir has appended illuminating new insights into the production of precious metals in medieval Arabiain his annotated edition of alHamdani's seminal work: *Kitab al-Jawharatayn al-'Atiqatayn al-Ma'i'atayn: al-Safra' wa al-Bayda'*. A 1991 ar- ticle by Husayn Sabir, technical advisor to the French Geological Mission to Saudi Arabia, likewise adds valuable input based on in situ knowledge and recent archaeological discoveries that support the evidence provided by the medieval Islamic sources.')

Today Arabia, which legend holds was home to the famed mines of biblical King Solomon, is experiencing a significant rebirth of this historic industrial heritage, as precious metals mining, a source of significant wealth at the time of the rise of Islam, is

once again gaining attention. Currently there are 782 major known gold occurrences in the Kingdom of Saudi Arabia-in sites that usually also contain associated admixtures of silver, copper, lead, zinc, and iron ores. Of these sites, 31 are estimated to contain more than 1,000 kilograms of gold, and 99 contain old reserves in the 100 to 999 kilogram range. Many of these deposits are extremely rich in gold content – averaging twenty to thirty-five grams per metric ton, contrasted with an average worldwide yield of about 7 grams. The Saudi Directorate General for Mineral Resources, in fact, has identified More than 800 potentially commercially viable hard mineral sites in modern Saudi Arabia. At many of the sites identified, there is clear geological evidence confirming previous mining activities. Indeed, more than 1,000 locations in Western Arabia show signs of historic mining. Carbon14 dating from wood residuals at the smelters that supported these mining operations indicate that many of these activities dated to the classic period of Islam. Currency minting operations also may have taken place using the ore yields of these sites.

Spread of Islam

From http://en.wikipedia.org/wiki/Spread_of_Islam

The Spread of Islam began when Muhammad (570 - 632) began publicly preaching that he had received revelations from God (Allah) and claimed to be a prophet at the age of 40 . During his lifetime the *Muslim ummah* was established in Arabia by way of their conversion or allegiance to Islam. In the first centuries conversion to Islam followed the rapid growth of the Muslim world created by the conquests of the Rashidun and Umayyad Caliphs.

Muslim dynasties were soon established and subsequent empires such as those of the Abbasids, Fatimids, Ajuuraan, Adal, Warsangali in Somalia, Almoravids, Seljuk Turks, Mughals in India and Safavids in Persia and Ottomans were among the largest and most powerful in the world. The people of the Islamic world created numerous sophisticated centers of culture and science with far-reaching mercantile networks, travelers, scientists, hunters, mathematicians, doctors and philosophers, all of whom contributed to the Golden Age of Islam.

The activities of this quasi-political community of believers and nations, or *ummah*, resulted in the spread of Islam over the centuries, spreading outwards from Mecca to the Atlantic Ocean in the west and the Pacific Ocean on the east. As of October 2009, there were 1.571 billion Muslims,[1] making Islam the second-largest religion in the world.[2]

Conversion

The conquests of the Arab Empire in the first centuries after the Islamic prophet Muhammad's death soon established Muslim dynasties in North Africa, West Africa, throughout the Middle East, Somalia and in Iran.

Phase I: The Early Caliphs and Umayyads (610-750 AD)

This was the time of the life of Islamic Prophet Muhammad and his early successors, the four rightly guided Caliphs.

Within the first century of the establishment of Islam upon the Arabian peninsula and the subsequent rapid expansion of the Arab Empire during the Muslim conquests, resulted in the formation of one of the most significant empires in history.[3] For the subjects of this new empire, formerly subjects of the greatly reduced Byzantine, and obliterated Sassanid, Empires, not much changed in practice. The objective of the conquests was more than anything of a practical nature, as fertile land and water were scarce in the Arabian peninsula. A real Islamization therefore only came about in the subsequent centuries.[4]

Ira Lapidus distinguishes between two separate strands of converts of the time: one is animists and polytheists of tribal societies of the Arabian peninsula and the Fertile crescent; the other one is the monotheistic populations of the Middle Eastern agrarian and urbanized societies.[5]

Islam was introduced in Somalia in the 7th century when the Muslim Arabs fled from the persecution of the Pagan Quraysh tribe. When the Muslims defeated the Pagans, some returned to Arabia, but many decided to stay there and established Muslim communities

along the Somali coastline. The local Somalis adopted the Islamic faith well before the faith even took root in its place of origin.[6]

For the polytheistic and pagan societies, apart from the religious and spiritual reasons each individual may have had, conversion to Islam "represented the response of a tribal, pastoral population to the need for a larger framework for political and economic integration, a more stable state, and a more imaginative and encompassing moral vision to cope with the problems of a tumultuous society." [5] In contrast, for sedentary and often already monotheistic societies, "Islam was substituted for a Byzantine or Sassanian political identity and for a Christian, Jewish or Zoroastrian religious affiliation." [5] Conversion initially was neither required nor necessarily wished for: "(The Arab conquerors) did not require the conversion as much as the subordination of non-Muslim peoples. At the outset, they were hostile to conversions because new Muslims diluted the economic and status advantages of the Arabs." [5]

Only in subsequent centuries, with the development of the religious doctrine of Islam and with that the understanding of the Muslim ummah, did mass conversion take place. The new understanding by the religious and political leadership in many cases led to a weakening or breakdown of the social and religious structures of parallel religious communities such as Christians and Jews. [5]

The caliphs of the Umayyad dynasty established the first schools inside the empire, called *madrasas*, which taught the Arabic language and Islamic studies. They furthermore began the ambitious project of building mosques across the empire, many of which remain today as the most magnificent mosques in the Islamic world, such as the Umayyad Mosque in Damascus. At the end of the Umayyad period, less than 10% of the people in Iran, Iraq, Syria, Egypt, Tunisia and Spain were Muslim. Only on the Arabian peninsula was the proportion of Muslims among the population higher than this. [7]

Phase II: The Abbasids (750-1258)

This was the time of the Abbasid Dynasty (750-1258), the second great dynasty with the rulers carrying the title of 'Caliph'.

Expansion ceased and the central disciplines of Islamic philosophy, theology, law and mysticism became more widespread and the gradual conversions of the populations within the empire occurred. Significant conversions also occurred beyond the extents of the empire such as that of the Turkic tribes in Central Asia and peoples living in regions south of the Sahara in Africa through contact with Muslim traders active in the area and sufi missionaries. In Africa it spread along three routes, across the Sahara via trading towns such as Timbuktu, up the Nile Valley through the Sudan up to Uganda and across the Red Sea and down East Africa through settlements such as Mombasa and Zanzibar. These initial conversions were of a flexible nature and only later were the societies forcibly purged of their traditional influences. [3]

The reasons why, by the end of the 10th century, a large part of the population had converted to Islam are diverse. One of the reasons may be that

"Islam had become more clearly defined, and the line between Muslims and non-Muslims more sharply drawn. Muslims now lived within an elaborated system of ritual, doctrine

and law clearly different from those of non-Muslims. (...) The status of Christians, Jews and Zoroastrians was more precisely defined, and in some ways it was inferior. They were regarded as the 'People of the Book', those who possessed a revealed scripture, or 'People of the Covenant', with whom compacts of protection had been made. In general they were not forced to convert, but they suffered from restrictions. They paid a special tax; they were not supposed to wear certain colors; they could not marry Muslim women;."[7]

It should be pointed out that most of these laws were elaborations of basic laws concerning non-Muslims (*dhimmis*) in the Quran. The Quran does not give much detail about the right conduct with non-Muslims, in principle recognizing the religion of "People of the book" (Jews, Christians, and sometimes others as well) and securing a separate tax from them in lieu of the zakat imposed upon Muslim subjects.

American historian Ira Lapidus points towards "interwoven terms of political and economic benefits and of a sophisticated culture and religion" as appealing to the masses.[8] He writes that :

"The question of why people convert to Islam has always generated intense feeling. Earlier generations of European scholars believed that conversions to Islam were made at the point of the sword, and that conquered peoples were given the choice of conversion or death. It is now apparent that conversion by force, while not unknown in Muslim countries, was, in fact, rare. Muslim conquerors ordinarily wished to dominate rather than convert, and most conversions to Islam were voluntary. (...) In most cases worldly and spiritual motives for conversion blended together. Moreover, conversion to Islam did not necessarily imply a complete turning from an old to a totally new life. While it entailed the acceptance of new religious beliefs and membership in a new religious community, most converts retained a deep attachment to the cultures and communities from which they came."[8]

The result of this, he points out, can be seen in the diversity of Muslim societies today, with varying manifestations and practices of Islam.

Conversion to Islam also came about as a result of the breakdown of historically religiously organized societies: with the weakening of many churches, for example, and the favoring of Islam and the migration of substantial Muslim Turkish populations into the areas of Anatolia and the Balkans, the "social and cultural relevance of Islam" were enhanced and a large number of peoples were converted. This worked better in some areas (Anatolia) and less in others (e.g. the Balkans, where "the spread of Islam was limited by the vitality of the Christian churches.")[5]

Along with the religion of Islam, the Arabic language and Arab customs spread throughout the empire. A sense of unity grew among many though not all provinces, gradually forming the consciousness of a broadly Arab-Islamic population: something which was recognizably an Islamic world had emerged by the end of the 10th century.[9] Throughout this period, as well as in the following centuries, divisions occurred between Persians and Arabs, and Sunnis and Shiites, and unrest in provinces empowered local rulers at times.[7]

Conversion within the Empire: Umayyad Period vs. Abbasid Period

There are a number of historians who see the rule of the Umayyads as responsible for setting up the "dhimmah" to increase taxes from the *dhimmis* to benefit the Arab Muslim

community financially and to discourage conversion.[10] Islam was initially associated with the ethnic identity of the Arabs and required formal association with an Arab tribe and the adoption of the client status of *mawali*.^[10] Governors lodged complaints with the caliph when he enacted laws that made conversion easier, depriving the provinces of revenues.

During the following Abbasid period an enfranchisement was experienced by the *mawali* and a shift was made in the political conception from that of a primarily Arab empire to one of a Muslim empire^[11] and c. 930 a law was enacted that required all bureaucrats of the empire to be Muslims.^[10] Both periods were also marked by significant migrations of Arab tribes outwards from the Arabian Peninsula into the new territories.^[11]

Conversion within the Empire: Conversion Curve

Richard Bulliet's "conversion curve" shows a relatively low rate of conversion of non-Arab subjects during the Arab centric Umayyad period of 10%, in contrast with estimates for the more politically multicultural Abbasid period which saw the Muslim population grow from approx. 40% in the mid-9th century to close to 100% by the end of the 11th century.^[11] This theory does not explain the continuing existence of large minorities of Christians in the Abbasid Period. Other estimates suggest that Muslims were not a majority in Egypt until the mid-10th century and in the Fertile Crescent until 1100. Syria may have had a Christian majority within its modern borders until the Mongol Invasions of the 13th century.

Phase III: Dissolution of the Abbasids and the emergence of the Seljuks and Ottomans (950-1450)

The expansion of Islam continued in the wake of Turkic conquests of Asia Minor, the Balkans, and the Indian subcontinent.^[3] The earlier period also saw the acceleration in the rate of conversions in the Muslim heartland while in the wake of the conquests the newly conquered regions retained significant non-Muslim populations in contrast to the regions where the boundaries of the Muslim world contracted, such as Sicily and Al Andalus, where Muslim populations were expelled or forced to Christianize in short order.^[3] The latter period of this phase was marked by the Mongol invasion (particularly the siege of Baghdad in 1258) and after an initial period of persecution, the conversion of these conquerors to Islam.

Phase IV: Ottoman Empire: 13th Century - 1918

The Ottoman Empire defended its frontiers initially against threats from several sides: the Safavids on the Eastern side, the Byzantine Empire in the North which vanished with the fall of Constantinople 1453, and the great Catholic powers from the Mediterranean Sea: Spain, the Holy Roman Empire, and Venice with its eastern Mediterranean colonies.

Later, the Ottoman Empire set on to conquer territories from these rivals: Cyprus and other Greek islands (except Crete) were lost by Venice to the Ottomans, and the latter conquered territory up to the Danube basin as far as Hungary. Crete was conquered during the 17th century, but the Ottomans lost Hungary to the Holy Roman Empire, and other parts of Eastern Europe, ending with the Treaty of Carlowitz (1699).^[12]

Phase V: (Post-Ottomans - present)

Islam has continued to spread through commerce, the activities of Sufi missionaries, and migrations; especially in Southeast Asia.[3]

Spread of Islam by region

Arabia

At Makkah, prophet Muhammad is said to have received repeated embassies from Christian tribes.

Asia

Soon after the death of prophet Muhammad, all these provinces fell, one after the other, into the hands of the Muslims, who threatened, for a while, the entire extinction of Christianity in Western Asia. Due however to the tolerant attitude of the majority of the Umayyad, and the Abbasid caliphs of Damascus and Baghdad respectively, Christianity in the Muslim empire gradually began to experience a new and unprecedented level of revival and vigour. Nestorian and Jacobite theologians, philosophers, and men of letters soon became the teachers of the conquering Arabs, and the pioneers of Islamo-Arabic science, civilization, and learning. Nestorian physicians became the attending physicians of the court, and the Nestorian patriarch and his numerous bishops were regarded in Asia as second to none in power and authority.

Under the Umayyad and Abbasid Caliphs, Christianity enjoyed, with few exceptions, great freedom and respect throughout all the Muslim Empire, as can be seen from the facts and data collected by Assemani and Bar-Hebraeus, according to which many Nestorian and Jacobite patriarchs from the 7th to the 11th centuries received diplomas, or firmans, of some sort from prophet Muhammad himself, from Umar, Ali, Marwan, Al-Mansur, Harun al-Rashid, Abu Ja'far, and others. (Shedd, op. cit., 239-241; Assemani, *De Catholicis Nestorianis*, 41-433 sqq; Bar-Hebraeus, *Chronicon Ecclesiasticum* I, 309, 317, 319, 325; II, 465, 625; III, 307, 317, 229, 433, etc.; and Thomas of Marga, op. cit., II, 123, note:)

Greater Syria

Like their Byzantine and late Sasanian predecessors, the Marwanid caliphs nominally ruled the various religious communities but allowed the communities' own appointed or elected officials to administer most internal affairs. Yet the Marwanids also depended heavily on the help of non-Arab administrative personnel and on administrative practices (e.g., a set of government bureaus). As the conquests slowed and the isolation of the fighters (*muqatilah*) became less necessary, it became more and more difficult to keep Arabs garrisoned. As the tribal links that had so dominated Umayyad politics began to break down, the meaningfulness of tying non-Arab converts to Arab tribes as clients was diluted; moreover, the number of non-Muslims who wished to join the ummah was already becoming too large for this process to work effectively.

Palestine

The Muslim Saracen army attacked Jerusalem, held by the Byzantine Romans, in November, 636 CE. For four months, the siege continued. Ultimately, the Orthodox Patriarch of Jerusalem, Sophronius, an ethnic Arab,[13] agreed to surrender Jerusalem to caliph Omar in person. The caliph, then at Medina, agreed to these terms and travelled to Jerusalem to sign the capitulation in the spring of 637. Sophronius also negotiated a pact with Omar, known as the Umariyya Covenant or Covenant of Omar, allowing for religious freedom for Christians in exchange for "jizya", a tax to be paid by conquered non-Muslims, called "dhimmis". Under Muslim Rule, the Christian and Jewish population of Jerusalem in this period enjoyed the usual tolerance given to non-Muslim theists. [14] [15]

Having accepted the surrender, Omar then entered Jerusalem with Sophronius "and courteously discoursed with the patriarch concerning its religious antiquities".[16] When the hour for his prayer came, Omar was in the Anastasis church, but refused to pray there, lest in the future Muslims should use that as an excuse to break the treaty and confiscate the church. The Mosque of Omar, opposite the doors of the Anastasis, with the tall minaret, is known as the place to which he retired for his prayer.

Bishop Arculf, whose account of his pilgrimage to the Holy Land in the 7th century, *De Locis Sanctis*, written down by the monk Adamnan, described reasonably pleasant living conditions of Christians in Palestine in the first period of Muslim rule. The caliphs of Damascus (661-750) were tolerant princes who were on generally good terms with their Christian subjects. Many Christians (e.g. St. John Damascene) held important offices at their court. The Abbasid caliphs at Baghdad (753-1242), as long as they ruled Syria, were also tolerant to Christians. Harun Abu-Ja-'afar (786-809), sent the keys of the Holy Sepulchre to Charlemagne, who built a hospice for Latin pilgrims near the shrine.[14]

Rival dynasties and revolutions led to the eventual disunion of the Muslim world. In the 9th century, Palestine was conquered by the Fatimid dynasty of North Africa. Palestine once again became a battleground as the various enemies of the Fatimids attacked. At the same time, the Byzantine Greeks continued to attempt to regain their lost territories, including Jerusalem. Christians in Jerusalem who sided with the Byzantines were put to death for high treason by the ruling Muslims. In 969, the Patriarch of Jerusalem, John VII, was put to death for treasonous correspondence with the Byzantines. As Jerusalem grew in importance to Muslims and pilgrimages increased, tolerance for other religions declined. Christians were persecuted and churches destroyed. The sixth Fatimid caliph, Caliph Al-Hakim, 996-1021, who was believed to be "God made manifest" by the Druze, destroyed the Holy Sepulchre in 1009. This powerful provocation helped ignite the flame of fury that led to the First Crusade.[14]

Persia and Central Asia

It used to be argued that Zoroastrianism quickly collapsed in the wake of the Islamic conquest of Persia due to its intimate ties to the Sassanid state structure.[17] Now however, more complex processes are considered, in light of the more protracted time frame attributed to the progression of the ancient Persian religion to a minority; a progression that is more contiguous with the trends of the late antiquity period.[17] These trends are the conversions from the state religion that had already plagued the Zoroastrian authorities that continued after the Arab conquest, coupled with the migration of Arab tribes into the region during an extended period of time that stretched

well into the Abbassid reign.[17]

While there were cases such as the Sassanid army division at Hamra, that converted *en masse* before pivotal battles such as the Battle of al-Qādisiyyah, conversion was fastest in the urban areas where Arab forces were garrisoned slowly leading to Zoroastrianism becoming associated with rural areas.[17] Still at the end of the Umayyad period, the Muslim community was only a minority in the region.[17]

Islam was readily accepted by Zoroastrians who were employed in industrial and artisan positions because, according to Zoroastrian dogma, such occupations that involved defiling fire made them impure.[18] Moreover, Muslim missionaries did not encounter difficulty in explaining Islamic tenets to Zoroastrians, as there were many similarities between the faiths. According to Thomas Walker Arnold, for the Persian, he would meet Ahura Mazda and Ahriman under the names of Allah and Iblis.[18] At times, Muslim leaders in their effort to win converts encouraged attendance at Muslim prayer with promises of money and allowed the Quran to be recited in Persian instead of Arabic so that it would be intelligible to all.[18]

A number of the inhabitants of Afghanistan accepted Islam through Umayyad missionary efforts, particularly under the reign of Hisham ibn Abd al-Malik and Umar ibn AbdulAziz.[19] Later, the Samanids, whose roots stemmed from Zoroastrian theocratic nobility, propagated Sunni Islam and Islamo-Persian culture deep into the heart of Central Asia. The population within its areas began firmly accepting Islam in significant numbers, notably in Taraz, now in modern day Kazakhstan. The first complete translation of the Qur'an into Persian occurred during the reign of Samanids in the 9th century. According to historians, through the zealous missionary work of Samanid rulers, as many as 30,000 tents of Turks came to profess Islam and later under the Ghaznavids higher than 55,000 under the Hanafi school of thought.[20] After the Saffarids and Samanids, the Ghaznavids re-conquered the Afghan-Persian region and invaded the Indian subcontinent in the 11th century. This was followed by the Ghurids and Timurids who further expanded the culture of Islam.

Turkey (See box below = Turkey -- Arab–Byzantine Wars.)

South Asia

Contrary to popular belief, Islam came to South Asia prior to Muslim invasions of India. Islamic influence first came to be felt in the Indian subcontinent during the early 7th century with the advent of Arab traders. Arab traders used to visit the Malabar region, which was a link between them and the ports of South East Asia to trade even before Islam had been established in Arabia. According to Historians Elliot and Dowson in their book *The History of India as told by its own Historians*, the first ship bearing Muslim travelers was seen on the Indian coast as early as 630 AD. The first Indian mosque is thought to have been built in 629 AD, purportedly at the behest of an unknown Chera dynasty ruler, during the lifetime of Muhammad (c. 571–632) in Kodungallur, in district of Thrissur, Kerala by Malik Bin Deenar. In Malabar, Muslims are called Mappila.

H.G. Rawlinson, in his book: *Ancient and Medieval History of India*[21] claims the first

Arab Muslims settled on the Indian coast in the last part of the 7th century. This fact is corroborated, by J. Sturrock in his *South Kanara and Madras Districts Manuals*,^[22] and also by Haridas Bhattacharya in *Cultural Heritage of India Vol. IV*.^[23]

The Arab merchants and traders became the carriers of the new religion and they propagated it wherever they went.^[24] It was however the subsequent expansion of the Muslim conquest in the Indian subcontinent over the next millennia that established Islam in the region.

Embedded within these lies the concept of Islam as a foreign imposition and Hinduism being a natural condition of the natives who resisted, resulting the failure of the project to Islamicize the Indian subcontinent and is highly embroiled with the politics of the partition and communalism in India.^[25] These are typically represented by the following schools of thought:^[25]

That the bulk of Muslims are descendants of migrants from the Iranian plateau or Arabs.^[26]

A related view is that conversions occurred for non-religious reasons of pragmatism and patronage such as social mobility among the Muslim ruling elite or for relief from taxes^{[25][26]}

Was a combination, initially made under duress followed by a genuine change of heart^[25]

As a socio-cultural process of diffusion and integration over an extended period of time into the sphere of the dominant Muslim civilization and global polity at large.^[26]

Muslim missionaries played a key role in the spread of Islam in India with some missionaries even assuming roles as merchants or traders. For example, in the 9th century, the Ismailis sent missionaries across Asia in all directions under various guises, often as traders, sufis and merchants. Ismailis were instructed to speak potential converts in their own language. Some Ismaili missionaries traveled to India and employed effort to make their religion acceptable to the Hindus. For instance, they represented Ali as the tenth avatar of Vishnu and wrote hymns as well as a mahdi purana in their effort to win converts.^[18] At other times, converts were won in conjunction with the propagation efforts of rulers. According to Ibn Batuta, the Khiljis encouraged conversion to Islam by making it a custom to have the convert presented to the Sultan who would place a robe on the convert and award him with bracelets of gold.^[27] During Ikhtiyar Uddin Bakhtiyar Khilji's control of the Bengal, Muslim missionaries in India achieved their greatest success, in terms of number of converts to Islam.^[28] Although we must take into consideration the fact that these are historians opinions, [Mahatma] Gandhi a Hindu from India, has also stated:

"I become more than ever convinced that it was not the sword that won a place for Islam in those days. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers and his intrepidity, his fearlessness, his absolute trust in God and in

his own mission. These and not the sword carried everything before them and surmounted every obstacle”

Southeast Asia

Even before Islam was established amongst Indonesian communities, Muslim sailors and traders had been often visited the shores of modern Indonesia, most of these early sailors and merchants arrived from the Abbasid Caliphate's newly established ports of Basra and Debal, many of the earliest Muslim accounts of the region note the presence of animals such as Orang-utans, Rhinos and valuable Spice trade commodities such as Cloves, Nutmeg, Galangal and Coconut.[29]

Islam came to the Southeast Asia, first by the way of Muslim traders along the main trade-route between Asia and the Far East, then was further spread by Sufi missionaries and finally consolidated by the expansion of the territories of converted rulers and their communities.[30] The first communities arose in Northern Sumatra (Aceh) and the Malacca's remained a stronghold of Islam from where it was propagated along the trade routes in the region.[30] There is no clear indication of when Islam first came to the region, the first Muslim gravestone markings date to 1082.[31]

When Marco Polo visited the area in 1292 he noted that the urban port state of Perlak was Muslim,[31] Chinese sources record the presence of a Muslim delegation to the emperor from the Kingdom of Samudra (Pasai) in 1282,[30] other accounts provide instances of Muslim communities present in the Melayu Kingdom for the same time period while others record the presence of Muslim Chinese traders from provinces such as Fujian.[31] The spread of Islam generally followed the trade routes east through the primarily Buddhist region and a half century later in the Malacca's we see the first dynasty arise in the form of the Sultanate of Malacca at the far end of the Archipelago form by the conversion of one Parameswara Dewa Shah into a Muslim and the adoption of the name Muhammad Iskandar Shah[32] after his marriage to a daughter of the ruler of Pasai.[30][31]

In 1380 Sufi missionaries carried Islam from here on to Mindanao.[33] Java was the seat of the primary kingdom of the region, the Majapahit Empire, which was ruled by a Hindu dynasty. As commerce grew in the region with the rest of the Muslim world, Islamic influence extended to the court even as the empires political power waned and so by the time Raja Kertawijaya converted in 1475 at the hands of Sufi Sheikh Rahmat, the Sultanate was already of a Muslim character.

Another driving force for the change of the ruling class in the region was the concept among the increasing Muslim communities of the region when ruling dynasties to attempt to forge such ties of kinship by marriage.[33] By the time the colonial powers and their missionaries arrived in the 17th century the region up to New Guinea was overwhelmingly Muslim with animist minorities.[31]

Inner Asia and Eastern Europe

One of the earliest introductions of Islam into Eastern Europe was through the work of an early 11th century Muslim prisoner who was captured by the Byzantines during their war against Muslims. The Muslim prisoner was brought into the territory of the Pechenegs where he taught and converted individuals to Islam.[34] Little is known about

the timeline of the Islamization of Inner Asia and the Turkic peoples who lay beyond the bounds of the caliphate. Around 7th century and 8th century, there were some states of Turkic peoples like Turkic Khazar Khaganate (See *Khazar-Arab Wars*) and Turkic Turgesh Khaganate who fought against the caliphate in order to stop Arabization and Islamization in Asia. From the 9th century onwards, the Turks (at least individually, if not yet through adoption by their states) began to convert to Islam. Histories merely note the fact of pre-Mongol Central Asia's Islamization.[35] The Bulgars of the Volga are noted to have adopted Islam by the 10th century[35] under Almış, to whom the modern Volga Tatars trace their Islamic roots. When the Friar William of Rubruck visited the encampment of Batu Khan of the Golden Horde, who had recently completed the Mongol invasion of Volga Bulgaria, he noted "I wonder what devil carried the law of Machomet there".[35]

Another contemporary known to have been Muslim, was the Qarakhanid dynasty of the Kara-Khanid Khanate which lay much further east,[35] and which was established by Karluks who were Islamized after Battle of Talas. However, the modern day history of the Islamization of the region - or rather a conscious affiliation with Islam - dates to the reign of the *ulus* of the son of Genghis Khan, Jochi, who founded the Golden Horde.[36] Kazakhs, Uzbeks and some Muslim populations of the Russian Federation trace their Islamic roots to the Golden Horde[35] and while Berke Khan was the first Mongol monarch to officially adopt Islam and even oppose his kinsman Hulagu Khan[35] in the defense of Jerusalem at the Battle of Ain Jalut, it was only much later that the change became pivotal and the Mongols converted *en masse*[37] when a century later Uzbek Khan converted - reportedly at the hands of the Sufi Saint Baba Tukles.[38]

Some of the Mongolian tribes became Islamized. Following the brutal Mongol invasion of Central Asia under Hulagu Khan and after the Battle of Baghdad (1258) Mongol rule extended across the breadth of almost all Muslim lands in Asia, and the caliphate was destroyed and Islam was persecuted by the Mongols and replaced by Buddhism as the official religion of the land.[37] In 1295 however, the new Khan of the Ilkhanate, Ghazan converted to Islam and two decades later the Golden Horde followed suit.[37] The Mongols had been religiously and culturally conquered, this absorption ushered in a new age of Mongol-Islamic synthesis[37] that shaped the further spread of Islam in central Asia and the Indian subcontinent.

In the 1330s the Mongol ruler of the Chagatai Khanate converted to Islam, causing the eastern part of his realm called Moghulistan to rebel.[39] However during the next three centuries these Buddhist, Shamanistic and Christian Turkic and Mongol nomads of the Kazakh Steppe and Xinjiang would also convert at the hands of competing Sufi orders from both east and west of the Pamirs.[39] The Naqshbandi's are the most prominent of these orders, especially in Kashgaria where the western Chagatai Khan was also a disciple of the order.[39]

Africa

North Africa

In Egypt, the victorious Muslims granted religious freedom to the Christian community in Alexandria, for example, and the Alexandrians quickly recalled their exiled Monophysite patriarch to rule over them, subject only to the ultimate political authority of the conquerors. In such a fashion the city persisted as a religious community under an Arab

Muslim domination more welcome and more tolerant than that of Byzantium.[41]

Byzantine rule was ended by the Arabs, who invaded Tunisia from 647-648[42] and Morocco in 682 in the course of their drive to expand the power of Islam. In 670, the Arab general and conqueror Uqba Ibn Nafi established the city of Kairouan (in Tunisia) and its Great Mosque also known as the Mosque of Uqba;[43] the Great Mosque of Kairouan is the ancestor of all the mosques in the western Islamic world.[40] Berber troops were used extensively by the Arabs in their conquest of Spain, which began in 711.

No previous conqueror had tried to assimilate the Berbers, but the Arabs quickly converted them and enlisted their aid in further conquests. Without their help, for example, Andalusia could never have been incorporated into the Islamic state. At first only Berbers nearer the coast were involved, but by the 11th century Muslim affiliation had begun to spread far into the Sahara.[44]

The conventional historical view is that the conquest of North Africa by the Islamic Umayyad Caliphate between AD 647–709 effectively ended Catholicism in Africa for several centuries.[45] However, new scholarship has appeared that provides more nuance and details of the conversion of the Christian inhabitants to Islam. A Christian community is recorded in 1114 in Qal'a in central Algeria. There is also evidence of religious pilgrimages after 850 AD to tombs of Catholic saints outside of the city of Carthage, and evidence of religious contacts with Christians of Arab Spain. In addition, calendar reforms adopted in Europe at this time were disseminated amongst the indigenous Christians of Tunis, which would have not been possible had there been an absence of contact with Rome. During the reign of Umar II, the then governor of Africa, Ismail ibn Abdullah, was said to have won the Berbers to Islam by his just administration, and other early notable missionaries include Abdallah ibn Yasin who started a movement which caused thousands of Berbers to accept Islam.[18]

Horn of Africa

The history of commercial and intellectual contact between the inhabitants of the Somali coast and the Arabian Peninsula may help explain the Somali people's connection with the Prophet Muhammad. The early Muslims fled to the port city of Zeila in modern-day northern Somalia to seek protection from the Quraysh at the court of the Aksumite Emperor in present-day Ethiopia. Some of the Muslims that were granted protection are said to have then settled in several parts of the Horn region to promote the religion. The victory of the Muslims over the Quraysh in the 7th century had a significant impact on local merchants and sailors, as their trading partners in Arabia had then all adopted Islam, and the major trading routes in the Mediterranean and the Red Sea came under the sway of the Muslim Caliphs. Through commerce, Islam spread amongst the Somali population in the coastal cities. Instability in the Arabian peninsula saw further migrations of early Muslim families to the Somali seaboard. These clans came to serve as catalysts, forwarding the faith to large parts of the Horn region.[6]

East Africa

On the east coast of Africa, where Arab mariners had for many years journeyed to trade, mainly in slaves, Arabs founded permanent colonies on the offshore islands, especially on Zanzibar, in the 9th and 10th century. From there Arab trade routes into the interior of Africa helped the slow acceptance of Islam.

by the 10th century the Kilwa Sultanate was founded by Ali ibn al-Hassan Shirazi (was one of seven sons of a ruler of Shiraz, Persia, his mother an Abyssinian slave girl. Upon his father's death, Ali was driven out of his inheritance by his brothers). His successors would rule the most powerful of Sultanates in the Swahili coast, during the peak of its expansion the Kilwa Sultanate stretched from Inhambane in the south to Malindi in the north. The 13th century Muslim traveller Ibn Battuta noted that the great mosque of Kilwa Kisiwani was made of coral stone (the only one of its kind in the world).

In the 20th century, Islam grew in Africa both by birth and by conversion. The number of Muslims in Africa grew from 34.5 million in 1900 to 315 million in 2000, going from roughly 20% to 40% of the total population of Africa.[46] However, in the same time period, the number of Christians also grew in Africa, from 8.7 million in 1900 to 346 million in 2000, surpassing both the total population as well as the growth rate of Islam on the continent.[46][47]

Western Africa

The spread of Islam in Africa began in the 7th to 9th century, brought to North Africa initially under the Umayyad Dynasty. Extensive trade networks throughout North and West Africa created a medium through which Islam spread peacefully, initially through the merchant class. By sharing a common religion and a common transliteration (Arabic), traders showed greater willingness to trust, and therefore invest, in one another.[48] Moreover, toward the 18th century, the Nigeria based Sokoto Caliphate led by Usman dan Fodio exerted considerable effort in spreading Islam.[18]

Europe

Hispania /Al-Andalus

The history of Arab and Islamic rule in the Iberian peninsula is probably one of the most studied periods of European history, but the variety and quantity of writing has not escaped the prejudices of the authors. For centuries after the Arab conquest, European accounts of Arab rule in Iberia were negative. European points of view started changing with the Protestant Reformation, which resulted in new descriptions of the period of Islamic rule in Spain as a "golden age" (mostly as a reaction against Spain's militant Roman Catholicism after 1500).

The tide of Arab expansion after 630 rolled through North Africa up to Ceuta in present day Morocco. Their arrival coincided with a period of political weakness in the three centuries old kingdom established in the Iberian peninsula by the Germanic Visigoths, who had taken over the region after seven centuries of Roman rule. Seizing the opportunity, an Arab-led (but mostly Berber) army invaded in 711, and by 720 had conquered almost all of the peninsula. The Arab expansion pushed over the mountains into southern France, and for a short period Arabs controlled the old Visigothic province of Septimania (centered on present-day Narbonne). The Arab Caliphate was pushed back by Charles Martel (King of the Franks or French) at Poitiers, and Christian armies started pushing southwards over the mountains, until Charlemagne established in 801 the Spanish March (which stretched from Barcelona to present day Navarre).

A major development in the history of Muslim Spain was the dynastic change in 750 in the Arab Caliphate, when an Umayyad Prince escaped the slaughter of his family in

Damascus, fled to Cordoba in Spain, and created a new Islamic state in the area. This was the start of a distinctly Spanish Muslim society, where large Christian and Jewish populations coexisted with an increasing percentage of Muslims. There are many stories of descendants of Visigothic chieftains and Roman counts whose families converted to Islam during this period. The at-first small Muslim elite continued to grow with converts, and with a few exceptions, rulers in Islamic Spain allowed Christians and Jews the right specified in the Koran to practice their own religions, though it is true that non Muslims suffered from political and taxation inequities. The net result was, in those areas of Spain where Muslim rule lasted the longest, the creation of a society that was mostly Arabic-speaking because of the assimilation of native inhabitants, a process in some ways similar to the assimilation many years later of millions of immigrants to the United States into English-speaking culture.

The Islamic state centered in Cordoba ended up splintering into many smaller kingdoms (the so-called *taifas*). While Muslim Spain was fragmenting, the Christian kingdoms grew larger and stronger, and the balance of power shifted against the *taifa* kingdoms. The last Muslim kingdom of Granada in the south fell to Christian conquerors in 1492. In 1499, the remaining Muslim inhabitants were ordered to convert or leave (at the same time the Jews were expelled). Poorer Muslims (*Moriscos*) who could not afford to leave ended up converting to Catholic Christianity and hiding their Muslim practices, hiding from the Spanish Inquisition, until their presence was finally extinguished.

Balkans

In Balkan history, writing the question of conversion to Islam was, and still is, a highly charged political issue. It is intrinsically linked to the issues of formation of national identities and rival territorial claims of the Balkan states. The generally accepted nationalist discourse of the current Balkan historiography defines all forms of Islamization as results of the Ottoman government's centrally organized policy of conversion or *dawah*. The truth is that Islamization in each Balkan country took place in the course of many centuries, and its nature and phase was determined not by the Ottoman government but by the specific conditions of each locality. Ottoman conquests were initially military and economic enterprises, and religious conversions were not their primary objective. True, the statements surrounding victories all celebrated the incorporation of territory into Muslim domains, but the actual Ottoman focus was on taxation and making the realms productive, and a religious campaign would have disrupted that economic objective.

Ottoman Islamic standards of toleration allowed for autonomous "nations" (*millets*) in the Empire, under their own personal law and under the rule of their own religious leaders. As a result, vast areas of the Balkans remained mostly Christian during the period of Ottoman domination. In fact, the Eastern Orthodox Churches had a higher position in Ottoman Empire, mainly because the Patriarch resided in Istanbul and was an officer of the Ottoman Empire. In contrast, Roman Catholics, while tolerated, were suspected with loyalties to a foreign power (the Papacy). It is no surprise that the Roman Catholic areas of Bosnia, Kosovo and northern Albania, ended up with more substantial conversions to Islam. The defeat of the Ottomans in 1699 by the Austrians resulted in their loss of Hungary and present-day Croatia. The remaining Muslim converts in both elected to leave "lands of unbelief" and moved to territory still under the Ottomans. Around this point in time, new European ideas of romantic nationalism started to seep

into the Empire, and provided the intellectual foundation for new nationalistic ideologies and the reinforcement of the self-image of many Christian groups as subjugated peoples.

As a rule, the Ottomans did not require followers of Greek Orthodoxy to become Muslims, although many did so in order to avert the socioeconomic hardships of Ottoman rule^[49] or because of the corruption of the Greek clergy.^[18] Indeed, the Greek Church hierarchy burdened Christians with extraordinary tax, and made them purchase, at high rates, the right of a Christian burial as well as other sacraments.^[18] The clergy were even said to carry off children and sell them as slaves.^[18] Another cause for conversion was the condition of the Greek church, which according to Thomas Walker Arnold arose to an "ecclesiastical despotism which had crushed all energy of intellectual life under the weight of dogmatism that interdicted all discussions in matters of morals and religion."^[18] According to Arnold, others turned away from the Greek Church and converted to Islam because of Islam's clear, intelligible teachings as opposed to the Christian doctrines which sparked endless discourse on such "trivialities as the use of leavened or unleavened bread in the Blessed Sacrament."^[18]

Islam was not spread by force in the areas under the control of the Ottoman Sultan. Rather Arnold concludes by quoting a 17th century author who stated:

Meanwhile he (the Turk) wins (converts) by craft more than by force, and snatches away Christ by fraud out of the hearts of men. For the Turk, it is true, at the present time compels no country by violence to apostatise; but he uses other means whereby imperceptibly he roots out Christianity...^[18]

According to a historian,

We find that many Greeks of high talent and moral character were so sensible of the superiority of the Mohammedans, that even when they escaped being drafted into the Sultan's household as tribute children, they voluntarily embraced the faith of Mahomet. The moral superiority of the Othoman society must be allowed to have had as much weight in causing these conversions, which were numerous in the 15th century, as the personal ambition of individuals.^[18]

One by one, the Balkan nationalities asserted their independence from the Empire, and frequently the presence of members of the same ethnicity who had converted to Islam presented a problem from the point of view of the now dominant new national ideology, which narrowly defined the nation as members of the local dominant Orthodox Christian denomination. Thousand of Muslims chose to leave, and in some cases were expelled, to what was left of the Ottoman Empire. This demographic transition can be illustrated by the decrease in the number of Mosques in Belgrade, from over 70 in 1750 (before Serbian independence in 1815), to only three in 1850.

As an example of what most indigenous Muslims endured when the new Christian nation-states emerged in the 19th century, peninsular and Cretan Greeks, who saw themselves as Greek first and spoke the Greek language, eventually were still forced to leave Greece. In the long run, with the exception of Bosnia, Albania, and Kosovo, the vast majority of descendants of Balkan converts to Islam emigrated to Turkey and integrated themselves into Turkish society. Bosnia, Albania, and Kosovo like many other nations were also attacked by other nations to forcefully leave Islam, or else persecuted.

In Albania, atheist regimes were so intense that Albania was eventually declared the first atheist state.

Immigration

Since the 1960s, many Muslims have migrated to Western Europe. They have come as immigrants, guest workers, asylum seekers or as part of family reunification. As a result Muslim population in Europe has steadily risen.

The writer Bat Ye'or stated in her book "Eurabia" that Muslims may become a majority within a few generations due to continued immigration and high birth rates. This theory has been criticized, however. Many suggest the claims are built on unreliable claims and that fertility rates of Muslims will eventually decrease and that immigration to European nations could be limited.

A Pew Forum study, published in January 2011, forecast an increase of proportion of Muslims in European population from 6% in 2010 to 8% in 2030.[50]

Notes

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6. ^ *ab* A Country Study: Somalia from The Library of Congress
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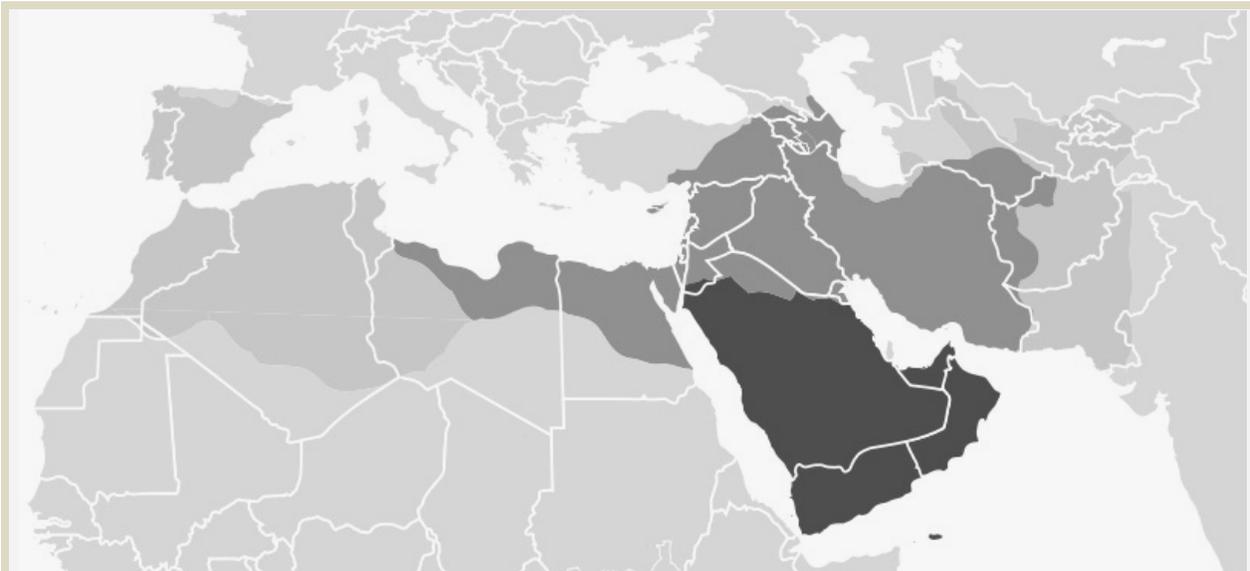
Turkey -- Arab–Byzantine Wars

Background

The prolonged and escalating Byzantine–Sassanid wars of the 6th and 7th centuries left both empires exhausted and vulnerable in the face of the sudden emergence and expansion of the Arabs. The last of these wars ended with victory for the Byzantines: Emperor Heraclius regained all lost territories, and restored the True Cross to Jerusalem in 629.[3] Nevertheless, neither empire was given any chance to recover, as within a few years they were struck by the onslaught of the Arabs (newly united by Islam), which, according to Howard-Johnston, "can only be likened to a human tsunami".[4] According to George Liska, the "unnecessarily prolonged Byzantine–Persian conflict opened the way for Islam".[5]

In late 620s Muhammad had already managed to conquer and unify much of Arabia under Muslim rule, and it was under his leadership that the first Muslim-Byzantine skirmishes took place. Just a few months after Heraclius and the Persian general Shahrbaraz agreed on terms for the withdrawal of Persian troops from occupied Byzantine eastern provinces in 629, Arab and Byzantine troops confronted each other at the Mu'tah.[6] Muhammad died in 632 and was succeeded by Abu Bakr, the first Caliph with undisputed control of the entire Arab peninsula after the successful Ridda Wars, which resulted in the consolidation of a powerful Muslim state throughout the peninsula.[7]

The Muslim conquests, 634–718



Expansion under Muhammad, 622-632

Expansion during the Rashidun Caliphate, 632-661

Expansion during the Umayyad Caliphate, 661-750

According to Muslim biographies, Muhammed, having received intelligence that Byzantine forces were concentrating in northern Arabia with alleged intentions of invading Arabia, led a Muslim army north to Tabouk in present-day northwestern Saudi Arabia, with the intention of pre-emptively engaging the Byzantine army; the news, however, proved to be false. Though it was not a battle in the typical sense, nevertheless the event, if it actually occurred, would have represented the first Arab attack on the Byzantines. It did not, however, lead immediately to a military confrontation.[8] However, there is no contemporary Byzantine account of the Tabuk expedition, and many of the details come from much later Muslim sources. It has been argued that there is in one Byzantine source a possible reference to the Battle of Mu'tah traditionally dated 629, but this is not certain.[9] The first engagements may have started as conflicts with the Arab client states of the Byzantine and Sassanid empires: the Ghassanids and the Lakhmids of Al-Hirah. In any case, Muslim Arabs after 634 certainly pursued a full-blown invasion of both empires, resulting in the conquest of the Levant, Egypt and Persia for Islam. The most successful generals were Khalid ibn al-Walid and 'Amr ibn al-'As.

Arab conquest of Roman Syria: 634–638

In the Levant, the invading Rashidun army were engaged by a Byzantine army composed of imperial troops as well as local levies.[1] According to Islamic historians Monophysites and Jews throughout Syria welcomed the Arab invaders, as they were discontented with Byzantine rule.a[.] The Arabian tribes also had significant economic, cultural and familial ties with predominantly Arab citizens of the Fertile Crescent.

The Roman Emperor Heraclius had fallen ill and was unable to personally lead his armies to resist the Arab conquests of Syria and Palestine in 634. In a battle fought near Ajnadayn in the summer of 634, the Rashidun Caliphate army

achieved a decisive victory.[11] After their victory at the Fahl, Muslim forces conquered Damascus in 634 under the command of Khalid ibn Walid.[12] Byzantine response involved the collection and dispatch of the maximum number of available troops under major commanders, including Theodore Trithyrius and the Armenian general Vahan, to eject the Muslims from their newly won territories.[12]

At the Battle of Yarmouk in 636, however, the Muslims, having studied the ground in detail, lured the Byzantines into pitched battle, which the Byzantines usually avoided, and into a series of costly assaults, before turning the deep valleys and cliffs into a catastrophic death-trap.[13] Heraclius' farewell exclamation (according to the 9th-century historian Al-Balladur)[14] while departing Antioch for Constantinople, is expressive of his disappointment: "Peace unto thee, O Syria, and what an excellent country this is for the enemy!"^b[15] The impact of Syria's loss on the Byzantines is illustrated by Joannes Zonaras' words: "[...] since then [after the fall of Syria] the race of the Ishmaelites did not cease from invading and plundering the entire territory of the Romans".[15]

In April 637, the Arabs, after a long siege captured Jerusalem, which was surrendered by Patriarch Sophronius.^c[16] In the summer of 637, the Muslims conquered Gaza, and, during the same period, the Byzantine authorities in Egypt and Mesopotamia purchased an expensive truce, which lasted three years for Egypt and one year for Mesopotamia. Antioch fell to the Muslim armies in late 637, and by then the Muslims occupied the whole of northern Syria, except for upper Mesopotamia, which they granted a one-year truce. At the expiration of this truce in 638–639, the Arabs overran Byzantine Mesopotamia and Byzantine Armenia, and terminated the conquest of Palestine by storming Caesarea Maritima and effecting their final capture of Ascalon. In December 639, the Muslims departed from Palestine to invade Egypt in early 640.[9]

Arab conquests of North Africa: 639–698

Conquest of Egypt and Cyrenaica

By the time Heraclius died, much of Egypt had been lost, and by 637–638 the whole of Syria was in the hands of the armies of Islam.^d[17] With 3,500–4,000 troops under his command, 'Amr ibn al-A'as first crossed into Egypt from Palestine at the end of 639 or the beginning of 640. He was progressively joined by further reinforcements, notably 12,000 soldiers by Al-Zubayr. 'Amr first besieged and conquered Babylon, and then attacked Alexandria. The Byzantines, divided and shocked by the sudden loss of so much territory, agreed to give up the city by September 642.[16] The fall of Alexandria extinguished Byzantine rule in Egypt, and allowed the Muslims to continue their military expansion into North Africa; between 643–644 'Amr completed the conquest of Cyrenaica.[17] Uthman succeeded Caliph Umar after his death.[18]

During his reign the Byzantine navy briefly won back Alexandria in 645, but lost it again in 646 shortly after the Battle of Nikiou.[19] The Islamic forces raided

Sicily in 652, while Cyprus and Crete were captured in 653. According to Arab historians, the local Christian Copts welcomed the Arabs just as the Monophysites did in Jerusalem.[20] The loss of this lucrative province deprived the Byzantines of their valuable wheat supply, thereby causing food shortages throughout the Byzantine Empire and weakening its armies in the following decades.[21]

Conquest of the Exarchate of Africa

In 647, an Arab army led by Abdallah ibn al-Sa'ad invaded the Byzantine Exarchate of Africa. Tripolitania was conquered, followed by Sufetula, 150 miles (240 km) south of Carthage, and the governor and self-proclaimed Emperor of Africa Gregory was killed. Abdallah's booty-laden force returned to Egypt in 648 after Gregory's successor, Gennadius, promised them an annual tribute of some 300,000 *nomismata*.[22]

Following a civil war in the Arab Empire the Umayyads came to power under Muawiyah I. Under the Umayyads the conquest of the remaining Byzantine territories in North Africa was completed and the Arabs were able to move across large parts of Maghreb, invading Visigothic Spain through the Strait of Gibraltar,[20] under the command of the Berber general Tariq ibn-Ziyad. But this happened only after they developed a naval power of their own,e[>] and they conquered and destroyed the Byzantine stronghold of Carthage between 695–698.[23] The loss of Africa meant that soon, Byzantine control of the Western Mediterranean was challenged by a new and expanding Arab fleet, operating from Tunisia.[24]

Muawiyah began consolidating the Arab territory from the Aral Sea to the western border of Egypt. He put a governor in place in Egypt at al-Fustat, and launched raids into Anatolia in 663. Then from 665 to 689 a new North African campaign was launched to protect Egypt "from flank attack by Byzantine Cyrene". An Arab army of 40,000 took Barca, defeating 30,000 Byzantines.[25]

A vanguard of 10,000 Arabs under Uqba ibn Nafi followed from Damascus. In 670, Kairouan in modern Tunisia was established as a base for further invasions; Kairouan would become the capital of the Islamic province of Ifriqiya, and one of the main Arabo-Islamic cultural centers in the Middle Ages.[26] Then ibn Nafi "plunged into the heart of the country, traversed the wilderness in which his successors erected the splendid capitals of Fes and Morocco, and at length penetrated to the verge of the Atlantic and the great desert.[27] In his conquest of the Maghreb, he took the coastal cities of Bugia and Tingi, overwhelming what had once been the Roman province of Mauretania Tingitana where here he was finally halted.[28] As the historian Luis Garcia de Valdeavellano explains:

In their struggle against the Byzantines and the Berbers, the Arab chieftains had greatly extended their African dominions, and as early as the year 682 Uqba had reached the shores of the Atlantic, but he was unable to occupy Tangier, for he was forced to turn back toward the Atlas Mountains by a man who became known to history and legend as Count Julian.[29]

Arab attacks on Anatolia and sieges of Constantinople

As the first tide of the Muslim conquests in the Near East ebbed off, and a semi-permanent border between the two powers was established, a wide zone, unclaimed by either Byzantines or Arabs and virtually deserted (known in Arabic as *al-Ḍawāḥī*, "the outer lands" and in Greek as τὰ ἄκρα, *ta akra*, "the extremities") emerged in Cilicia, along the southern approaches of the Taurus and Anti-Taurus mountain ranges, leaving Syria in Muslim and the Anatolian plateau in Byzantine hands. Both Emperor Heraclius and the Caliph 'Umar (r. 634–644) pursued a strategy of destruction within this zone, trying to transform it into an effective barrier between the two realms.[30]

Nevertheless, the Umayyads still considered the complete subjugation of Byzantium as its ultimate objective. Their thinking was dominated by Islamic teaching, which placed the infidel Byzantines firmly in the *Dār al-Ḥarb*, the "House of War", which, in the words of Islamic scholar Hugh N. Kennedy, "the Muslims should attack whenever possible; rather than peace interrupted by occasional conflict, the normal pattern was seen to be conflict interrupted by occasional, temporary truce (*hudna*). True peace (*ṣulḥ*) could only come when the enemy accepted Islam or tributary status." [31] Both as governor of Syria and later as caliph, Muawiyah I (r. 661–680) was the driving force of the Muslim effort against Byzantium, especially by his creation of a fleet, which challenged the Byzantine navy and raided the Byzantine islands and coasts. The shocking defeat of the imperial fleet by the young Muslim navy at the Battle of the Masts in 655 was of critical importance: it opened up the Mediterranean, hitherto a "Roman lake", to Arab expansion, and began a centuries-long series of naval conflicts over the control of the Mediterranean waterways.[32][33] Trade between the Muslim eastern and southern shores and the Christian northern shores almost ceased during this period, isolating Western Europe from developments in the Muslim world: "In antiquity, and again in the high Middle Ages, the voyage from Italy to Alexandria was a commonplace; in early Islamic times the two countries were so remote that even the most basic information was unknown" (Kennedy).[34] Muawiyah also initiated the first large-scale raids into Anatolia from 641 on. These expeditions, aiming both at plunder and at weakening and keeping the Byzantines at bay, as well as the corresponding retaliatory Byzantine raids, eventually became established as a fixture of Byzantine–Arab warfare for the next three centuries.[35][36]

The outbreak of the Muslim Civil War in 656 bought a precious breathing pause for Byzantium, which Emperor Constans II (r. 641–668) used to shore up his defences, extend and consolidate his control over Armenia and most importantly, initiate a major army reform with lasting effect: the establishment of the *themata*, the large territorial commands into which Anatolia, the major contiguous territory remaining to the Empire, was divided. The remains of the old field armies were settled in each of them, and soldiers were allocated land there in payment of their service. The *themata* would form the backbone of the Byzantine defensive system for centuries to come.[37]

After his victory in the civil war, Muawiyah launched a series of attacks against Byzantine holdings in Africa, Sicily and the East.[38] By 670, the Muslim fleet had penetrated into the Sea of Marmara and stayed at Cyzicus during the winter. Four years later, a massive Muslim fleet reappeared in the Marmara and re-established a base at Cyzicus, from there they raided the Byzantine coasts almost at will. Finally in 676, Muawiyah sent an army to invest Constantinople from land as well, beginning the First Arab Siege of the city. Constantine IV (r. 661–685) however used a devastating new weapon that came to be known as "Greek fire", invented by a Christian refugee from Syria named Kallinikos of Heliopolis, to decisively defeat the attacking Umayyad navy in the Sea of Marmara, resulting in the lifting of the siege in 678. The returning Muslim fleet suffered further losses due to storms, while the army lost many men to the thematic armies who attacked them on their route back.[39]

Among those killed in the siege was Eyup, the standard bearer of Muhammed and the last of his companions; to Muslims today, his tomb is considered one of the holiest sites in Istanbul.[40] The Byzantine victory over the invading Umayyads halted the Islamic expansion into Europe for almost thirty years.

The setback at Constantinople was followed by further reverses across the huge Muslim empire. As Gibbon writes, "this Mahometan Alexander, who sighed for new worlds, was unable to preserve his recent conquests. By the universal defection of the Greeks and Africans he was recalled from the shores of the Atlantic." His forces were directed at putting down rebellions, and in one such battle he was surrounded by insurgents and killed. Then, the third governor of Africa, Zuheir, was overthrown by a powerful army, sent from Constantinople by Constantine IV for the relief of Carthage.[28] Meanwhile, a second Arab civil war was raging in Arabia and Syria resulting in a series of four caliphs between the death of Muawiyah in 680 and the ascension of Abd al-Malik in 685, and was ongoing until 692 with the death of the rebel leader.[41]

The Saracen Wars of Justinian II (r. 685–695 and 705–711), last emperor of the Heraclian Dynasty, "reflected the general chaos of the age".[42] After a successful campaign he made a truce with the Arabs, agreeing on joint possession of Armenia, Iberia and Cyprus; however, by removing 12,000 Christian Mardaites from their native Lebanon, he removed a major obstacle for the Arabs in Syria, and in 692, after the disastrous Battle of Sebastopolis, the Muslims invaded and conquered all of Armenia.[43] Deposed in 695, with Carthage lost in 698, Justinian returned to power from 705-711.[42] His second reign was marked by Arab victories in Asia Minor and civil unrest.[43] Reportedly, he ordered his guards to execute the only unit that had not deserted him after one battle, to prevent their desertion in the next.[42]

Justinian's first and second depositions were followed by internal disorder, with successive revolts and emperors lacking legitimacy or support. In this climate, the Umayyads consolidated their control of Armenia and Cilicia, and began preparing a renewed offensive against Constantinople. In Byzantium, the general Leo the Isaurian (r. 717–741) had just seized the throne in March 717, when the massive Muslim army under the famed Umayyad prince and general

Maslamah ibn Abd al-Malik began moving towards the imperial capital.[44] The Caliphate's army and navy, led by Maslamah, numbered some 120,000 men and 1,800 ships according to the sources. Whatever the real number, it was a huge force, far larger than the imperial army. Thankfully for Leo and the Empire, the capital's sea walls had recently been repaired and strengthened. In addition, the emperor concluded an alliance with the Bulgar khan Tervel, who agreed to harass the invaders' rear.[45]

From July 717 to August 718, the city was besieged by land and sea by the Muslims, who built an extensive double line of circumvallation and contravallation on the landward side, isolating the capital. Their attempt to complete the blockade by sea however failed when the Byzantine navy employed Greek fire against them; the Arab fleet kept well off the city walls, leaving Constantinople's supply routes open. Forced to extend the siege into winter, the besieging army suffered horrendous casualties from the cold and the lack of provisions.[46] In spring, new reinforcements were sent by the new caliph, Umar ibn Abd al-Aziz (r. 717–720), by sea from Africa and Egypt and over land through Asia Minor. The crews of the new fleets were composed mostly of Christians, who began defecting in large numbers, while the land forces were ambushed and defeated in Bithynia. As famine and an epidemic continued to plague the Arab camp, the siege was abandoned on 15 August 718. On its return, the Arab fleet suffered further casualties to storms and an eruption of the volcano of Thera.[47]

Stabilization of the frontier, 718–863

The first wave of the Muslim conquests ended with the siege of Constantinople in 718, and the border between the two empires became stabilized along the mountains of eastern Anatolia. Raids and counter-raids continued on both sides and became almost ritualized, but the prospect of outright conquest of Byzantium by the Caliphate receded. This led to far more regular, and often friendly, diplomatic contacts, as well as a reciprocal recognition of the two empires. In response to the Muslim threat, which reached its peak in the first half of the 8th century, the Isaurian emperors adopted the policy of Iconoclasm, which was abandoned in 786 only to be readopted in the 820s and finally abandoned in 843. Under the Macedonian dynasty, exploiting the decline and fragmentation of the Abbasid Caliphate, the Byzantines gradually went into the offensive, and recovered much territory in the 10th century, which was lost however after 1071 to the Seljuk Turks.

Raids under the last Umayyads and the rise of Iconoclasm

Following the failure to capture Constantinople in 717–718, the Umayyads for a time diverted their attention elsewhere, allowing the Byzantines to take to the offensive, making some gains in Armenia. From 720/721 however the Arab armies resumed their expeditions against Byzantine Anatolia, although now they

were no longer aimed at conquest, but rather large-scale raids, plundering and devastating the countryside and only occasionally attacking forts or major settlements.[48][49] Thus, under the late Umayyad and early Abbasid caliphs, the frontier between Byzantium and the Caliphate became stabilized along the line of the Taurus-Antitaurus mountain ranges. On the Arab side, Cilicia was permanently occupied and its deserted cities, such as Adana, Mopsuestia (al-Massisa) and, most importantly, Tarsus, were refortified and resettled under the early Abbasids. Likewise, in Upper Mesopotamia, places like Germanikeia (Mar'ash), Hadath and Melitene (Malatya) became major military centers. These two regions came to form the two halves of a new fortified frontier zone, the *thughur*.^{[50][51]}

Both the Umayyads and later the Abbasids continued to regard the annual expeditions against the Caliphate's "traditional enemy" as an integral part of the continuing *jihad*, and they quickly became organized in a regular fashion: one to two summer expeditions (pl. *ṣawā'if*, sing. *ṣā'ifa*) sometimes accompanied by a naval attack and/or followed by winter expeditions (*shawātī*). The summer expeditions were usually two separate attacks, the "expedition of the left" (*al-ṣā'ifa al-yusrā/al-ṣuḡhrā*) launched from the Cilician *thughur* and consisting mostly of Syrian troops, and the usually larger "expedition of the right" (*al-ṣā'ifa al-yumnā/al-kubrā*) launched from Malatya and composed of Mesopotamian troops. The raids were also largely confined to the borderlands and the central Anatolian plateau, and only rarely reached the peripheral coastlands, which the Byzantines fortified heavily.^{[48][52]}

Nevertheless, under the more aggressive Caliph Hisham ibn Abd al-Malik (r. 723–743), the Arab expeditions intensified for a time, and were led by some of the Caliphate's most capable generals, including princes of the Umayyad dynasty like Maslamah ibn Abd al-Malik and al-Abbas ibn al-Walid or Hisham's own sons Mu'awiyah, Maslamah and Sulayman.^[53] This was still a time when Byzantium was fighting for survival, and "the frontier provinces, devastated by war, were a land of ruined cities and deserted villages where a scattered population looked to rocky castles or impenetrable mountains rather than the armies of the empire to provide a minimum of security" (Kennedy).^[31] In response to the renewal of Arab invasions, and to a sequence of natural disasters such as the eruptions of the volcanic island of Thera,^[54] the Emperor Leo III the Isaurian concluded that the Empire had lost divine favour. Already in 722 he had tried to force the conversion of the Empire's Jews, but soon he began to turn his attention to the veneration of icons, which some bishops had come to regard as idolatrous. In 726, Leo published an edict condemning their use and showed himself increasingly critical of the iconophiles, until he formally banned depictions of religious figures in a court council in 730. This decision provoked major opposition both from the people and the church, especially the Bishop of Rome, which Leo did not take into account. In the words of Warren Treadgold: "He saw no need to consult the church, and he appears to have been surprised by the depth of the popular opposition he encountered".^{[55][56]} The controversy weakened the Byzantine Empire, and was a key factor in the schism between the Patriarch of Constantinople and the Bishop of Rome.^{[57][58]}

The Umayyad Caliphate however was increasingly distracted by conflicts

elsewhere, especially its confrontation with the Khazars, with whom Leo III had concluded an alliance, marrying his son and heir, Constantine V (r. 741–775) to the Khazar princess Tzitzak. Only in the late 730s did the Muslim raids again become a threat, but the great Byzantine victory at Akroinon and the turmoil of the Abbasid Revolution led to a pause in Arab attacks against the Empire. It also opened up the way for a more aggressive stance by Constantine V (r. 741–775), who in 741 attacked the major Arab base of Melitene, and continued scoring further victories. These successes were also interpreted by Leo III and his son Constantine as evidence of God's renewed favour, and strengthened the position of Iconoclasm within the Empire.[59][60]

The early Abbasids

Unlike their Umayyad predecessors, the Abbasid caliphs did not pursue active expansion: in general terms, they were content with the territorial limits achieved, and whatever external campaigns they waged were retaliatory or preemptive, meant to preserve their frontier and impress Abbasid might upon their neighbours.[61] At the same time, the campaigns against Byzantium in particular remained important for domestic consumption. The annual raids, which had almost lapsed in the turmoil following the Abbasid Revolution, were undertaken with renewed vigour from ca. 780 on, and were the only expeditions where the Caliph or his sons participated in person. As a symbol of the Caliph's ritual role as the leader of the Muslim community, they were closely paralleled in official propaganda by the leadership by Abbasid family members of the annual pilgrimage (*hajj*) to Mecca.[62][63] In addition, the constant warfare on the Syrian marches was useful to the Abbasids as it provided employment for the Syrian and Iraqi military elites and the various volunteers (*muṭṭawi'a*) who flocked to participate in the *jihād*. [64][65]

*"The thughūr are blocked by Hārūn, and through him
the ropes of the Muslim state are firmly plaited
His banner is forever tied with victory;
he has an army before which armies scatter.
All the kings of the Rūm give him jizya un
willingly, perforce, out of hand in humiliation."*

*Poem in praise of Harun al-Rashid's 806 campaign
against Byzantium[66]*

Wishing to emphasize his piety and role as the leader of the Muslim community, Caliph Harun al-Rashid (r. 786–809) in particular was the most energetic of the early Abbasid rulers in his pursuit of warfare against Byzantium: he established his seat at Raqqa close to the frontier, he complemented the *thughur* in 786 by forming a second defensive line along northern Syria, the *al-'Awasim*, and was reputed to be spending alternating years leading the *Hajj* and leading a campaign into Anatolia, including the largest expedition assembled under the

Abbasids, in 806.[67][68] Nevertheless, and continuing a trend started by his immediate predecessors, his reign also saw the development of far more regular contacts between the Abbasid court and Byzantium, with the exchange of embassies and letters being far more common than under the Umayyad rulers. Despite Harun's hostility, "the existence of embassies is a sign that the Abbasids accepted that the Byzantine empire was a power with which they had to deal on equal terms" (Kennedy).[69][70]

Civil war occurred in the Byzantine Empire, often with Arab support. With the support of Caliph Al-Ma'mun, Arabs under the leadership of Thomas the Slav invaded, so that within a matter of months, only two *themata* in Asia Minor remained loyal to Emperor Michael II.[71] When the Arabs captured Thessalonica, the Empire's second largest city, it was quickly re-captured by the Byzantines.[71] Thomas's 821 siege of Constantinople did not get past the city walls, and he was forced to retreat.[71]

The Arabs did not relinquish their designs on Asia Minor and in 838 began another invasion, sacking the city of Amorion.

Sicily, Italy and Crete

While a relative equilibrium reigned in the East, the situation in the western Mediterranean was irretrievably altered when the Aghlabids began their slow conquest of Sicily in the 820s. Using Tunisia as their launching pad, the Arabs started by conquering Palermo in 831, Messina in 842, Enna in 859, culminating in the capture of Syracuse in 878. This in turn opened up southern Italy and the Adriatic Sea for raids and settlement. Byzantium further suffered an important setback with the loss of Crete to a band of Andalusian exiles, who established a piratical emirate on the island and for more than a century ravaged the coasts of the hitherto secure Aegean Sea.

Byzantine resurgence, 863–11th century

However, religious peace came with the emergence of the Macedonian dynasty in 867, as well as a strong and unified Byzantine leadership;[72] while the Abbasid empire had splintered into many factions after 861. Basil I revived the Byzantine Empire into a regional power, during a period of territorial expansion, making the Empire the strongest power in Europe, with an ecclesiastical policy marked by good relations with Rome. Basil allied with the Holy Roman Emperor Louis II against the Arabs, and his fleet cleared the Adriatic Sea from their raids. With Byzantine help, Louis II captured Bari from the Arabs in 871. The city became Byzantine territory in 876. However, the Byzantine position on Sicily deteriorated, and Syracuse fell to the Emirate of Sicily in 878. Catania was lost in 900, and finally the fortress of Taormina in 902. Michael of Zahumlje apparently on 10 July 926 sacked Siponto (Latin: *Sipontum*), which was a Byzantine town in Apulia.[73] It remains unknown whether Michael did so under King Tomislav's

supreme command, as suggested by some historians. According to Omrčanin, Tomislav sent the Croatian navy under Michael's leadership to drive the Saracens from that part of southern Italy and free the city.[74] Sicily would remain under Arab control until the Norman invasion in 1071.

Although Sicily was lost, the general Nikephoros Phokas the Elder succeeded in taking Taranto and much of Calabria in 880, forming the nucleus for the later Catepanate of Italy. The successes in the Italian Peninsula opened a new period of Byzantine domination there. Above all, the Byzantines were beginning to establish a strong presence in the Mediterranean Sea, and especially the Adriatic. Under John Kourkouas, the Byzantines conquered the emirate of Melitene, along with Tarsos the strongest of the Muslim border emirates, and advanced into Armenia in the 930s; the next three decades were dominated by the struggle of the Phokas clan and their dependants against the Hamdanid emir of Aleppo, Sayf al-Dawla. Al-Dawla was finally defeated by Nikephoros II Phokas, who conquered Cilicia and northern Syria and recovered Crete. His nephew and successor, John I Tzimiskes, pushed even further south, almost reaching Jerusalem, but his death in 976 ended Byzantine expansion towards Palestine.

After putting an end to the internal strife, Basil II launched a counter-campaign against the Arabs in 995. The Byzantine civil wars had weakened the Empire's position in the east, and the gains of Nikephoros II Phokas and John I Tzimiskes came close to being lost, with Aleppo besieged and Antioch under threat. Basil won several battles in Syria, relieving Aleppo, taking over the Orontes valley, and raiding further south. Although he did not have the force to drive into Palestine and reclaim Jerusalem, his victories did restore much of Syria to the empire — including the larger city of Antioch which was the seat of its eponymous Patriarch.[75] No emperor since Heraclius had been able to hold these lands for any length of time, and the Empire would retain them for the next 110 years until 1078. Piers Paul Read writes that by 1025, Byzantine land "stretched from the Straits of Messina and the northern Adriatic in the west to the River Danube and Crimea in the north, and to the cities of Melitene and Edessa beyond the Euphrates in the east." [75]

Under Basil II, the Byzantines established a swath of new *themata*, stretching northeast from Aleppo (a Byzantine protectorate) to Manzikert. Under the Theme system of military and administrative government, the Byzantines could raise a force at least 200,000 strong, though in practice these were strategically placed throughout the Empire. With Basil's rule, the Byzantine Empire reached its greatest height in nearly five centuries, and indeed for the next four centuries.[76]

Conclusion

The wars drew near to a closure when the Turks and various Mongol invaders replaced the threat of either power. From the 11th and 12th centuries onwards, the Byzantine conflicts shifted into the Byzantine-Seljuk wars with the continuing Islamic invasion of Anatolia being taken over by the Seljuk Turks.

After the defeat at the Battle of Manzikert by the Turks in 1071, the Byzantine Empire, with the help of Western Crusaders, re-established its position in the Middle East as a major power. Meanwhile, the major Arab conflicts were in the Crusades, and later against Mongolian invasions, especially that of the Golden Horde and Timur.

Effects

As with any war of such length, the drawn-out Byzantine–Arab Wars had long lasting effects for both the Byzantine Empire and the Arab states. The Byzantines experienced extensive territorial loss, while the invading Arabs gained strong control in the Middle East and Africa. The focus of the Byzantine Empire shifted from the western reconquests of Justinian to a primarily defensive position, against the Islamic armies on its eastern borders. Without Byzantine interference in the emerging Christian states of western Europe, the situation gave a huge stimulus to feudalism and economic self-sufficiency.[77]

Moreover, the view of modern historians is that one of the most important effects was the strain it put on the relationship between Rome and Byzantium. While fighting for survival against the Islamic armies, the Empire was no longer able to provide the protection it had once offered to the Papacy; worse still, according to Thomas Woods, the Emperors "routinely intervened in the life of the Church in areas lying clearly beyond the state's competence".[78] The Iconoclast controversy of the 8th and 9th centuries can be taken as a key factor "which drove the Latin Church into the arms of the Franks." [58] Thus it has been argued that Charlemagne was an indirect product of Muhammad:

"The Frankish Empire would probably never have existed without Islam, and Charlemagne without Mahomet would be inconceivable." [79]

The Holy Roman Empire of Charlemagne's successors would later come to the aid of the Byzantines under Louis II and during the Crusades, but relations between the two empires would be strained; based on the *Salerno Chronicle*, we know the Emperor Basil had sent an angry letter to his western counterpart, reprimanding him for usurping the title of emperor.[80] He argued that the Frankish rulers were simple *reges*, and that each nation has its own title for the ruler, whereas the imperial title suited only the ruler of the Eastern Romans, Basil himself.

Historiography and other sources

Walter Emil Kaegi states that extant Arabic sources have been given much scholarly attention for issues of obscurities and contradictions. However, he points out that Byzantine sources are also problematic, such as the chronicles of Theophanes and Nicephorus and those written in Syriac, which are short and terse while the important question of their sources and their use of sources remains unresolved. Kaegi concludes that scholars must also subject the

Byzantine tradition to critical scrutiny, as it "contains bias and cannot serve as an objective standard against which all Muslim sources may be confidently checked".[81]

Among the few Latin sources of interest are the 7th century history of Fredegarius, and two 8th century Spanish chronicles, all of which draw on some Byzantine and oriental historical traditions.[82] As far as Byzantine military action against the initial Muslim invasions, Kaegi asserts that "Byzantine traditions ... attempt to deflect criticism of the Byzantine debacle from Heraclius to other persons, groups, and things".[83]

The range of non-historical Byzantine sources is vast: they range from papyri to sermons (most notable those of Sophronius and Anastasius Sinaita), poetry (especially that of Sophronius and George of Pisidia), correspondence often of a patristic provenance, apologetical treatises, apocalypses, hagiography, military manuals (in particular the *Strategikon* of Maurice from the beginning of the 7th century), and other non-literary sources, such as epigraphy, archeology, and numismatics. None of these sources contains a coherent account of any of the campaigns and conquests of the Muslim armies, but some do contain invaluable details that survive nowhere else.[84]

Notes

^ a: Politico-religious events (such as the outbreak of Monothelitism, which disappointed both the Monophysites and the Chalcedonians) had sharpened the differences between the Byzantines and the Syrians. Also the high taxes, the power of the landowners over the peasants and the participation in the long and exhaustive wars with the Persians were some of the reasons why the Syrians welcomed the change.[85]

]^ b: As recorded by Al-Baladhuri. Michael the Syrian records only the phrase "Peace unto thee, O Syria".[86] George Ostrogorsky describes the impact that the loss of Syria had on Heraclius with the following words: "His life's work collapsed before his eyes. The heroic struggle against Persia seemed to be utterly wasted, for his victories here had only prepared the way for the Arab conquest [...] This cruel turn of fortune broke the aged Emperor both in spirit and in body.[87]

^ c: As Steven Runciman describes the event: "On a February day in the year AD 638, the Caliph Omar [Umar] entered Jerusalem along with a white camel which was ride by his slave. He was dressed in worn, filthy robes, and the army that followed him was rough and unkempt; but its discipline was perfect. At his side rode the Patriarch Sophronius as chief magistrate of the surrendered city. Omar rode straight to the site of the Temple of Solomon, whence his friend Mahomet [Muhammed] had ascended into Heaven. Watching him stand there, the Patriarch remembered the words of Christ and murmured through his tears: 'Behold the abomination of desolation, spoken of by Daniel the prophet.'"[88]

^ d: Hugh N. Kennedy notes that "the Muslim conquest of Syria does not seem to have been actively opposed by the towns, but it is striking that Antioch put up so little resistance.[89]^ e: The Arab leadership realized early that to extend their conquests they would need a fleet. The Byzantine navy was first decisively defeated by the Arabs at a battle in 655 off the Lycian coast, when it was still the most powerful in the Mediterranean. Theophanes the Confessor reported the loss of Rhodes while

recounting the sale of the centuries-old remains of the Colossus for scrap in 655.[90]

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From http://www.raqs.co.nz/me/islam_history.html

The Spread of Islam

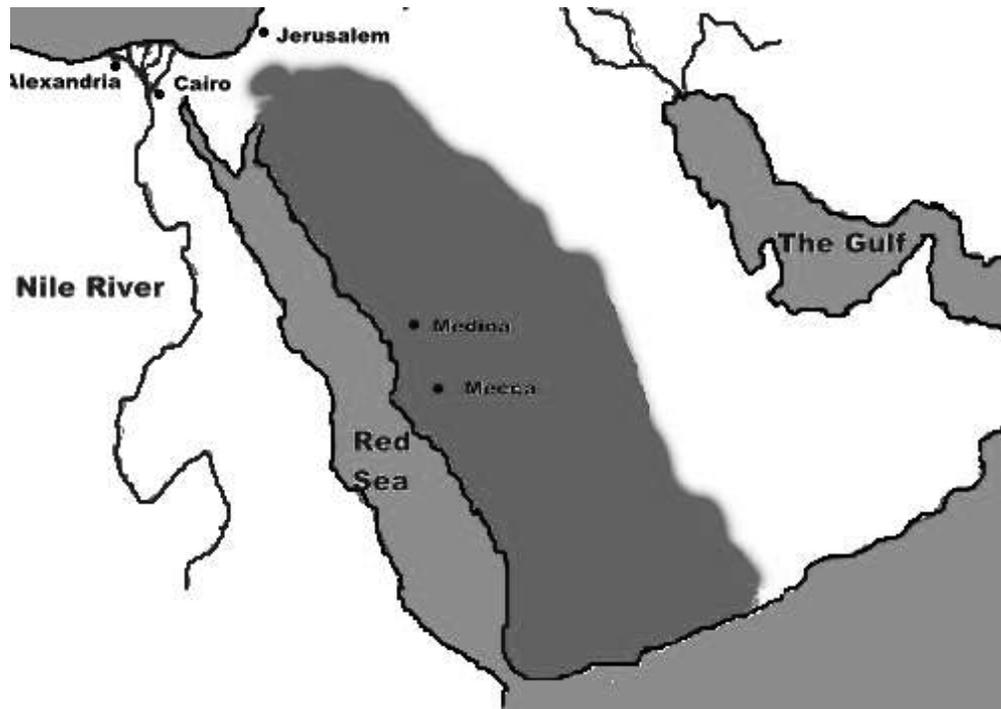
c. 570 CE Birth of Muhammad in Mecca

622 CE Hijra (migration) to Yathrib which was to become madinat al-nabi (The city of the Prophet) and later just Medina



632 Death of Muhammad

By this time, by military and diplomatic means, Islam had spread to almost all western and central Arabia.



by 642

Muslim Arabs have control of Egypt, Palestine, Syria,

by 656

Mesopotamia, Iran

661

Arab Empire west to Tripoli (Libya), north to Taurus and
Causas mountians (Turkey and Georgia) and east to
Pakistan

Death of 4th caliph 'Ali - eventually leading to the Sunni/Shi'a
split



711

Arabs entered Spain to the west (via North Africa) and

crossed the Indus river in India

732 Defeat at Tours (France) marks deepest inroad into Western Europe (via Spain)



This was the widest spread of the Arab Empire, stretching in 750CE from present day France to India.

- 750-1258 Abbasid Caliphate in Bagdad**
- 756-1037 Umayyad dynasty in Spain (927-1031 Umayyad caliphate of Cordoba)**
- 874-999 Control of Iran and central Asia by Samanids**
- 1037-1492 Fatimid dynasty in northern Africa and Syria based in Cairo**
- 1099 Moorish dynasties in Spain**
- 1254-1517 Capture of Jerusalem by the Crusaders**
- 1453 Mamluk rule in Egypt**
- 1492 Fall of Constantinople (Turkey) to Turks**
- Fall of Granada (Spain) marks end of Arab rule in Spain.**

1556



The Ottoman Empire in 1566

(The Ottomans were Turkic people from Central Asia - but continued to spread Islam)

1858

End of Muslim Mughal rule in India

1922

Last Ottoman sultan deposed by Atatürk

1947

Pakistan founded as Islamic state

2012

Islam is now a religion that has spread to over 184 countries.

Before the Crusades: 350 – 1095

From http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades01.htm

Launched by Pope Urban II at the Council of Clermont in 1095, the First Crusade was the most successful. Urban gave a dramatic speech urging Christians to swarm towards Jerusalem and make it safe for Christian pilgrims by taking it away from the Muslims. The armies of the First Crusade left in 1096 and captured Jerusalem in 1099. From these conquered lands Crusaders carved out small kingdoms for themselves which endured for some time, though not long enough to have a real impact upon local culture.

Timeline of the Crusades: Before the Crusades 350 - 1095	
0355	After removing a Roman temple from the site (possibly the Temple of Aphrodite built by Hadrian), <u>Constantine I</u> has the Church of the Holy Sepulcher constructed in <u>Jerusalem</u> . Built around the excavated hill of the Crucifixion, legend has it that Constantine's mother <u>Helena</u> discovered the True Cross here.
0613	Persians capture Damascus and <u>Antioch</u> .
0614	Persians sack <u>Jerusalem</u> . damaging the Church of the Holy Sepulcher in the process.
0633	Muslims conquer <u>Syria</u> and <u>Iraq</u> .
0634 - 0644	Umar (c. 0591 - 0644) reigns as the second caliph.
0635	Muslims begin the conquest of Persia and Syria.
0635	Arab <u>Muslims</u> capture the city of Damascus from the <u>Byzantines</u> .
August 20, 0636	Battle of Yarmuk (also: Yarmuq, Hieromyax): Following the Muslim capture of Damascus and Edessa, <u>Byzantine</u> Emperor Heraclius organizes a large army which manages to take back control of those cities. However, Byzantine commander, Baänes is soundly defeated by Muslim forces under Khalid ibn Walid in a battle in the valley of the Yarmuk River outside Damascus. This leaves all of <u>Syria</u> open to Arab domination.
0637	The Arabs occupy the Persian capital of Ctesiphon. By 0651, the entire Persian realm would come under the rule of Islam and continued its westward expansion.
0637	<u>Syria</u> is conquered by Muslim forces.
0637	Jerusalem falls to invading Muslim forces.
0638	Caliph <u>Umar I</u> enters <u>Jerusalem</u> .
0639	Muslims conquer <u>Egypt</u> and Persia.
0641	Islam spreads into <u>Egypt</u> . The Catholic Archbishop invites Muslims to help free Egypt from Roman oppressors.
0641	Under the leadership of Abd-al-Rahman, Muslims conquer southern areas of Azerbaijan, Daghestan, Georgia, and Armenia.
0641	Under the leadership of Amr ibn al-As, Muslims conquer the <u>Byzantine</u> city of Alexandria in <u>Egypt</u> . Amr forbids the looting of the city and proclaims freedom of worship for all. According to some accounts, he

	also has what was left of the Great Library burned the following year. Al-As creates the first Muslim city in Egypt, al-Fustat, and builds there the first mosque in Egypt.
0644	Muslim leader Umar dies and is succeeded by Caliph Uthman, a member of the Umayyad family that had rejected Muhammad's prophesies. Rallies arise to support Ali, Muhammad's cousin and son-in-law, as caliph. Uthman launches invasions to the west into North Africa.
0649	Muawiya I, a member of the Umayyad family, leads a raid against Cyprus, sacking the capital Salamis-Constantia after a short siege and pillaging the rest of the island.
0652	Sicily is attacked by Muslims coming out of Tunisia (named Ifriqiya by the Muslims, a name later given to the entire continent of Africa).
0653	Muawiya I leads a raid against Rhodes, taking the remaining pieces of the Colossus of Rhodes (one of the Seven Wonders of the ancient world) and shipping it back to Syria to be sold as scrap metal.
0654	Muawiya I conquers Cyprus and stations a large garrison there. The island would remain in Muslim hands until 0966.
0655	Battle of the Masts: In one of the only Muslim naval victories in the entire history of Islam, Muslim forces under the command of Uthman bin Affan defeat Byzantine forces under Emperor Constant II. The battle takes place off the coast of Lycia and is an important stage in the decline of Byzantine power.
0661 - 0680	Mu'awiya, founder of the Umayyad dynasty, becomes the caliph and moves the capital from Mecca to Damascus.
0662	Egypt fell to the Umayyad and Abbasid caliphates until 868 CE. A year prior, the Fertile Crescent and Persia yielded to the Umayyad and Abbasid caliphates, whose rule lasted until 1258 CE and 820 CE, respectively.
0667	Sicily is attacked by Muslims coming out of Tunisia.
0668	First Siege of Constantinople: This attack lasts off and on for seven years, with the Muslim forces generally spending the winters on the island of Cyzicus, a few miles south of Constantinople, and only sailing against the city during the spring and summer months. The Greeks are able to fend off repeated attacks with a weapon desperately feared by the Arabs: Greek Fire. It burned through ships, shields, and flesh and it could not be put out once it started. Muawiyah has to send emissaries to Byzantine Emperor Constans to beg him to let the survivors return home unimpeded, a request that is granted in exchange for a yearly tribute of 3,000 pieces of gold, fifty slaves, and fifty Arab horses.
0669	The Muslim conquest reaches to Morocco in North Africa. The region would be open to the rule of the Umayyad and Abbasid caliphates until 800 CE.
0672	Muslims under Mauwiya I capture the island of Rhodes.
0674	Arab conquest reaches the Indus River.
August 23, 0676	Birth of Charles Martel (Charles the Hammer) in Herstal, Wallonia, Belgium, as the illegitimate son of Pippin II. Serving as Mayor of the Palace of the kingdom of the Franks, Charles would lead a force of Christians that turn back a Muslim raiding party near Poitiers (or Tours) which, according to many historians, would effectively halt the advance

	of Islam against Christianity in the West.
0677	Muslims send a large fleet against Constantinople in an effort to finally break the city, but they are defeated so badly through the Byzantine use of Greek Fire that they are forced to pay an indemnity to the Emperor.
0680	Birth of Leo III the Isaurian, Byzantine Emperor, along the Turkish-Syrian border in the Syrian province of Commagene. Leo's tactical skills would be responsible for turning back the second Arab Muslim siege of Constantinople in 0717, shortly after he is elected emperor.
0688	Emperor Justinian II and Caliph al-Malik sign a peace treaty making Cyprus neutral territory. For the next 300 years, Cyprus is ruled jointly by both the Byzantines and the Arabs despite the continuing warfare between them elsewhere.
0691	Birth of Hisham, 10th caliph of the Umayyad Dynasty. It is under Hisham that Muslim forces would make their deepest incursions into Western Europe before being stopped by <u>Charles Martel</u> at the Battle of Poitiers in 0732.
0698	Muslims capture Carthage in North Africa.
0700	Muslims from Pamntelleria raid the island of Sicily.
0711	With the further conquest of <u>Egypt</u>, Spain and North Africa, Islam included all of the Persian empire and most of the old Roman world under Islamic rule. Muslims began the conquest of Sindh in <u>Afghanistan</u>.
April 0711	Tariq ibn Malik, a Berber officer, crosses the strait separating Africa and Europe with a group of Muslims and enters Spain (al-Andalus, as the Muslims called it, a word is etymologically linked to "Vandals"). The first stop in the Muslim conquest of Spain is at the foot of a mountain that comes to be called Jabel Tarik, the Mountain of Tarik. Today it is known as Gibraltar. At one time the Berbers had been Christians but they recently converted in large numbers to Islam after the Arab conquest of North Africa.
July 19, 0711	Battle of Guadalete: Tariq ibn Ziyad kills King Rodrigo (or Roderic), Visigoth ruler of Spain, at the Guadalete River in the south of the Iberian peninsula. Tariq ibn Ziyad had landed at Gibraltar with 7,000 Muslims at the invitation of heirs of the late Visigoth King Witica (Witiza) who wanted to get rid of Rodrigo (this group includes Oppas, the bishop of Toledo and primate of all Spain, who happens to be the brother of the late king Witica). Ziyad, however, refuses to turn control of the region back over to the heirs of Witica. Almost the entire Iberian peninsula would come under Islamic control by 0718 CE.
0712	Muslim governor of Northern Africa Musa ibn Nusayr follows Tariq ibn Ziyad with an army of 18,000 as reinforcements for the conquest of Andalusia. Musa's father had been a Catholic Yemenite studying to be a priest in <u>Iraq</u> when he was captured in Iraq by Khalid, the "Sword of Islam," and forced to choose between conversion or death. This invasion of Iraq had been one of the last military orders given by Muhammed before his death.
0714	Birth of Pippin III (Pippin the Short) in Jupille (Belgium). Son of <u>Charles Martel</u> and father of Charlemagne, in 0759 Pippin would capture Narbonne, the last Muslim stronghold in France, and thereby drive Islam out of France.

0715	By this year just about all of Spain is in Muslim hands. The Muslim conquest of Spain only took around three years but the Christian reconquest would require around 460 years (it might have gone faster had the various Christian kingdoms not been at each other's throats much of the time). Musa's son, Abd el-Aziz, is left in charge and makes his capital the city of Seville, where he married Egilona, widow of king Rodrigo. Caliph Suleiman, a paranoid ruler, would have el-Aziz assassinated and sends Musa into exile in his native Yemen village to live out his days as a beggar.
0716	Lisbon is captured by Muslims.
0717	Cordova (Qurtuba) becomes the capital of Muslim holdings in Andalusia (Spain).
0717	Leo the Isaurian, born along the Turkish-Syrian border in the Syrian province of Commagene, revolts against the usurper Theodosius III and assumes the throne of the Byzantine Empire.
August 15, 0717	Second Siege of Constantinople: Taking advantage of the civil unrest in the Byzantine Empire, Caliph Suleiman sends 120,000 Muslims under the command of his brother, Moslemah, to launch the second siege of Constantinople. Another force of around 100,000 Muslims with 1,800 galleys soon arrives from Syria and Egypt to assist. Most of these reinforcements are quickly destroyed with Greek Fire. Eventually the Muslims outside Constantinople begin to starve and, in the winter, they also begin to freeze to death. Even the Bulgarians, usually hostile to the Byzantines, send a force to destroy Muslim reinforcements marching from Adrianopolis.
August 15, 0718	Muslims abandon their second siege of Constantinople. Their failure here leads to the weakening of the Umayyad government, in part because of the heavy losses. It is estimated that of the 200,000 soldiers who besieged Constantinople, only around 30,000 made it home. Although the Byzantine Empire also sustains heavy casualties and loses most its territory south of the Taurus Mountains, by holding the line here they prevent a disorganized and militarily inferior Europe from having to confront a Muslim invasion along the shortest possible route. Instead, the Arabic invasion of Europe must proceed along the longer path across northern Africa and into Spain, a route which prevents quick reinforcement and ultimately proves ineffective.
0719	Muslims attack Septimania in southern France (so named because it was the base of operations for Rome's Seventh Legion) and become established in the region known as Languedoc, made famous several hundred years later as the center of the Cathar heresy.
July 09, 0721	A Muslim army under the command of Al-Semah and that had crossed the Pyrenees is defeated by the Franks near Toulouse. Al-Semah is killed and his remaining forces, which had previously conquered Narbonne, are forced back across the Pyrenees into Spain.
0722	Battle of Covadonga: Pelayo, (0690-0737) Visigoth noble who had been elected the first King of Asturias (0718-0737), defeats a Muslim army at Alcamo near Covadonga. This is generally regarded as the first real Christian victory over the Muslims in the Reconquista.
0724	Hisham becomes the 10th caliph of the Umayyad Dynasty. It is under Hisham that Muslim forces make their deepest incursions into Western

	Europe before being stopped by <u>Charles Martel</u> at the Battle of Poitiers in 0732.
0724	Under the command of Ambissa, Emir of Andalusia, Muslim forces raid southern France and capture the cities of Carcassone and Nimes. Primary targets in these and other raids are churches and monasteries where the Muslims take away holy objects and enslave or kill all the clerics.
0725	Muslim forces occupied Nimes, France.
0730	Muslim forces occupy the French cities of Narbonne and Avignon.
October 10, 0732	Battle of Tours: With perhaps 1,500 soldiers, <u>Charles Martel</u> halts a Muslim force of around 40,000 to 60,000 cavalry under Abd el-Rahman Al Ghafiqi from moving farther into Europe. Many regard this battle as being decisive in that it saved Europe from Muslim control. Gibbon wrote: "A victorious line of march had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland; the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Muhammed." Others, though, argue that the battle's importance has been exaggerated. The names of Tours, Poitiers, and Charles Martel do not appear in the Arab histories. They list the battle under the name Balat al-Shuhada, the Highway of Martyrs, and is treated as a minor engagement.
0735	Muslim invaders capture the city of Arles.
0737	<u>Charles Martel</u> sends his brother, Childebrand, to lay siege to Avignon and drive out the Muslim occupiers. Childebrand is successful and, according to records, has all the Muslims in the city killed.
0739	Already having retaken Narbonne, Beziers, Montpellier, and Nimes during the previous couple of years, Childebrand captures Marseille, one of the largest French cities still in Muslim hands.
June 08, 0741	Death of Leo III the Isaurian, <u>Byzantine Emperor</u> . Leo's tactical skills were responsible for turning back the second Arab Muslim siege of Constantinople in 0717, shortly after he was elected emperor.
October 22, 0741	Death of <u>Charles Martel</u> (Charles the Hammer) in at Quierzy (today the Aisne county in the Picardy region of France). As Mayor of the Palace of the kingdom of the Franks, Charles had led a force of Christians that turned back a Muslim raiding party near Poitiers (or Tours) which, according to many historians, effectively halted the advance of Islam against Christianity in the West.
April 04, 0742	Birth of <u>Charlemagne</u> , founder of the Frankish Empire.
0743	Death of Hisham, 10th caliph of the <u>Umayyad Dynasty</u> . It was under Hisham that Muslim forces made their deepest incursions into Western Europe before being stopped by <u>Charles Martel</u> at the Battle of Poitiers in 0732.
0750	The Arabian Nights, a compilation of stories written under the reign of

	the Abbasids , became representative of the lifestyle and administration of this Persian influenced government.
0750 - 0850	The Four Orthodox Schools of Islamic Law were established.
0750	The Abbasids assume control of the Islamic world (except Spain, which falls under the control of a descendant of the Umayyad family) and moved the capital to Baghdad in Iraq . The Abbasid Caliphate would last until 1258.
September 0755	Abd al-Rahman of the Umayyad dynasty flees to Spain to escape the Abbasids and would be responsible for creating the "Golden Caliphate" in Spain.
0756	The Emirate of Cordova is established by Umayyad refugee Abd al-Rahman I in order to revive the defeated Umayyad caliphate which had been destroyed in 0750 by the Abbasids . Cordova would become independent of the Abbasid Empire and represents the first major political division within Islam. The political and geographic isolation of the Cordova Caliphate would make it easier for Christians to decisively conquer it despite their failures elsewhere, although this would not be completed until 1492.
0759	Arabs lose the city of Narbonne, France, their furthest and last conquest into Frankish territory. In capturing this city Pippin III (Pippin the Short) ends the Muslim incursions in France.
0768	Pepin's son, Carolus Magnus (Charlemagne), succeeded his father and became one of the most important European rulers of medieval history.
September 24, 0768	Death of Pippin III (Pippin the Short) at Saint Denis. Son of Charles Martel and father of Charlemagne , in 0759 Pippin captured Narbonne, the last Muslim stronghold in France, and thereby drove Islam out of France.
0778	Charlemagne , King of the Franks and soon-to-be Holy Roman Emperor , is invited by a group of Arab leaders in northeastern Spain to attack Abd al-Rahman I, ruler of the Emirate of Cordova. Charlemagne obliges them, but is forced to retreat after only getting as far as Saragossa. It is during his march back through the Pyrenees that his forces are set upon by Basques. Among the many who die is the war leader Roland from Breton, killed in Roncevalles, whose memory has been preserved in the "Chanson de Roland," an important epic poem during the Middle Ages.
0785	The Great Mosque in Cordoba, in Muslim controlled Spain, was built.
0787	Danes invade England for the first time.
0788	Death of Abd al-Rahman I, founder of the Umayyad Emirate of Cordova. His successor is Hisham I.
0792	Hisham I, emir of Cordova, calls for a Jihad against the infidels in Andalusia and France. Tens of thousands from as far away as Syria heed his call and cross the Pyrennes to subjugate France. Cities like Narbonne are destroyed, but the invasion is ultimately hated at Carcassone.
0796	Death of Hisham I, emir of Cordova. His successor is his son, al-Hakam, who would keep up the jihad against the Christians but would also be forced to contend with rebellion at home.

0799	The Basques rise in revolt and kill the local Muslim governor of Pamplona.
0800	North Africa falls under the rule of the Aghlabi dynasty of Tunis, which would last until 0909 CE.
0800 - 1200	Jews experience a "golden age" of creativity and toleration in Spain under Moorish (Muslim) rule.
0800	Ambassadors of Caliph Harunur-Rashid give keys to the Holy Sepulcher to the Frankish king, thus acknowledging some Frankish control over the interests of Christians in <u>Jerusalem</u> .
0801	Vikings begin selling slaves to Muslims.
0806	Hien Tsung becomes the Emperor of China. During his reign a shortage of copper leads to the introduction of paper money.
0813	Muslims attack the Civi Vecchia near Rome.
April 04, 0814	Death of <u>Charlemagne</u> , founder of the Frankish Empire.
0816	With the support of Moors, the Basques revolt against the Franks in <u>Glascony</u> .
0822	Death of Al-Hakam, emir of Cordova. He is succeeded by Abd al-Rahman II.
June 0827	Sicily is invaded by Muslims who, this time, are looking to take control of the island rather than simply taking away booty. They are initially aided by Euphemius, a Byzantine naval commander who is rebelling against the Emperor. Conquest of the island would require 75 years of hard fighting.
0831	Muslim invaders capture the Sicilian city of Palermo and make it their capital.
0835	Birth of Ahmad Ibn Tultun, founder of the Tulunid Dynasty in <u>Egypt</u> . Originally sent there as a deputy by the <u>Abbasid</u> Caliphate, Tultun will establish himself as an independent power in the region, extending his control as far north as <u>Syria</u> . It is under Tultun that the Great Mosque of Cairo is built.
0838	Muslim raiders sack Marseille.
0841	Muslim forces capture Bari, principle Byzantine base in southeastern Italy.
0846	Muslim raiders sail a fleet of ships from Africa up the Tiber river and attack outlying areas around Ostia and Rome. Some manage to enter Rome and damage the churches of St. Peter and St. Paul. Not until <u>Pope Leo IV</u> promises a yearly tribute of 25,000 silver coins do the raiders leave. The Leonine Wall is built in order to fend off further attacks such as this.
0849	Battle of Ostia: Aghlabid monarch Muhammad sends a fleet of ships from Sardinia to attack Rome. As the fleet prepares to land troops, the combination of a large storm and an alliance of Christian forces were able to destroy the Muslims ships.
0850	The Acropolis of Zimbabwe was built in Rhodesia.
0850	Perfectus, a Christian priest in Muslim Cordova, is executed after he refuses to retract numerous insults he made about the Prophet Muhammed. Numerous other priests, monks, and laity would follow as Christians became caught up in a zest for martyrdom.

0851	Abd al-Rahman II has eleven young Christians executed in the city of Cordova after they deliberately seek out martyrdom by insulting the Prophet Muhammed.
0852	Death of Abd al-Rahman II, emir of Cordova.
0858	Muslim raiders attack <u>Constantinople</u> .
0859	Muslim invaders capture the Sicilian city of Castrogiovanni (Enna), slaughtering several thousand inhabitants.
0863	Under Cyril (0826 - 0869) and Methodius (c. 0815 - 0885) the conversion of Moravia begins. The two brothers were sent by the patriarch of Constantinople to Moravia, where the ruler, Rostilav, decreed in 863 that any preaching done had to be in the language of the people. As a result, Cyril and Methodius developed the first usable alphabet for the Slavic tongue - thus, the Cyrillic alphabet.
0866	Emperor Louis II travels from Germany to southern Italy to battle the Muslim raiders causing trouble there.
0868	The Sattarid dynasty, whose rule would continue until 0930 CE, extended Muslim control throughout most of Persia. In <u>Egypt</u> , the <u>Abbasid</u> and <u>Umayyad</u> caliphates ended and the Egyptian-based Tulunid dynasty took over (lasting until 904 CE).
0869	Arabs capture the island of Malta.
0870	After a month-long siege, the Sicilian city of Syracuse is captured by Muslim invaders.
0871	King Alfred the Great of England created a system of government and education which allowed for the unification of smaller Anglo-Saxon states in the ninth and tenth centuries.
0874	Iceland is colonized by Vikings from Norway.
0876	Muslims pillage Campagna in Italy.
0879	The Seljuk Empire unites Mesopotamia and a large portion of Persia.
0880	Under Emperor Basil, the Byzantines recapture lands occupied by Arabs in Italy.
0884	Death of Ahmad Ibn Tultun, founder of the Tulunid Dynasty in <u>Egypt</u> . Originally sent there as a deputy by the <u>Abbasid</u> Caliphate, Tultun established himself as an independent power in the region, extending his control as far north as <u>Syria</u> . It is under Tultun that the Great Mosque of Cairo is built.
0884	Muslims invading Italy burn the monastery of Monte Cassino to the ground.
0898	Birth of Abd al-Rahman III, generally regarded as the greatest of the <u>Umayyad</u> caliphs in Andalusia. Under his rule, Cordova would become one of the most powerful centers of Islamic learning and power.
0900	The Fatimids of <u>Egypt</u> conquered north Africa and included the territory as an extension of <u>Egypt</u> until 0972 CE.
0900	Mayans emigrate to the Yucatan Peninsula.
0902	The Muslim conquest of Sicily is completed when the last Christian stronghold, the city of Taorminia, is captured. Muslim rule of Sicily would last for 264 years.
0905	The Tulunid Dynasty in <u>Egypt</u> is destroyed by an <u>Abbasid</u> army sent to reestablish control over the region of <u>Egypt</u> and <u>Syria</u> .

0909	Sicily came under the control of the Fatimids' rule of North Africa and Egypt until 1071 CE. From 0878 until 0909 CE, their rule of Sicily was uncertain.
0909	The Fatimid Dynasty assumes control of <u>Egypt</u> . Claiming descent from Fatima, daughter of the Prophet Muhammed, and Ali bin Abi Talib, the Fatimids would rule Egypt until being overthrown by the Ayyubids and Saladin in 1171.
0911	Muslims control all the passes in the Alps between France and Italy, cutting off passage between the two countries.
0912	Abd al-Rahman III becomes the <u>Umayyad</u> Caliph in Andalusia.
0916	A combined force of Greek and German emperors and Italian city-states defeat Muslim invaders at Garigliano, putting Muslim raids in Italy to an end.
0920	Muslim forces cross the Pyrenees, enter Gascony, and reach as far as the gates of Toulouse.
0929	Abd al-Rahman III transforms the Emirate of Cordova into an independent caliphate no longer under even theoretical control from Baghdad.
0935 - 0969	The rule of <u>Egypt</u> was under the Ikhidid dynasty.
0936	The Althing, the oldest body of representative government in Europe, is established in Iceland by the Vikings.
0939	Madrid is recaptured from Muslim forces.
0940	Hugh, count of Provence, gives his protection to Moors in St. Tropez if they agree to keep the Alpine passes closed to his rival, Berenger.
c. 0950	<u>Catholicism</u> becomes prevalent and dominant religion throughout Europe.
0950	According to traditional historiography, Europe enters Dark Ages.
0953	Emperor Otto I sends representatives to Cordova to ask Caliph Abd al-Rahman III to call off some Muslim raiders who had set themselves up in Alpine passes and are attacking merchant caravans going in and out of Italy.
0961	Death of Abd al-Rahman III, generally regarded as the greatest of the <u>Umayyad</u> caliphs in Andalusia. Under his rule, Cordova became one of the most powerful centers of Islamic learning and power. He is succeeded by Abdallah, a caliph who would kill many of his rivals (even family members) and has captured Christians decapitated if they refuse to convert to Christianity.
0961	Under the command of general Nicephorus Phokas, the Byzantines recapture Crete from Muslim rebels who had earlier fled Cordova.
0965	Byzantine Emperor Nicephorus Phokas reconquers Cyprus from the Muslims.
0965	Grenoble is recaptured from the Muslims.
0969	The Fatimid dynasty (Shi'ite) takes <u>Egypt</u> from the Ikhshidids and assumes the title of caliphate in Egypt until 1171 CE.
0969	Byzantine Emperor Nicephorus II Phocas reconquers <u>Antioch</u> (modern Antakya, capital of the province Hatay) from the Arabs.
0972	The Fatimids of <u>Egypt</u> conquer north Africa.
0972	The Muslims in the Sisteron district of France surrender to Christian

	forces and their leader asks to be baptized.
0981	Eric the Red is exiled from Iceland and settles in a new land he called Greenland in order to attract settlers.
0981	Ramiro III, king of Leon, is defeated by Al-Mansur Ibn Abi Aamir (Almanzor) at Rueda and is forced to begin paying tribute to the Caliph of Cordova.
0985	Al-Mansur Ibn Abi Aamir sacks Barcelona
0994	The monastery of Monte Cassino is destroyed a second time by Arabs.
0995	Japanese literary and artistic golden age begins under Emperor Fujiwara Michinaga (ruled 0995 - 1028).
July 03, 0997	Under the leadership of Almanzor, Muslim forces march out of the city of Cordova and head north to capture Christian lands.
August 11, 0997	Muslim forces under Almanzor arrive at the city of Compostela. The city had been evacuated and Almanzor burns it to the ground.
0998	Venice conquers the Adriatic port of Zara. The Venetians would eventually lose the city to the Hungarians and, in 1202, they offer a deal to soldiers of the Fourth Crusade: capture the city again for them in exchange for passage to Egypt.
c. 1000	Chinese perfect the production and use of gunpowder.
1000	The Seljuk (Saljuq) Turkish Empire is founded by an Oghuz Turkish bey (chieftain) named Seljuk. Originally from the steppe country around the Caspian Sea, the Seljuks are the ancestors of the Western Turks, present-day inhabitants of Turkey, Turkmenistan, Uzbekistan and Azerbaijan.
August 08, 1002	Death of Al-Mansur Ibn Abi Aamir, ruler of Al-Andalus, on the way back from raiding the Rioja region.
1004	Arab raiders sack the Italian city of Pisa.
1007	Birth of Isaac I Comnenus, Byzantine emperor. Founder of the dynasty of the Comneni, Isaac's government reforms may have helped the Byzantine Empire last longer.
1009	The Holy Sepulcher in Jerusalem is destroyed by Muslim armies.
1009	Caliph Al-Hakim bi-Amr Allah, founder of the Druze sect and sixth Fatimid Caliph in Egypt, orders the Holy Sepulcher and all Christian buildings in Jerusalem be destroyed. In Europe a rumor develops that a "Prince of Babylon" had ordered the destruction of the Holy Sepulcher at the instigation of the Jews. Attacks on Jewish communities in cities like Rouen, Orelans, and Mainz ensue and this rumor helps lay the basis for massacres of Jewish communities by Crusaders marching to the Holy Land.
1009	Sulaimann, grandson of Abd al-Rahman III, returns over 200 captured fortresses to the Castilians in return for massive shipments of food for his army.
1012	Caliph Al-Hakim bi-Amr Allah, founder of the Druze sect and sixth Fatimid Caliph in Egypt, orders the destruction of all Christian and Jewish houses of worship in his lands.
1012	Berber forces capture Cordova and order that half the population be executed.
1013	Jews are expelled from the Umayyad Caliphate of Cordova, then ruled

	by Sulaimann.
1015	Arab Muslim forces conquer Sardinia.
1016	The <u>Dome of the Rock</u> in <u>Jerusalem</u> is partially destroyed by earthquakes.
1020	Merchants from Amalfi and Salerno are granted permission by the Egyptian Caliph to build a hospice in Jerusalem. Out of this would eventually grow The Order of Knights of the Hospital of St. John of <u>Jerusalem</u> (also known as: Knights of <u>Malta</u> , Knights of Rhodes, and most commonly as <u>Knights Hospitaller</u>).
1021	Caliph al-Hakim proclaimed himself to be divine and founded the <u>Druze</u> sect.
1022	Several <u>Cathar</u> heretics are discovered in Toulouse and put to death.
1023	Muslims expel the Berber rulers from Cordova and install Abd er-Rahman V as caliph.
1025	The power of the Byzantine Empire begins to decline.
1026	Richard II of Normandy leads a group of several hundred armed men on a pilgrimage to the Holy Land in the belief that the Day of Judgment had arrived. Turkish control of the region hampers their goals, however.
1027	The Frankish protectorate over Christian interests in <u>Jerusalem</u> is replaced by a <u>Byzantine</u> protectorate. Byzantine leaders begin the reconstruction of the Holy Sepulcher.
1029	Alp Arslan, "The Lion Hero," is born. Arslan is the son of Togrul Beg, conqueror of Baghdad who made himself ruler of the Caliphate, and great-grandson of Seljuk, founder of the Seljuk Turkish empire.
1031	The Moorish Caliphate of Córdoba falls.
1031	The emir of Aleppo has the <u>Krak des Chevaliers</u> constructed.
1033	Castile is retaken from the Arabs.
1035	The Byzantines make a landing in Sicily, but don't try to recapture the island from the Muslims.
1038	The Seljuk Turks become established in Persia.
1042	The rise of the Seljuk Turks begins.
1045 - 1099	1099 Life of Ruy Diaz de Vivar, known as El Cid (Arabic for "lord"), national hero of Spain. El Cid would become famous for his efforts to drive the Moors out of Spain.
May 18, 1048	Persian poet Umar Khayyam is born. His poem The Rubaiyat became popular in the West because of its use by Victorian Edward Fitzgerald.
1050 - 1200	The first agricultural revolution of Medieval Europe begins in 1050 CE with a shift to the northern lands for cultivation, a period of improved climate from 700 CE to 1200 CE in western Europe, and the widespread use and perfection of new farming devices. Technological innovations include the use of the heavy plow, the three-field system of crop rotation, the use of mills for processing cloth, brewing beer, crushing pulp for paper manufacture, and the widespread use of iron and horses. With an increase in agricultural advancements, Western towns and trade grow exponentially and Western Europe returns to a money economy.
1050	Duke Bohemond I (Bohemond Of Taranto, French Bohémond De Tarente), prince of Otranto (1089–1111) is born. One of the leaders of the First Crusade, Bohemond would be largely responsible for the capture

	of <u>Antioch</u> and he secures the title Prince of Antioch (1098 - 1101, 1103 - 04).
1050	Byzantine emperor Constantine IX Monomachos restores the complex of the Holy Sepulcher in Jerusalem.
1054	A famine in <u>Egypt</u> forces al Mustansir, 8th Fatimid caliph, to seek food and other commercial assistance from Italy and the Byzantine Empire.
July 16, 1054	Great Schism: The Western Christian Church, in an effort to further enhance its power, had tried to impose Latin rites on Greek churches in southern Italy in 1052; as a consequence, Latin churches in Constantinople were closed. In the end, this leads to the excommunication of Michael Cerularius, patriarch of Constantinople (who in turn excommunicates Pope Leo IX). Although generally regarded as a minor event at the time, today it is treated as the final event that sealed the Great Schism between Eastern and Western Christianity.
1055	Seljuk Turks capture Baghdad.
1056	The Almoravid (al-Murabitun) Dynasty begins its rise to power. Taking the name "those who line up in defense of the faith," this is a group of fanatical Berber Muslims who would rule North Africa and Spain until 1147.
1061	Roger Guiscard lands at Sicily with a large Norman force and captures the city of Masara. The Norman reconquest of Sicily would require another 30 years.
1063	Alp Arslan succeeds his father, Togrul Beg, as ruler of the Baghdad Caliphate and the Seljuk Turks.
1064	The Seljuk Turks conquer Christian Armenia.
September 29, 1066	William the Conqueror invades England and claims the English throne at the Battle of Hastings. Because William is both the King of England and the Duke of Normandy, The Norman Conquest fuses French and English cultures. The language of England evolves into Middle English with an English syntax and grammar and a heavily French vocabulary.
1067	Romanus IV Diogenes becomes the <u>Byzantine Emperor</u> .
1068	Alp Arslan invades the Byzantine Empire and is repulsed by Romanus IV Diogenes over the course of three campaigns. Not until 1070, though, would the Turks be driven back across the Euphrates river.
1070	Seljuk Turks capture Jerusalem from the Fatimids. Seljuk rule is not quite as tolerant as that of the Fatimids and Christian pilgrims begin returning to Europe with tales of persecution and oppression.
1070	Brother Gerard, a leader of the Benedictine monks and nuns who run the hospices in <u>Jerusalem</u> . beings to organize The Order of Knights of the Hospital of St. John of Jerusalem (also known as: Knights of <u>Malta</u> , Knights of Rhodes, and most commonly as <u>Knights Hospitaller</u>) as a more military force for the active protection of Christian pilgrims.
1071	Normans conquer the last <u>Byzantine</u> holdings in Italy.
1071 - 1085	Seljuk Turks conquer most of <u>Syria</u> and Palestine.
August 19, 1071	Battle of Manzikert: Alp Arslan leads an army of Seljuk Turks against the Byzantine Empire near Lake Van. Numbering perhaps as many as 100,000 men, the Turks take the fortresses of Akhlat and Manzikert before Byzantine Emperor Romanus IV Diogenes can respond. Although

	Diogenes is able to recapture Akhlat, the siege of Manzikert fails when a Turkish relief force arrives and Andronicus Ducas, an enemy of Romanus Diogenes, refuses to obey orders to fight. Diogenes himself is captured and released, but he would be murdered after his return to Constantinople. Partly because of the defeat at Manzikert and partly due to the civil wars following the murder of Digoenes, Asia Minor would be left open to Turkish invasion.
1072	Tancred of Hauteville is born. A grandson of Robert Guiscard and nephew of Bohemund of Taranto, Tancred would become a leader of the First Crusade and eventually regent of the Principality of Antioch.
December 15, 1072	Malik Shah I, son of Alp Arslan, succeeds his father as Seljuk Sultan.
1073	Seljuk Turks conquer Ankara.
July 1074	El Cid marries Jimena, niece of Alfonso IV of Castile and daughter of the Count of Oviedo.
1076	First recorded execution in England by the ax: the Earl of Huntingdon.
1078	Seljuk Turks capture <u>Nicaea</u> . It would change hands three more times, finally coming under control of the Turks again in 1086.
1079	Battle of Cabra: El Cid led his troops to a rout of Emir Abd Allah of Granada.
1080	Order of the Hospital of St. John is founded in Italy. This special order of knights was dedicated to guarding a pilgrim hospital, or hostel, in <u>Jerusalem</u> .
1080	An Armenian state is founded in Cilicia, a district on the southeastern coast of Asia Minor (<u>Turkey</u>), north of Cyprus, by refugees fleeing the Seljuk invasion of their Armenian homeland. A Christian kingdom located in the midst of hostile Muslim states and lacking good relations with the Byzantine Empire, "Armenia Minor" would provide important assistance to Crusaders from Europe.
1081 - 1118	Alexius I Comnenus is <u>Byzantine</u> emperor.
1081	El Cid, now a mercenary because he had been exiled by Alfonso IV of Castile, enters the service of the Moorish king of the northeast Spanish city of Zaragoza, al-Mu'tamin, and would remain there for his successor, al-Mu'tamin II.
1082	Ibn Tumart, founder of the Amohad Dynasty, is born in the Atlas mountains.
1084	Seljuk Turks conquer <u>Antioch</u> , a strategically important city.
October 25, 1085	The Moors are expelled from Toledo, Spain, by Alfonso VI.
October 23, 1086	Battle of Zallaca (Sagrajas): Spanish forces under Alfonso VI of Castile are defeated by the Moors and their allies, the Almorivids (Berbers from Morocco and Algeria, led by Yusef I ibn Tashufin), thus preserving Muslim rule in al-Andalus. The slaughter of Spaniards was great and Yusef refused to abide by his agreement to leave Andalusia in the hands of the Moors. His intention was actually to make Andalusia an African colony ruled by the Almorivids in Morocco.
1087	After his crushing defeat at Zallaqa, Alfonso VI swallows his pride and recalls El Cid from exile.
September	Birth of John II Comnenus, <u>Byzantine</u> emperor.

13, 1087	
1088	Patzinak Turks begin forming settlements between the Danube and the Balkans.
March 12, 1088	Urban II is elected pope. An active supporter of the Gregorian reforms, Urban would become responsible for launching the <u>First Crusade</u>.
1089	<u>Byzantine</u> forces conquer the island of Crete.
1090	Yusuf Ibn Tashfin, King of the Almoravids, captures Granada.
1091	The Normans recapture Sicily from the Muslims.
1091	Cordova (Qurtuba) is captured by the Almoravids.
1092	After the death of Seljuk Sultan (al-sultan , "the power") Malik Shah I, the capital of the Seljuks is moved from Iconjium to Smyrna and the empire itself dissolves into several smaller states.
May 1094	El Cid captures Valencia from the Moors, carving out his own kingdom along the Mediterranean that is only nominally subservient to Alfonso VI of Castile. Valencia would be both Christian and Muslim, with adherents of both religions serving in his army.
August 1094	The Almoravids from Morocco land near Cuarte and lay siege to Valencia with 50,000 men. El Cid, however, breaks the siege and forces the Amoravids to flee - the first Christian victory against the hard-fighting Africans.
November 18, 1095	<u>Pope Urban II</u> opens the <u>Council of Clermont</u> where ambassadors from the <u>Byzantine emperor Alexius I Comnenus</u>, asking help against the Muslims, were warmly received.

CHRONOLOGY OF THE MUSLIM-CHRISTIAN WARS

A.D. 622-2012

based on <http://piccionepeople.cofc.edu/graphics/crusadeschronology.htm>
with additions and interpolations by tkw

622-750	<p>Early Islamic expansion into previously Christian and Persian territories. Collapse of the Western Roman Empire and weakness and maladministration in the Eastern Roman Empire made Islamic conquest easy.</p>  <p>Age of the Caliphs: Expansion under Muhammad, 622–632 -- Arabia Expansion during the Rashidun Caliphate, 632–661 – Middle East and North Africa Expansion during the Umayyad Caliphate, 661–750 – Atlantic Ocean to the western border of India</p> <p>For a chronology of Muslim expansion, see http://en.wikipedia.org/wiki/Muslim_conquests</p>
1095	<p>Byzantine Emperor Alexius Comnenus petitions Pope Urban II for aid against Muslim Seljuk Turks reducing his territory; Turks have taken Jerusalem from Arab Abbasid Dynasty; reports filter back to Europe of Turks persecuting Christian pilgrims to Jerusalem.</p>
1095-1099	<p>After four and three quarters centuries of Islamic expansion into previously Christian areas, the West reacts. FIRST CRUSADE: Pope Urban II proclaims crusade at Council of Clermont. Peter the Hermit gains fame preaching crusade.</p>
1096	<p>"Peoples' Crusade": slaughter of Rhineland Jews by 'crusaders' under Count Emeco in cities of Speyer, Worms, Mainz, and Cologne; they attack Christian Hungary but are defeated; second 'Peoples' Crusade' ragtag army defeated by Turks at Cibotas in Asia Minor.</p> <p>Four official Crusader armies start out for Palestine led by French nobility</p>

	(Franks): Godfrey of Bouillon and his brothers, Eustace and Baldwin, Raymond of Saint-Gilles, Bohemond of Normandy, and Robert of Flanders; Crusaders begin to arrive in Constantinople and pledge loyalty to Emperor Alexius.
1097	Crusaders capture Nicaea; Crusaders defeat Turks at Dorylaeum; Duke Baldwin captures Edessa in southern Asia Minor/northern Syria.
1098	Count Bohemond and Crusaders capture Antioch; Fatimid caliphate of Egypt (Shi`ites) expels Seljuk Turks and occupies Jerusalem.
1099	Fall of Jerusalem: Crusaders capture Jerusalem; bloodbath ensues, as they massacre Muslims, Jews and some native Christians; Crusade ends with foundation of Crusader states and kingdoms based in Edessa, Antioch, Tripoli, and Jerusalem; Godfrey rules Jerusalem with title, "Defender of the Holy Sepulcher"; Muslims and Jews are barred from living in city.
1100-1187	Latin Kingdom of Jerusalem: Godfrey dies (1100); brother Baldwin elected king of Jerusalem; extends control over coastline with Italian and Norwegian navies; by 1112 Arsuf, Caesarea, Acre, Beirut, and Sidon are captured.
1118	Death of King Baldwin I, succeeded by cousin, Baldwin II.
1124	Crusaders capture Tyre with aid of Venetian fleet.
1131	Death of Baldwin II, succeeded by Fulk of Anjou, husband of Baldwin's daughter, Melisende; ends expansionism and stabilizes frontiers.
1143	Death of Fulk of Anjou, succeeded by young son, Baldwin III, with Queen Melisende as regent.
1144	Turks under Zangi of Mosul retake Edessa, first of Crusader states to fall to Muslim Turks and Arabs.
1146	Inspired by fall of Edessa (St.) Bernard of Clairvaux preaches new crusade (1146); he proclaims for first time that Crusaders would receive complete remission of all sin from God. Death of Zangi, succeeded by son, Nur el-Din, as ruler of Aleppo serving greater Seljuk Empire.
1147-1149	SECOND CRUSADE: Led by Holy Roman Emperor Conrad III of Germany and King Louis VII of France; crusade collapses into failure due to stubbornness and egotism of leaders, defeats at Dorylaeum, Edessa and Damascus, and their distrust of Byzantine Emperor Manuel Comnenus. However, in Europe, English fleet captures Lisbon from Muslim Moors and returns it to Christian rule.

1153	King Baldwin III captures Ascalon.
1154	Nur el-Din occupies Damascus; also controls Aleppo; he is now emir of Syria.
1163	Death of Baldwin III, succeeded by his brother, Amalric I, who invades Egypt but fails to capture it, strengthening Arab position and leading to their unification.
1169	Salah el-Din (Saladin), a Kurd, appointed as Nur el-Din's deputy in Egypt and commander of Syrian troops protecting Egypt from Crusader attack.
1171	Salah el-Din (Saladin) overthrows Shi`ite Fatimid Dynasty of Egypt; he proclaims himself sultan of Egypt under his lord, Emir Nur el-Din.
1174	<p>Death of Nur el-Din, succeeded by Salah el-Din (Saladin); he returns to Damascus and becomes emir of Egypt and Syria, founding Ayyubid Dynasty, and uniting into one kingdom Egypt, Syria, parts of Palestine and northern Mesopotamia.</p> <p>Death of Amalric I, succeeded by 13-year old son, Baldwin IV, suffering from leprosy. regency led by mother, Agnes of Courtenay, and other nobles.</p>
1183	Salah el-Din occupies Aleppo, completing encirclement of Latin states.
1185	<p>Salah el-Din agrees to truce with Kingdom of Jerusalem and moves to Egypt.</p> <p>Death of Baldwin IV, succeeded by nephew, Baldwin V, child borne to king's sister, Sibylla; Count Raymond III of Tripoli (& Tiberias) appointed regent; might hope to use regency to become king himself.</p>
1186	<p>Baldwin V dies of leprosy; Sibylla crowned queen of Jerusalem; she crowns her second husband as king, Guy of Lusignan (arrived from France); royal court breaks into 2 feuding factions, <u>royal party</u>, led by Guy, Sibylla, the Lusignans, and zealous, ambitious European knight (e.g., Reginald of Chatillon) against the poleins, i.e., lords and barons born in Palestine (e.g., Count Raymond of Tripoli, Balian and Baldwin of Ibelin, and Reginald of Sidon); poleins are despised by European-born knights.</p> <p>Count Raymond of Tripoli opens friendly dialogue with Salah el-Din seeking support to become king; civil war in Crusader states nearly erupts; Raymond permits Salah el-Din's army to camp in his territory.</p>
1187	Outbreak of War: Reginald of Chatillon (ruler of el-Kerak), rashly breaks truce by attacking an Egyptian trade caravan; Salah el-Din proclaims jihad against Latin kingdom; his army attacks along edge of Latin domains and defeats Crusaders; Raymond of Tripoli allows Salah el-Din to use his

	<p>territories to attack Crusaders.</p> <p>Raymond vilified for treason and is threatened; he rejoins Crusaders in war against Salah el-Din; however, European-born Crusaders distrust him and other poleins, whom they call traitors for counseling King Guy not to engage Salah el-Din directly in battle; poleins' advice: to await Salah el-Din from a superior battle position; King Guy rejects wise advice and rashly marches against Salah el-Din.</p> <p>Battle of Hattin: Salah el-Din surrounds and annihilates main Crusader army; captures and imprisons King Guy and Templar Grand Master; executes Reginald of Chatillon, 200 Templars and Hospitallers, and other prisoners; only Raymond of Tripoli, Reginald of Sidon, Balian of Ibelin, and few others escape battle alive; within 3 months, Salah el-Din captures most Crusader strongholds in Galilee and northern Palestine, including: Tiberias, Acre, Toron, Beirut, Sidon, Nazareth, Caesarea, Nablus, Jaffa, and Ascalon.</p> <p>Conrad of Montferrat, (King Baldwin V's uncle) lands at Tyre with small army; claims throne of Jerusalem; establishes himself and fights off attack by Salah el-Din.</p> <p>Fall of Jerusalem. Salah el-Din captures Jerusalem (commanded by Balian of Ibelin); he spares lives of Christians and ransoms most of them.</p> <p>Count Raymond of Tripoli dies of "broken heart"; succeeded by Count of Antioch, uniting 2 counties as Antioch-Tripoli.</p>
1188	Salah el-Din ransoms King Guy of Jerusalem and releases him. Guy returns and puts Acre under long siege; Conrad of Montferrat (supported by Balian of Ibelin and poleins) refuses to recognize Guy as king; Salah el-Din cannot break siege; disease and famine break out among Crusaders (1190-1191).
1189-1192	THIRD CRUSADE, "Crusade of Kings": Salah el-Din is worn down and fought to a standstill by Richard I (Lion-heart); Richard recaptures much of Palestine from Salah el-Din, but fails to recover Jerusalem, for which Crusade is ultimately unsuccessful, despite his many victories.
1189	New armies and fleets of Third Crusade depart England, France, Sicily, Germany and eastern Europe for Palestine.
1190	Holy Roman Emperor Frederick Barbarossa of Germany drowns leading an army of 50,000 in Asia Minor; most of his army turns around and goes home.
1191	Queen Sibylla dies of disease at Acre, so Guy loses claim to throne; Sibylla's sister, Isabel, is convinced to annul existing marriage and marry Conrad of Montferrat to support his claim to throne (as Baldwin V's uncle); struggle of Guy and Conrad against Salah el-Din over Acre is

	<p>stalemated.</p> <p>Fall of Acre: French army under King Philip Augustus arrives at Acre and renews stalemated siege; 6 weeks later Richard I (Lion-heart) and army land and attack; Salah el-Din cannot lift siege; 1 month later Acre surrenders; Richard offends King Philip and Duke Leopold V of Austria; Arab prisoners of war held for ransom to be exchanged for prisoners held by Salah el-Din.</p> <p>Salah el-Din fails to pay ransom on time; Richard beheads all 2,700 Arab prisoners in full view of Arab army; Salah el-Din responds by massacring most of his Crusader prisoners; later Richard defeats Salah el-Din severely at battle of Arsuf.</p> <p>Richard supports Guy of Lusignan for king of Jerusalem against Conrad of Montferrat, (since Guy is actually Richard's vassal from Poitou!); he detests poleins who support Conrad.</p>
1192	<p>Richard I recaptures Joppa (Jaffa) and Ascalon and reestablishes Crusader control of coast; twice he leads Crusader army to Jerusalem; he could take city, but cannot hold it; Salah el-Din's army is exhausted; Richard must return home to deal with political crises there; both weary and sick, they begin truce negotiations.</p> <p>Treaty of Ramleh between Richard I and Salah el-Din; end of war; Arabs keep Jerusalem; Crusaders keep coastal cities south of Joppa (Jaffa); Ascalon returned to Arabs; Christian pilgrims granted free and safe access to Jerusalem.</p> <p>Franks establish "Second Kingdom" of Jerusalem at Acre; Richard I reluctantly recognizes Conrad of Montferrat as King of Jerusalem-Acre; Guy of Lusignan becomes governor of Cyprus.</p> <p>Richard I sails home, and almost immediately, Conrad of Montferrat is murdered by Assassins (Hashishiin)-sect of Islam (Richard is suspected); Conrad succeeded by Henry II of Champagne, married to Queen Isabel; Richard is shipwrecked near Venice, and captured by Duke Leopold of Austria, imprisoned by German Emperor Henry VI for heavy ransom of 150,000 Marks.</p>
1193	<p>Death of Salah el-Din on March 3 in Damascus due to exhaustion; by this time, he has given away all his wealth and dies penniless; his Ayyubid successors maintain truce with Franks; Arab unity is weakened by infighting among his successors.</p>
1194	<p>Death of Guy of Lusignan, governor of Cyprus; succeeded by brother, Amalric II of Lusignan, who is crowned King of Cyprus as vassal of German emperor.</p>
1197	<p>Death of King Henry of Jerusalem-Acre in accident; succeeded by Amalric</p>

	II, king of Cyprus, who rules 2 realms separately, Cyprus and Jerusalem-Acre; marries Isabel (previously wife of Humphrey of Toron, Conrad of Montferrat, and Henry II of Champagne); deals wisely with Salah el-Din's brother, el-`Adil, Sultan of Egypt
1202-1204	FOURTH CRUSADE, "Crusade that Went Awry": last of major crusades; Crusader army diverted to Constantinople, which is ultimately attacked, captured and sacked by Crusaders acting for Venetians (enemies and competitors of Byzantines); ends in establishment of 'Latin Empire' (1204) there, which permanently alienates Greek Christians from Latin West.
1205	Death of Amalric II; succeeded by son, Hugh, in Cyprus and wife Isabel in Jerusalem-Acre; Isabel dies same year and is succeeded by her daughter, Marie of Montferrat (daughter of Conrad).
1210	Queen Marie of Jerusalem-Acre marries John of Brienne, now crowned king.
1212	"Children's Crusade": unofficial crusade movement from May to September; thousands of adolescents, including old folks, poor, peasants, women, etc., march from Germany and France to Italian coast hoping to travel to Holy Land and liberate Jerusalem; ends in failure; many children sold into slavery; however its religious fervor helps initiate Fifth Crusade.
1216-1221	FIFTH CRUSADE: Crusader army, at first led by John of Brienne, captures Damietta in Egypt but loses it soon again due to interference of Cardinal Pelagius who assumes command; inept leadership leads to entrapment; entire army surrenders to Egyptians; St. Francis of Assisi attempts to convert Egyptian Sultan el-Malik el-Kamil, who listens, but politely declines offer.
1228-1229	Holy Roman Emperor Frederick II of Germany undertakes 'crusade' as penance from Pope; negotiates agreement with Egyptian Sultan el-Malik el-Kamil for return of Jerusalem; has married Isabel (Yolande) de Brienne who is (John of Brienne's daughter); claims the Kingdom of Jerusalem as regent for their infant son, Conrad.
1229-1239	Jerusalem again in Christian hands.
1239-1240	'Crusades' by Theobald of Champagne and Richard of Cornwall.
1244	Muslims retake Jerusalem and hold it until 1917 (World War I).
1247	Jerusalem is captured by Egyptian Mamelukes; hold it until seized by Ottoman Turks in 1517.
1248-1254	"Crusade of St. Louis": King Louis IX of France (later canonized) leads 'crusade' to Egypt; crusaders capture Damietta and el-Mansura in eastern Delta, but are ultimately cut off and trapped; Louis IX is taken prisoner

	and ransomed; goes to Holy Land and rebuilds defenses there.
1258	Mongols under Hulagu Khan attack and overrun Mesopotamia; capture and despoil Baghdad, ending Abbasid Dynasty of caliphs.
1261	Byzantines recapture Constantinople with help of Genoese, overthrowing Latin Empire and reestablishing their own government; city is sadly diminished and remains poor, dilapidated, and mostly abandoned until captured by Ottomans in 1453.
1270	Louis IX's second 'crusade' against Tunis, where he died.
1281	Final fall of Acre. Acre, last Christian foothold in Levant, falls to Arabs. Only Cyprus remains in hands of Lusignan family of Amalric II, who last until 1475, when Cyprus is ceded to Venice.

Many other expeditions occurred, to which the title of "crusade" was given -- sometimes formally. Some were directed against non-Christians (e.g., Moorish Spain and the Slavic people), some against heretics (e.g. the Albigensians), some against kings who had offended the Papacy. There were also further unsuccessful expeditions to the Near East.

1453 **The Fall of Constantinople --** The capture of Constantinople, the capital of the Byzantine Empire occurred after a siege by the Ottoman Empire under the command of 21-year-old Ottoman Sultan Mehmed II against the defending army commanded by the Byzantine Emperor. The siege lasted from Friday, 6 April 1453, until Tuesday, 29 May 1453, when the city was conquered by the Ottomans.

The capture of Constantinople and two other Byzantine splinter territories shortly thereafter marked the end of the Roman Empire. (Some mark the end of the Middle Ages by the fall of Constantinople and the Empire.) It was also a massive blow to Christendom.

The Ottomans thereafter were free to advance into Europe without an adversary to their rear. After the conquest, Mehmed made Constantinople the Ottoman Empire's new capital.

Several Greek and non-Greek intellectuals fled the city before and after the siege, migrating particularly to Italy. It is argued that they helped fuel the Renaissance. (C.f., the history of Basilios Bessarion at http://en.wikipedia.org/wiki/Cardinal_Bessarion.)

1464 **Eleven years after the Ottoman conquest of Constantinople, Pope Pius II failed to obtain support for what proved to be a last attempt to mount a further Crusade to that region.**

1492 **In Spain, Ferdinand and Isabella completed the Reconquista (which had begun near the end of the eighth century) with a war against the Emirate of Granada. That war started in 1482 and ended with Granada's complete annexation in early 1492. All Jews and some Muslims were expelled in**

1492.

Some Muslims were allowed to stay in Granada under provision of the 1491 Treaty of Granada, but that treaty was abrogated in 1496 and all Muslims were forced to convert to Christianity or to leave. In 1502, Queen Isabella I declared conversion to Catholicism compulsory within the Kingdom of Castile. King Charles V did the same to Moors in the Kingdom of Aragon in 1526, forcing conversions of its Muslim population. These policies were not only religious in nature but also effectively seized any wealth of the exiled.

1798–
1801

The French Campaign in Egypt and Syria was Napoleon Bonaparte's campaign in the Orient, ostensibly to protect French trade interests, undermine Britain's access to India, and to establish scientific enterprise in the region. It was the primary purpose of the Mediterranean campaign of 1798, a series of naval engagements that included the capture of Malta.

Despite many decisive victories and initially successful expeditions into Syria and Egypt, Napoleon and his *Armée d'Orient* were eventually forced to withdraw due to mounting political disharmony in France, conflict in Europe, and the defeat of the supporting French fleet at the Battle of the Nile by the British naval forces led by Horatio Nelson.

October
1853 –
February
1856

The Crimean War was a conflict between the Russian Empire and an alliance of the French Empire, the British Empire, the Ottoman Empire, and the Kingdom of Sardinia. The war was part of a long-running contest between the major European powers for influence over territories of the declining Ottoman Empire. Most of the conflict took place on the Crimean Peninsula, but there were smaller campaigns in western Anatolia, Caucasus, the Baltic Sea, the Pacific Ocean and the White Sea.

1919-
1948

After World War I, the Paris Peace Conference imposed a series of peace treaties on the Central Powers. The 1919 Treaty of Versailles officially ended the war. Building on Wilson's 14th point, the Treaty of Versailles also brought into being the League of Nations on 28 June 1919.

The Ottoman Empire disintegrated, and much of its non-Anatolian territory was awarded to various Allied powers as protectorates. The Turkish core was reorganised as the Republic of Turkey. The Ottoman Empire was to be partitioned by the Treaty of Sèvres of 1920. This treaty was never ratified by the Sultan and was rejected by the Turkish republican movement, leading to the Turkish Independence War and, ultimately, to the 1923 Treaty of Lausanne.

Beginning of League of Nations Middle East mandates under a provision of Article 22 of the Covenant of the League of Nations, 28 June 1919: "... Certain communities formerly belonging to the Turkish empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a

principal consideration in the selection of the Mandatory....”

During the two years that followed the end of the war in 1918, and in accordance with the Sykes-Picot Agreement that was signed between Britain and France during the war, the British held control of most Ottoman Mesopotamia (modern Iraq) and the southern part of the Ottoman Syria (Palestine and Jordan), while the French controlled the rest of Ottoman Syria (modern Syria, Lebanon, Alexandretta) and other portions of southeastern Turkey. In early 1920s, the British and French control of these territories became formalized by the League of Nations' mandate system.

The Kingdom of Iraq under British Administration or Mandatory Iraq was created under the League of Nations Class A mandate under Article 22 and entrusted to Britain. On October 3, 1932, with the Kingdom of Iraq becoming a fully sovereign country.

The British Mandate for Palestine was a legal commission for the administration of the territory that had formerly constituted the Ottoman Sanjaks of Nablus, Acre, the Southern portion of the Beirut Vilayet, and the Mutasarrifate of Jerusalem, prior to the Armistice of Mudros. The draft of the Mandate was formally confirmed by the Council of the League of Nations on 24 July 1922, amended via the 16 September 1922 Transjordan memorandum and which came into effect on 29 September 1923 following the ratification of the Treaty of Lausanne. The mandate ended at midnight on 14 May 1948.

France was assigned the mandate of Syria on September 29, 1923, which included modern Lebanon and Alexandretta (Hatay) in addition to Syria proper.

Following the San Remo conference and the defeat of King Faisal's short-lived monarchy in Syria at the Battle of Maysalun, the French general Henri Gouraud, in breach of the conditions of the mandate, subdivided the French Mandate of Syria into six states. They were the states of Damascus (1920), Aleppo (1920), Alawite State (1920), Jabal Druze (1921), the autonomous Sanjak of Alexandretta (1921) (modern-day Hatay, Turkey), and Greater Lebanon (1920) which later became the modern country of Lebanon.

The administration of the region under the French was carried out through a number of different territories including the Syrian Federation (1922–24), the State of Syria (1924–1930) and the Syrian Republic (from 1930) as well as the smaller states of the State of Greater Lebanon, the Alawite State and Jabal ad-Druze (state).

The French mandate of Syria lasted until 1943, when two independent countries emerged from the mandate period, Syria and Lebanon, in addition to Hatay, which had joined Turkey in 1939. French troops completely left Syria and Lebanon in 1946.

The long list of Middle East conflicts since 1919 is available at http://en.wikipedia.org/wiki/List_of_modern_conflicts_in_the_Middle_East.

The First Crusade

Chronology - First Crusade 1095 - 1100 and aftermath

(from http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades02.htm and http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades03.htm.)

Launched by Pope Urban II at the Council of Clermont in 1095, the First Crusade was the most successful. Urban gave a dramatic speech urging Christians to swarm towards Jerusalem and make it safe for Christian pilgrims by taking it away from the Muslims. The armies of the First Crusade left in 1096 and captured Jerusalem in 1099. From these conquered lands Crusaders carved out small kingdoms for themselves which endured for some time, though not long enough to have a real impact upon local culture. November 18, 1095 Pope Urban II opens the Council of Clermont where ambassadors from the Byzantine emperor Alexius I Comnenus, asking help against the Muslims, were warmly received.

November 27, 1095 Pope Urban II calls for a Crusade (in Arabic: al-Hurub al-Salibiyya, "Wars of the Cross") in a famous speech at the Council of Clermont. Although his actual words have been lost, tradition has it that he was so persuasive that the crowd shouted out in response "Deus vult! Deus vult!" ("God wills it"). Urban had earlier arranged that Raymond, Count of Toulouse (also of St. Giles), would volunteer to take up the cross then and there and offered other participants two important concessions: protection for their estates at home while they were gone and plenary indulgence for their sins. The inducements for other Europeans were just as great: serfs were allowed to leave the land they were bound to, citizens were free from taxation, debtors were given a moratorium on interest, prisoners were released, death sentences were commuted, and much more.

First Crusade

December 1095 Adhemar de Monteil (also: Adémar, Aimar, or Aelarz), Bishop of Le Puy, is chosen by Pope Urban II as the Papal Legate for the First Crusade. Although various secular leaders would argue amongst themselves over who led the Crusade, the pope always regards Adhemar as its true leader, reflecting the primacy of spiritual over political goals.

April 1096 The first of the four planned Crusader armies arrives in Constantinople, at that time ruled by Alexius I Comnenus.

April 20, 1096 Peter the Hermit, a native of Amiens in France, leads 20,000 commoners out of Cologne on the Peasants' Crusade.

May 06, 1096 Crusaders moving through the Rhine Valley massacre Jews in Speyer. This is the first major slaughter of a Jewish community by Crusaders marching to the Holy Land.

May 18, 1096 Crusaders massacre Jews in Worms, Germany. The Jews in Worms had heard about the massacre in Speyer and try to hide - some in their homes and some even

in the bishop's palace, but they are unsuccessful.

May 27, 1096 Crusaders massacre Jews in Mainz, Germany. The bishop hides over 1,000 in his cellars but the Crusaders learn of this and kill most of them. Men, women, and children of all ages are slaughtered indiscriminately.

May 30, 1096 Crusaders attack Jews in Cologne, Germany, but most are protected by local citizens who hide the Jews in their own houses. Archbishop Hermann would later send them to safety in neighboring villages, but the Crusaders would follow and slaughter hundreds.

June 1096 Crusaders led by Peter the Hermit sack Semin and Belgrade, forcing Byzantine troops to flee to Nish.

July 03, 1096 Peter the Hermit's Peasants' Crusade meets Byzantine forces at Nish. Although Peter is victorious and moves towards Constantinople, about a quarter of his forces are lost.

July 12, 1096 Crusaders under the leadership of Peter the Hermit reach Sofia, Hungary.

August 1096 Godfrey De Bouillon, the Margrave of Antwerp and a direct descendant of Charlemagne, sets off to join the First Crusade at the head of an army of at least 40,000 soldiers. Godfrey is the brother of Baldwin of Boulogne (the future Baldwin I of Jerusalem..

August 01, 1096 The Peasants' Crusade, which had departed from Europe that Spring, is shipped over the Bosphorus by Emperor Alexius I Comnenus of Constantinople. Alexius I had welcomed these first Crusaders, but they are so decimated by hunger and disease that they cause a great deal of trouble, looting churches and houses around Constantinople. Thus, Alexius has them taken to Anatolia as quickly as possible. Made up of poorly organized groups led by Peter the Hermit and Walter the Pennyless (Gautier sans-Avoir, who had led a separate contingent from Peter, most of whom were killed by the Bulgarians), the Peasants' Crusade would proceed to pillage Asia Minor but meet with a very messy end.

September 1096 A group from the Peasants' Crusade is besieged at Xerigordon and forced to surrender. Everyone is given a choice of beheading or conversion. Those who convert in order to avoid beheading are sent into slavery and never heard from again.

October 1096 Bohemond I (Bohemond Of Otranto, French Bohémond De Tarente), prince of Otranto (1089–1111) and one of the leaders of the First Crusade, leads his troops across the Adriatic Sea. Bohemond would be largely responsible for the capture of Antioch and he was able to secure the title Prince of Antioch (1098–1101, 1103–04).

October 1096 The Peasants' Crusade is massacred at Civeot, Anatolia, by Turkish archers from Nicaea. Only small children are spared the sword so that they could be sent into slavery. Around 3,000 manage to escape back to Constantinople where Peter the Hermit had been in negotiations with Emperor Alexius I Comnenus.

October 1096 Raymond, Count of Toulouse (also of St. Giles), leaves for the Crusade in the company of Adhemar, bishop of Puy and the Papal Legate.

December 1096 The last of the four planned Crusader armies arrives at Constantinople, bringing the total numbers to approximately 50,000 knights and 500,000 footmen. Curiously there isn't a single king among the Crusade leaders, a sharp difference from later Crusades. At this time Philip I of France, William II of England, and Henry IV of Germany are all under excommunication by Pope Urban II.

December 25, 1096 Godfrey De Bouillon, the Margrave of Antwerp and a direct descendant of Charlemagne, arrives in Constantinople. Godfrey would be the primary leader of the First Crusade, thus making it a largely French war in practice and causing the inhabitants of the Holy Land to refer to Europeans generally as "Franks."

January 1097 Normans led by Bohemond I destroy a village on the way to Constantinople because it is inhabited by heretic Paulicians.

March 1097 After relations between Byzantine leaders and the European Crusaders deteriorates, Godfrey De Bouillon leads an attack on the Byzantine Imperial Palace at Blachernae.

April 26, 1097 Bohemond I joins his Crusading forces with the Lorrainers under Godfrey De Bouillon. Bohemond is not especially welcome in Constantinople because his father, Robert Guiscard, had invaded the Byzantine Empire and captured the cities of Dyrrhachium and Corfu.

May 1097 With the arrival of Duke Robert of Normandy, all of the major participants of the Crusades are together and the large force crosses into Asia Minor. Peter the Hermit and his few remaining followers join them. How many were there? Estimates vary wildly: 600,000 according to Fulcher of Chartres, 300,000 according to Ekkehard, and 100,000 according to Raymond of Aguilers. Modern scholars place their numbers at around 7,000 knights and 60,000 infantry.

May 21, 1097 Crusaders begin the siege of Nicaea, a mostly Christian city guarded by several thousand Turkish troops. Byzantine Emperor Alexius I Comnenus has a strong interest in the capture of this heavily fortified city because it lies just 50 miles from Constantinople itself. Nicaea is at this time under the control of Kilij Arslan (Dawud Kilij Arslan ibn Süleyman ibn Kut al-Mish), sultan of the Seljuk Turkish state of Rhüm (a reference to Rome). Unfortunately for him Arslan and the bulk of his military forces are at war with a neighboring Emir when the crusaders arrive; although he quickly makes peace in order to lift the siege, he would be unable to arrive in time.

June 19, 1097 Crusaders captured Antioch after a long siege. This had delayed progress towards Jerusalem by a year.

June 19, 1097 The city of Nicaea surrenders to the Crusaders. Emperor Alexius I Comnenus of Constantinople makes a deal with the Turks that puts the city in his hands and kicks the Crusaders out. In not allowing them to pillage Nicaea, Emperor Alexius engenders a great deal of animosity towards the Byzantine Empire.

July 01, 1097 Battle of Dorylaeum: While travelling from Nicaea to Antioch, the Crusaders split their forces into two groups and Kilij Arslan seizes the opportunity to ambush some of them near Dorylaeum. In what would become known as the Battle of

Dorylaeum, Bohemond I is saved by Raymond of Toulouse. This could have been a disaster for the Crusaders, but the victory frees them of both supply problems and from harassment by Turks for a while.

August 1097 Godfrey of Bouillon temporarily occupies the Seljuk city of Iconium (Konya).

September 10, 1097 Splitting off from the main Crusading force, Tancred of Hauteville captures Tarsus. Tancred is a grandson of Robert Guiscard and nephew of Bohemund of Taranto.

October 20, 1097 The first Crusaders arrived at Antioch

October 21, 1097 The Crusaders' siege of the strategically important city of Antioch begins. Located in the mountainous region of Orontes, Antioch had never been captured by any means other than treachery and is so large that the Crusader army is unable to completely surround it. During this siege Crusaders learn to chew on the reeds known to Arabs as sukkar - this is their first experience with sugar and they come to like it.

December 21, 1097 First Battle of Harenc: Because of the size of their forces, Crusaders besieging Antioch are constantly running short of food and conduct raids into the neighboring regions despite the risk of Turkish ambushes. One of the largest of these raids consists of a force of 20,000 men under the command of Bohemond and Robert of Flanders. At this same time, Duqaq of Damascus had been approaching Antioch with a large relief army. Robert is quickly surrounded, but Bohemond comes up quickly and relieves Robert. There are heavy casualties on both sides and Duqaq is forced to withdraw, abandoning his plan to relieve Antioch.

February 1098 Tancred and his forces rejoin the main body of Crusaders, only to find Peter the Hermit attempting to flee to Constantinople. Tancred makes sure that Peter returns to continue the fight.

February 09, 1098 Second Battle of Harenc: Ridwan of Aleppo, titular ruler of Antioch, raises an army to relieve the besieged city of Antioch. The Crusaders learn of his plans and launch a preemptive assault with their remaining 700 heavy cavalry. The Turks are forced into retreat to Aleppo, a city in northern Syria, and the plan to relieve Antioch is abandoned.

March 10, 1098 Christian citizens of Edessa, a powerful Armenian kingdom that controls a region from the coastal plain of Cilicia all the way to the Euphrates, surrenders to Baldwin of Boulogne. Possession of this region would provide a secure flank to the Crusaders.

June 01, 1098 Stephen of Blois takes a large contingent of Franks and abandons the siege of Antioch after he hears that Emir Kerbogha of Mosul with an army of 75,000 is drawing near to relieve the besieged city.

June 03, 1098 The Crusaders under the command of Bohemond I capture Antioch, despite their numbers having been depleted by numerous defections during the previous months. The reason is treachery: Bohemond conspires with Firouz, an Armenian convert to Islam and captain of the guard, to allow the Crusaders access to the Tower of

the Two Sisters. Bohemond is named Prince of Antioch.

June 05, 1098 Emir Kerboga, Attabeg of Mosul, finally arrives at Antioch with an army of 75,000 men and lays siege to the Christians who had just captured the city themselves (although they do not have full control of it - there are still defenders barricaded in the citadel). In fact, the positions which they had occupied a couple of days before are now occupied by the Turkish forces. A relief army commanded by the Byzantine Emperor turns back after Stephen of Blois convinces them that the situation in Antioch is hopeless. For this, Alexius is never forgiven by the Crusaders and many would claim that Alexius' failure to help them released them from their vows of fealty to him.

June 10, 1098 Peter Bartholomew, a servant of a member of Count Raymond's army, experiences a vision of the Holy Lance being located at Antioch. Also known as the Spear of Destiny or the Spear of Longinus, this artifact is alleged to be the spear that pierced the side of Jesus Christ when he was on the cross.

June 14, 1098 The Holy Lance is "discovered" by Peter Bartholomew subsequent to a vision from Jesus Christ and St. Andrew that it is located in Antioch, recently captured by the Crusaders. This dramatically improves the spirits of the Crusaders now besieged in Antioch by Emir Kerboga, Attabeg of Mosul.

June 28, 1098 Battle of Orontes: Following the Holy Lance "discovery" in Antioch, the Crusaders drive back a Turkish army under the command of Emir Kerboga, Attabeg of Mosul, sent to recapture the city. This battle is generally regarded as having been decided by morale because the Muslim army, split by internal dissent, numbers 75,000 strong but is defeated by a mere 15,000 tired and poorly equipped Crusaders.

August 01, 1098 Adhemar, Bishop of Le Puy and nominal leader of the First Crusade, dies during an epidemic. With this, Rome's direct control over the Crusade effectively ends.

December 11, 1098 Crusaders capture the city of M'arrat-an-Numan, a small city east of Antioch. According to reports, Crusaders are observed eating the flesh of both adults and children; as a consequence, the Franks would be labeled "cannibals" by Turkish historians.

January 13, 1099 Raymond of Toulouse leads the first contingents of Crusaders away from Antioch and towards Jerusalem. Bohemund disagrees with Raymond's plans and remains in Antioch with his own forces.

February, 1099 Raymond of Toulouse captures the Krak des Chevaliers, but he is forced to abandon it in order to continue his march to Jerusalem.

February 14, 1099 Raymond of Toulouse begins a siege of Arqah, but he would be forced to give up in April.

April 08, 1099 Long criticized by doubters that he had truly found the Holy Lance, Peter Bartholomew agrees to the suggestion of priest Arnul Malecorne that he undergo a trial by fire in order to prove the relic's authenticity. He dies of his injuries on April 20, but because he does not die immediately Malecorne declares the trial a success and the Lance genuine.

June 06, 1099 Citizens of Bethlehem plead with Tancred of Bouillon (nephew of Bohemond) to protect them from the approaching Crusaders who had by this time acquired a reputation for vicious looting of cities they capture.

June 07, 1099 The Crusaders reach the gates of Jerusalem. then controlled by governor Iftikhar ad-Daula. Although the Crusaders had originally marched out of Europe to take Jerusalem back from the Turks, the Fatimids had already expelled the Turks the year before. The Fatimid caliph offers the Crusaders a generous peace agreement that includes protection of Christian pilgrims and worshippers in the city, but the Crusaders are uninterested in anything less than full control of the Holy City - nothing short of unconditional surrender would satisfy them.

July 08, 1099 The Crusaders attempt to take Jerusalem by storm but fail. According to reports, they originally attempt to march around the walls under the leadership of priests in the hope that the walls would simply crumble, as did the walls of Jericho in biblical stories. When that fails, unorganized attacks are launched with no effect.

July 10, 1099 Death of Ruy Diaz de Vivar, known as El Cid (Arabic for "lord").

July 13, 1099 Armies of the first Crusade launch a final assault on Muslims in Jerusalem.

July 15, 1099 Crusaders breach the walls of Jerusalem at two points: Godfrey of Bouillon and his brother Baldwin at St. Stephen's Gate on the north wall and Count Raymond at the Jaffa Gate on the west wall, thus allowing them to capture the city. Estimates place the number of casualties as high as 100,000. Tancred of Hauteville, a grandson of Robert Guiscard and nephew of Bohemund of Taranto, is the first Crusader through the walls. The day is Friday, Dies Veneris, the anniversary of when Christians believe that Jesus redeemed the world and is the first of two days of unprecedented slaughter.

July 16, 1099 Crusaders herd Jews of Jerusalem into a synagogue and set it on fire.

July 22, 1099 Raymond IV of Toulouse is offered the title King of Jerusalem but he turns it down and leaves the region. Godfrey De Bouillon is offered the same title and turns it down as well, but is willing to be named Advocatus Sancti Sepulchri (Advocate of the Holy Sepulcher), the first Latin ruler of Jerusalem. This kingdom would endure in one form or another for several hundred years but it would always be in a precarious position. It is based upon a long, narrow strip of land with no natural barriers and whose population is never entirely conquered. Continual reinforcements from Europe are required but not always forthcoming.

July 29, 1099 Pope Urban II dies. Urban had followed the lead set by his predecessor, Gregory VII, by working to enhance the power of the papacy against the power of secular rulers. He also became known for having initiated the first of the Crusades against Muslim powers in the Middle East. Urban dies, though, without ever learning that the First Crusade had taken Jerusalem and was a success.

August 1099 Records indicate that Peter the Hermit, principal leader of the failed Peasants' Crusade, serves as leader of the supplicatory processions in Jerusalem which

occur prior to the battle of Ascalon.

August 12, 1099 Battle of Ascalon: Crusaders successfully fight off an Egyptian army sent to relieve Jerusalem. Prior to its capture by the Crusaders, Jerusalem had been under the control of the Fatimid Caliphate of Egypt, and the vizier of Egypt, al-Afdal, raises an army of 50,000 men that outnumber the remaining Crusaders five to one, but which is inferior in quality. This is the final battle in the First Crusade.

September 13, 1099 Crusaders set fire to Mara, Syria.

First Crusade Aftermath 1100 - 1143

1100 Islamic rule is weakened because of power struggles among Islamic leaders and the Christian crusades.

1100 Bohemund of Taranto is captured by the Seljuks. His nephew, Tancred of Hauteville, becomes regent of Antioch.

1100 With the support of Pisan merchants, Daimbert, the Archbishop of Pisa forces Godfrey of Bouillon to Arnulf and make Daimbert himself the first official Patriarch of Jerusalem.

1100 Byzantine emperor Alexius I Comnenus launches new attacks on the Seljuk Turks.

June 1100 Godfrey De Bouillon attempts to negotiate a deal with the Venetians: they could take a third of any city they help capture plus trading rights throughout the Kingdom of Jerusalem if they support him against his political rivals.

July 18, 1100 Godfrey De Bouillon dies while attempting to conquer Egypt.

December 11, 1100 Baldwin of Boulogne (also Baldwin of Edessa) is crowned King of Jerusalem (Baldwin I). The position is grander in name than in practice. The "kingdom" is divided into four feudal principalities over which Baldwin has limited control. His power is further checked by an ecclesiastical hierarchy which is subject only to the pope in Rome. Finally, several port cities are controlled by Italian city-states like Venice and Genoa as the price for the naval aid and sea trade upon which the Latin Kingdom depends for survival.

December 25, 1100 Baldwin I is actually crowned King of Jerusalem on Christmas Day.

1101 Raymond IV of Toulouse, count of Tripoli, captures Ankara from the Seljuk Turks.

March 1101 Milan archbishop Anselm of Buis and Count Albert of Biandrate arrive at Constantinople with a Lombard army in order to launch attacks on Muslims in the Holy Land.

April 1101 Baldwin I negotiates a deal with Genoese merchant similar to that attempted by Godfrey de Bouillon with Venetians the previous year: they could take a third of any city they help capture plus trading rights throughout the Kingdom of Jerusalem if they support him against political rivals. With the Genoese aid, Baldwin is able to capture the cities of Arsulf and Caesarea.

May 1101 An Egyptian army marches towards Ascalon in order to drive out the Crusading invaders from the Holy Land.

August 1101 Battle of Heraclia: Turks under Kilij Arslan I are able to halt the advance of the final waves of Crusading armies from Europe travelling to reinforce the new Crusader States in Syria.

September 1101 First Battle of Ramleh: An Egyptian army under emir Sa'ad ed-Daula al-Qawasi is defeated by Baldwin I, though at the cost of nearly half his knights. The two forces had spent the entire summer facing off against each other, neither side willing to initiate action. Only after more reinforcements arrived from Egypt did Baldwin decide to act. With around 260 knights and fewer than 1000 infantry he charged Muslim positions defended by around 10,000 soldiers. Gripped by panic the Egyptians fled after they nearly won and Baldwin chased them all the way back to Ascalon

1102 Valencia is captured by the Almoravids, Berbers from the Sahara.

1102 Crusaders capture Caesarea Palaestina.

April 1102 Second Battle of Ramleh: Thinking that they would face an Egyptian scouting party, Baldwin I rides out with Stephen of Blois and Stephen of Burgundy. This time, though, they faced an Egyptian army twice the size of the previous. With a mere 500 knights or so, the Christian Crusaders are unable to achieve victory a second time. Most are killed and a few escape, including Baldwin who manages to reach Arsulf.

May 1102 Ships bearing English and German Crusaders arrive at Jaffa. With these additional forces, Baldwin I is once again able to mount effective cavalry charges against the Muslims who had been besieging the city and, once again, drove the Egyptians back as far as Ascalon.

1103 Bohemund I of Antioch is released from imprisonment among the Turks.

1103 Baldwin I lays siege to Acre, but an Egyptian fleet is able to rescue them.

1104 Battle of Harran: Baldwin II, count of Edessa, is taken captive and Tancred of Hauteville assumes control of the County of Edessa in his place. At the same time King Baldwin I of Jerusalem is able to capture Acre with the aid of a fleet from Genoa.

August 27, 1105 Third Battle of Ramleh: The Egyptians try one more time to wrest control of Jerusalem from the Crusaders but fail. This time Egyptian forces are better able to stand up to the cavalry charges of mounted knights, but an effective defense had not been perfected, allowing the smaller numbers of Crusaders to defeat much larger Muslim forces. After this, no more large invasions were launched from Egypt - raids, yes, but no concerted attempts to conquer the Crusaders states.

1107 Baldwin Le Bourg, later Baldwin II, is released by the Turks and has to fight Tancred of Hauteville to regain control of Edessa.

1107 Death of Pisa archbishop Daimbert in Messina. Daimbert had been chosen by Pope Urban II to replace Adhémar as spiritual leader of the Crusades.

September 1108 Bohemond of Taranto surrenders to the Greeks.

December 04, 1108 The armies of the First Crusade conquer Sidon.

May 05, 1109 Moors under the command of Masdali re-capture Valencia and it would not return to Christian hands for another 225 years.

July 01, 1109 Death of Alfonso VI of Castile. Alfonso was known for his attempts to drive the Moors out of Spain.

July 12, 1109 Crusaders capture the harbor city of Tripoli, located along the coast of Palestine.

July 25, 1109 Birth of Alfonso I Henriques of Portugal at Guimarães. The first king of Portugal, Alfonso would create the nation of Portugal by liberating it from Muslim invaders and attempts at dominance from Castile in Spain.

1110 Tancred of Hauteville retakes the Krak des Chevaliers.

May 1110 The Franks overrun Muslim defenses in Beirut.

February 17, 1111 The Sultan's Minbar in Baghdad is destroyed by Ibn Al-Khashshab.

March 11, 1111 Death of Bohemond I (Bohemond Of Otranto, French Bohémond De Tarente), prince of Otranto (1089–1111) in Canossa, Apulia. One of the leaders of the First Crusade, Bohemond had been largely responsible for the capture of Antioch and he had secured the title Prince of Antioch (1098–1101, 1103–04).

1112 Death of Tancred of Hauteville, a grandson of Robert Guiscard and nephew of Bohemund of Taranto, in Antioch while using the name Bohemund II.

February 15, 1113 The Knights Hospitaller receive formal papal recognition as a separate and independent monastic order. The Hospitallers would play an important role in the security of the Crusader states in the Middle East.

1115 A Muslim army is dispatched by Sultan Mohammed to fight European Crusaders in Syria.

1115 Baldwin I, Latin King of Jerusalem. builds the Krak de Montreal in the Negev desert. This would become one of the strongest and most heavily fortified of all the Crusader castles.

July 08, 1115 Death of Peter the Hermit. According to tradition, Peter was one of those primarily responsible for spreading the fervor which helped launch the First Crusade.

1118 Baldwin I, Latin King of Jerusalem. leads expedition against Muslim forces in Egypt. No Egyptian leader is willing to challenge Baldwin, even though his force comprises of around 200 knights and 600 soldiers. He is able to advance as far as the Nile river until he is forced to turn back due to illness.

1118 - 1143 John II Comnenos serves as Byzantine emperor. Also known as Kalo Ioannes (John the Beautiful), John has a very mild reign marked by personal piety and efforts to restore the former extent of the Empire before the Turks captured so much territory through Asia Minor.

April 02, 1118 Death of Baldwin I; Baldwin Le Bourg is named his successor. King Baldwin II. Baldwin I had been the real founder of the Latin Kingdom of Jerusalem and the real force behind its expansion. Baldwin the second is his cousin and the choice of the various barons.

April 14, 1118 Baldwin II is crowned King of Jerusalem. Baldwin would support the religious military orders, expands the Latin Kingdom of Jerusalem. and holds firm against the attacks of Seljuk Turks.

August 15, 1118 Death of Alexius I Comnenus, Byzantine emperor.

December 19, 1118 Sargossa in Spain falls to the Crusaders.

1119 Hugues de Payens founds the Order of Knights Templar in Jerusalem. The name came from the fact that their headquarters was on the site of Solomon's Temple.

June 27, 1119 Battle of the Field of Blood (Ager Sanguinis): Muslim forces defeat Roger of Antioch and a Frankish army at Aleppo. Baldwin II comes to try to save as many as he can.

July 1119 A Muslim army is assembled under the command of Ilghazi, Turkish Emir of Mardin, and the Emir of Damascus.

August 01, 1119 Forces of the First Crusade are defeated in the battle of Sarmada.

August 14, 1119 Crusaders under Baldwin II are able to stop the advances of Turks under Tel-Danith.

1122 Balak, nephew of Ilghazi, Turkish Emir of Mardin, captures Joscelin, the cousin of King Baldwin II.

1123 Balak, nephew of Ilghazi, Turkish Emir of Mardin, takes King Baldwin II prisoner.

May 1123 A Venetian fleet defeats an Egyptian fleet at Ascalon.

February 14, 1124 Crusaders, mostly Franks and Venetians, begin a siege of Tyre.

June 1124 After the death of Balak, nephew of Ilghazi, Turkish Emir of Mardin, King Baldwin II is released by Timurtash, son of Balak.

July 07, 1124 Tyre is starved into submission with the aid of a Venetian sea blockade. This means that most of the Mediterranean coast is now in the hands of the Crusaders and under the control of the Latin Kingdom of Jerusalem.

October 1124 King Baldwin II reneges on the conditions of his release, forms alliances

with Arab enemies of Timurtash, and attacks his positions around Aleppo. Baldwin is only stopped when il-Bursuqi, atabeg of Mosul, intervenes.

1125 Assassins kill Ibn Al-Khashshsab.

June 11, 1125 Battle of Azaz: Crusaders under Baldwin II, Joscelin I, and Pons of Tripoli defeat the

Seljuk Turks under il-Bursuqi, atabeg of Mosul. This battle involves what might be the largest collection of Crusader knights assembled: at least 1,100.

November 1126 Il-Bursuqi, atabeg of Mosul, is assassinated.

1127 Imad ad-Din Zengi becomes the Seljuk Atabeg (Governor) of Mosul. Founder of the Zengid Dynasty, Zengi would play a key role in the launching of the Second Crusade.

January 13, 1128 At the Council of Troyes, the Templars receive the formal rules of their order, originally commissioned by St. Bernard, and are granted official recognition.

May 1129 Fulk V, Count of Anjou, marries Melisende, daughter and heir of Baldwin II, king of Jerusalem.

November 1129 Crusaders launch attacks on Damascus but Baldwin is unable to achieve his goal of capturing the city.

1130 The Almohad (al-Muwahhidun) Dynasty rises to power. Taking the name "the Unitarians," this group of Berber Muslims would supplant the Almoravid (al-Murabitun) Dynasty and is inspired by the teachings of reformist Berber scholar Ibn Tumart who dies this same year.

August 21, 1131 Death of King Baldwin II of Jerusalem. Count Fulk of Anjou is named his successor. With this, the first generation of Crusaders effectively ends.

September 1131 Count Fulk of Anjou is crowned the third king of Jerusalem.

March 05, 1133 Birth of Henry II Plantagenet. As king of England Henry would answer the call to join the Third Crusade but he would die before being able to do anything. His son, Richard I Lionheart, would become one of the leaders of the Third Crusade.

May 13, 1133 Honen, founder of the Jodo sect of Japanese Pure Land Buddhism, was born in Inaoka, Mimasaka province of Japan.

1135 The Seljuk Turk domination of Baghdad ends.

March 30, 1135 Medieval Jewish scholar Moses Maimonides was born.

1137 John II Comnenus, successor to Alexius I Comnenus as Byzantine Emperor, leads a military campaign against Armenia and Antioch.

July 1137 An army under the command of Count Fulk of Anjou, King of Jerusalem. is ambushed by Muslim forces commanded by Imad ad-Din Zengi. Count Raymond of Tripoli is killed, but Count Fulk is able to escape to the Crusader castle of Montferrand which Zengi had been besieging. Unable to get help in time, Fulk surrenders Montferrand to Zengi in return for the freedom of all the Crusaders there.

1138 Birth of Salah-al-Din Yusuf ib-Ayyub (Salah al-Din, Saladin), one of the greatest

heroes of Islamic history because of his success in stopping the European Crusaders and recapturing much of the land they had conquered from Muslims. Saladin is a Kurd who acquires a strong reputation in Europe both for his fighting skills and his honorable diplomacy.

March 1138 Conrad III (first German king of the Hohenstaufen dynasty and uncle of Frederick I Barbarossa, an early leader of the Third Crusade) is elected king of the Romans and ruler of Germany. Conrad would help lead the Second Crusade.

1139 Imad ad-Din Zengi attacks Damascus which, in turn, asks Count Fulk for aid. Fulk agrees and takes a Crusader army north, forcing Zengi to withdraw. Christian Crusaders arriving from Europe were unable to comprehend how or why a Christian leader would ally himself in this fashion with a Muslim leader. The fact of the matter was, keeping the Muslims divided served the Christian cause; moreover, the Crusader states were too weak to stand on their own and depended upon such alliances.

July 26, 1139 Battle of Ourique: Afonso I Henriques defeats a large Almoravid force and is crowned king of Portugal. Alfonso creates the nation of Portugal by liberating it from Muslim invaders and attempts at dominance from Castile in Spain.

1140 - 1125 1125 Pope Callistus II launches a Crusade against Spain and eastern regions controlled by Muslims.

1142 Raymond II, count of Tripoli, gives the Krak des Chevalier to the Knights Hospitaller. Here they establish their headquarters and make it the largest Crusader fortress in the Holy Land. It would later prove to be a significant problem for Saladin's efforts to reconquer the region.

1143 The eldest son of Fulk of Jerusalem becomes Baldwin III, king of Jerusalem (under the regency of his mother, which lasted until 1152). Baldwin III is the first king of Jerusalem actually born in Palestine.

April 08, 1143 Death of John II Comnenus, Byzantine emperor. John was evidently poisoned by accident by one of his own arrows during a hunt.

November 04, 1143 While out riding, Count Fulk's horse throws him and he strikes his head hard. The king of Jerusalem would die three days later.

November 07, 1143 Count Fulk of Anjou, king of Jerusalem and leader of the Christian Crusaders in the Holy Land, dies after having been thrown from his horse three days earlier. Fulk's wife, Melisende, becomes regent.

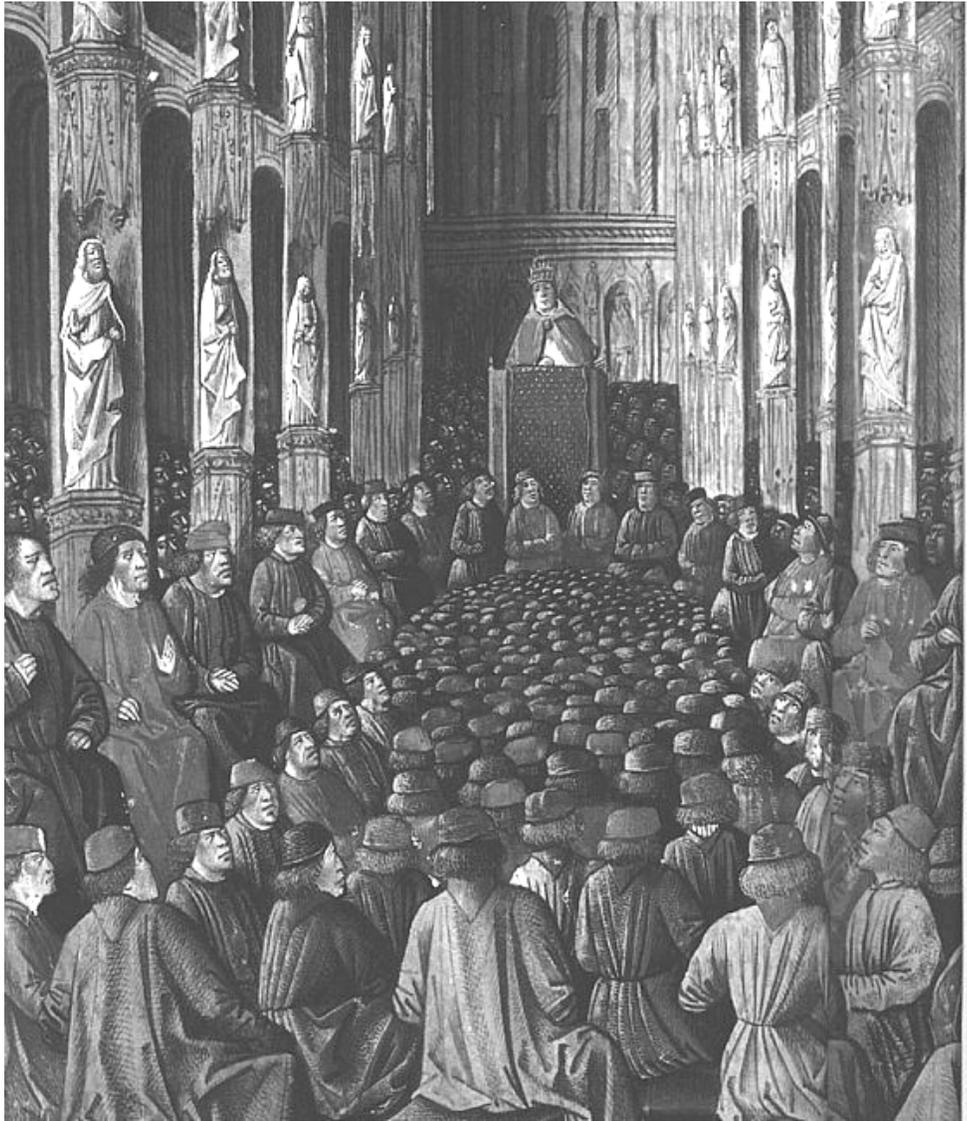
December 24, 1144 Muslim forces under the command of Imad ad-Din Zengi re-capture Edessa, originally taken by Crusaders under Baldwin of Boulogne in 1098. This event makes Zengi a hero among Muslims and leads to a call for a Second Crusade in Europe.

First Crusade

From: <http://europeanhistory.boisestate.edu/crusades/1st/01.shtml>

Also see: <http://europeanhistory.boisestate.edu/crusades/1st/index.shtml>

Council of Clermont



Council of Clermont, 1095

In August of the year 1095, Pope Urban II arrived in southern France. Urban was a pope strongly committed to Church reform and he intended to see to it personally. He sent letters from Le Puy calling for a general Church council in November at the town of Clermont. He spent September and October visiting various towns, interviewing bishops and abbots, meting out praise or punishment as he saw fit. He arrived in Clermont in mid-November.

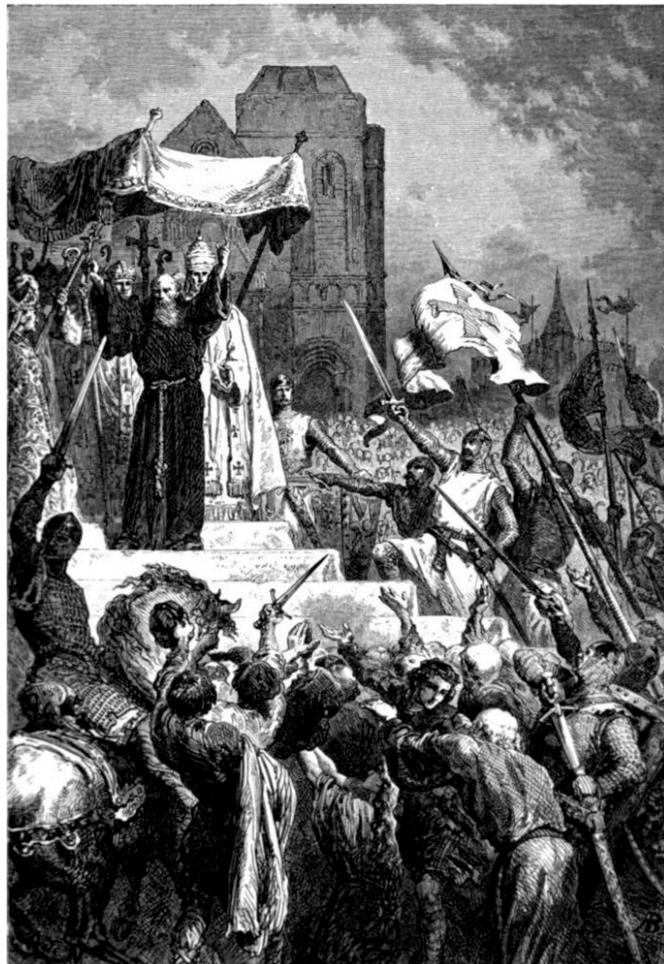
The Council sat from the 18th through the 28th of November. It was a large Council with over three hundred clerics attending. The Council passed reforming decrees in keeping

with the Cluniac reform movement, including ones concerning simony and clerical marriage. At this Council, too, King Philip of France was excommunicated for adultery.

The pope also made an announcement that a public session would be held Tuesday 27 November at which the pope would make an important speech to the general public. This created a good deal of interest, and many people from the surrounding areas came to Clermont to hear the pope's words.

On the day of Urban's speech, the assembled crowd was so large that they could not fit everyone into the cathedral, so the papal throne was set up in an empty field outside the eastern gate of the town. Those in attendance included many commoners in addition to local nobility. The great nobles of Europe, however, the kings and dukes and so on, were not there. Urban's invitation had only gone out locally.

In the 19thc illustration below you can see how romanticized all this became. For one thing, that's Peter the Hermit in front, and he wasn't even at Clermont—Pope Urban is over his left shoulder. The artist has put nobles in the picture who did not attend: I'm pretty sure that's Godfrey with the sword and Raymond behind Pope Urban. And who's the clown who rode his warhorse right into the middle of the throng? Yeesh. At least the rendering of the cathedral isn't bad.



Pope Urban speaks to the crowd, Illustration from Francois Guizot, "History of France...", 1883

Urban's Speech

Pope Urban II was a powerful speaker; all our sources indicate that the speech he delivered that day was moving and memorable. We have several accounts that differ in detail, but the following delivers the general sense of his message that day.

The noble race of Franks, the pope said, must come to the aid of their fellow Christians in the East. The infidel Turks are advancing into the heart of Eastern Christendom; Christians are being oppressed and attacked; churches and holy places are being defiled. Jerusalem is groaning under the Saracen yoke. The Holy Sepulchre is in Moslem hands and has been turned into a mosque. Pilgrims are harassed and even prevented from access to the Holy Land.

The West must march to the defense of the East. All should go, rich and poor alike. The Franks must stop their internal wars and squabbles. Let them go instead against the infidel and fight a righteous war.

God himself would lead them, for they would be doing His work. There will be absolution and remission of sins for all who die in the service of Christ. Here they are poor and miserable sinners; there they will be rich and happy. Let none hesitate; they must march next summer. God wills it!

Deus lo volt! (God wills it) became the battle cry of the Crusaders.

The Call Goes Out

The day after Urban's speech, the Council formally granted all the privileges and protections Urban had promised. The red cross was taken as the official sign of the pilgrims, and Bishop Adhemar of Le Puy was chosen as papal legate and the spiritual leader of the expedition.

The pope spent several months in France, staying in the southern regions, but bishops and other preachers brought word of the crusade into northern France as well. Count Raymond of Toulouse sent his request to join, arriving in Clermont on December 5th. He hoped to be made the secular leader, but this was officially a pilgrimage and it was to be led by the Church in the person of Bishop Adhemar.

The Church quickly lost control of the movement. The call to the cross was taken up by all manner of people, including poor preachers. There was already a movement afoot in northern France that sought to imitate the life of Christ and to lead a life of pure poverty. When Urban said that rich and poor alike should go, he probably only meant that knights should not plead poverty as an excuse--he never intended that penniless rabble should swarm eastward into the teeth of trained Turkish armies.

But that is exactly what happened.

The First Crusaders

The armies were to assemble in the spring of 1097, but as spring came and went, not one army appeared. The lords were slow to respond and once they did take the cross, they found that there were so many arrangements to make that the summer had slipped away.



Peter the Hermit leading the People's Crusade

But the poor had no elaborate provisions to make, and they responded immediately to the call of the preachers. Foremost among these preachers was a hermit called Peter, who lived in Flanders. He was a short, swarthy fellow, already rather old in 1095. By all reports, he was a powerful preacher and was utterly convinced that he was chosen by God to liberate the Holy Sepulchre.

Peter took the pope at his word, that rich and poor alike should go. His poverty, his eloquence, even the fact that he was barefoot and filthy and ate only fish and wine, all combined to mark him as someone extraordinary, and the poor flocked to him. He had no papal permission, and at least some of the bishops disapproved of his actions, mainly because all preaching was supposed to have the approval of the local bishop.

He began preaching in Berry in December 1095. He moved eastward into Lorraine, arriving in Cologne a little before Easter, on 12 April 1096. Other preachers were active, too, and a number of these converged on the city in April and May. Peter wanted to wait,

to allow time for the Frankish nobility and others to gather as well, but some of his lieutenants grew impatient and left ahead of him.

Walter Sans-Avoir

One who left early was a Frankish knight called Walter. You will sometimes see him referred to as Walter the Penniless, from which some infer that he was a poor knight. In truth, Walter's family name was Sans-Avoir and he was almost certainly not penniless. In any case, Walter left Cologne just after Easter 1096, with a few thousand followers.

Walter marched up the Rhine River, then up the Neckar River. From its headwaters is only a short trek overland to the Danube River. It appears that Walter's army had sufficient finances to pay their way. They passed through Germany and then through Hungary without incident. They crossed into Byzantine territory at Belgrade at the end of May. These dates tell us that with no disruptions or delays, it took just over a month to go from Cologne on the Rhine River to Belgrade on the Danube.

The military commander at Belgrade was not expecting the Crusaders. Unsure as to what to do with several thousand armed Franks and Germans, he did what provincial commanders have long done: he sent back to the provincial governor for instructions. The provincial governor at Nish in turn did what provincial governors have long done: he sent back to the capital for instructions.



Belgrade is upper left, Nissa a bit southeast from there

Constantinople is near the center

Note that in 1095 Byzantium controlled most of what is shown here

This caused a delay in handling a very important aspect of the crusade: shopping. Thousands of foreigners, with foreign currency and language, needed to have a special

market set up. The granting of market privileges was a fundamental requirement for an army to pass peacefully through friendly territory. Refusal to grant a market was a standard way for a local power to tell the army to keep moving, that it was not welcome.

Belgrade had not exactly refused to grant a market, but the delay in waiting for instructions meant in fact there was no market. It did not take long before the Crusaders were running short on supplies and on patience. They began to take what they needed from the surrounding countryside, and Belgrade shut its gates. At a nearby town, sixteen knights were caught pillaging (they would have said "requisitioning"). The townspeople stripped them and hung their armor on the town walls as a warning to others.

Before the situation got out of hand, word arrived from Nish (Nissa) that the Crusaders should move on to that city, and further trouble at Belgrade was averted. There they acquired a Byzantine military escort. The Crusaders proceeded to Constantinople in good order, and Alexius Comnenus greeted them cordially. Walter was treated very well, even though he and his band were not really what the Emperor was expecting.

But Walter's band was nothing compare to what was coming, a little further up the road.

Incident at Belgrade

Peter left only days behind Walter, leaving Cologne on 20 April 1096, with about 20,000 followers. This was an enormous army by the standards of the day, perhaps the largest assembled in Europe in centuries. Most in the army were commoners, but a substantial number of knights had joined. The poor went on foot, of course, while the knights were mounted. We know there was a supply train with wagons, which included the army's treasury. Peter travelled as he always had, on a donkey.

These Crusaders, too, passed through Germany and Hungary without incident, leading us to conclude that they were paying their own way to the satisfaction of local merchants. At Semlin, however, trouble broke out.

This was the town that had punished the sixteen knights from Walter's army. The sixteen suits of armor were still nailed to the town walls, which did not please the new Crusaders. Peter tried to move his army quickly on, but an argument broke out in the rear, allegedly over payment for a pair of shoes—an important item for pilgrims!—and the quarrel escalated quickly into a full battle. Peter's army stormed the citadel and sacked the city, killing many among the inhabitants and local Byzantine troops.

Semlin was across the Danube from Belgrade. The military commander quickly sent his few hundred Petchneg troops to prevent the Crusaders from crossing the river. He then ran for Nish, whereupon the citizens of Belgrade abandoned the city. The loyal Petchnegs died defending the crossing, but they were hopelessly outnumbered. Belgrade, too, was sacked.

Peter at Constantinople

The Crusaders went on to Nish, arriving there on 3 July. The provincial governor had

fortified the town and refused to spare an escort. The Crusaders were invited to move along. Peter decided it would be wiser to keep going, and to find help closer to Constantinople. They broke camp the next morning and started to move out in good order, but again a fight broke out in the rear.

The main army rode back to help, whereupon the Byzantine forces sallied out from the city. This time, though, the Crusaders were routed. After losing his treasury (which was in the rear van) and as many as a quarter of his men, Peter broke off the engagement and fled south. They managed to go the rest of the way without incident, and they arrived at Constantinople on the first of August 1096.

Word of the problems preceeded the army. Alexius received Peter graciously enough, but he firmly kept the army outside the city walls. He did grant them a market, though the Franks complained bitterly over the prices, and were not at all above thievery to get what they wanted. Tensions were rising quickly and Alexius decided to get these troublesome Franks across the Bosphorus as soon as he could.

Beginning on 6 August, the Crusaders began arriving in Asia Minor, marching to Civetot (Kibotos) which was to become the Crusader camp. Peter's idea was that they should wait for the main Crusading forces (which they knew had set out) to arrive before attempting to move into Turkish territory. He could not, however prevent raiding, and some of these raids penetrated well within lands held by the Turks.

End of the People's Crusade

The Franks were the first to raid, and they were very successful. They drove all the way to the gates of Nicaea, plundering the villages (many of which were Christian, but the Crusaders were indifferent to this).

Kilij Arslan was a typical Danishmend prince, however; he might park his treasury and his family in a city, but his real capital was with his army, and at this time the army was off in central Anatolia dealing with a rebellion. The city guard sallied out and drove away the Crusaders, but the Franks returned to Civetot laden with booty and regaling everyone with tales of their great "victory."

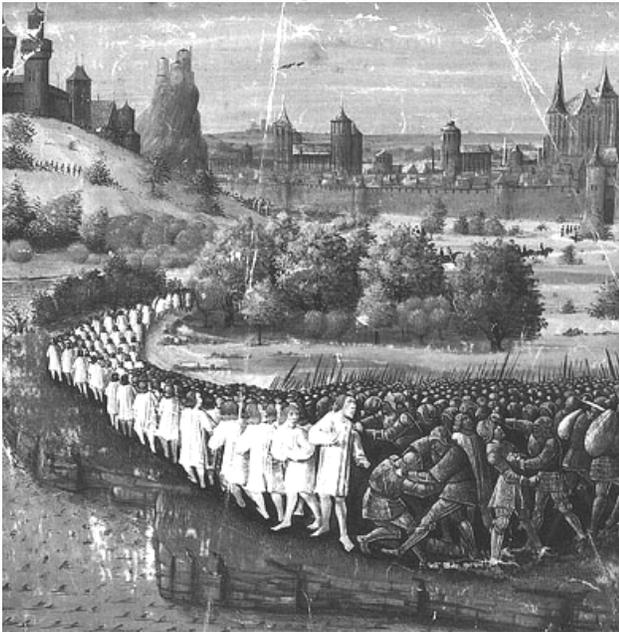
Naturally, the others in camp wanted a piece of the action. The Germans set out soon after. They came to an abandoned castle called Xerigordon, which seemed like a good spot to serve as base camp for extensive raiding, so they moved in. Local Turkish forces quickly invested the castle. It's doubtful that the Germans expected this, for the castle's water supply was at the base of the hill, now in Turkish hands. After eight days of terrible suffering, the Germans surrendered. They were given the choice: convert or die. Those who stayed true to their faith were executed, while the rest were sent as captives to distant cities, never to be heard from again.

Those at Civetot wanted to avenge Xerigordon, but rumor said that Kilij Arslan was returning with his army, so Peter the Hermit returned to Constantinople to beg the Emperor to send regular troops to help defend the Crusaders. The Emperor was reluctant and negotiations dragged on for days. In the meantime, the hot-heads in the Christian

camp slowly prevailed and it was agreed that the army would march on Nicaea before the Turkish army could arrive to reinforce it.

On 21 October, the Crusaders left Civetot and marched into a carefully prepared ambush. Kilij Arslan had already arrived, but he did not intend to hole up in a city, he intended to attack his enemies.

The road to Nicaea passed through a wooded valley a few miles from Civetot. As the lead contingent, which of course was comprised of the knights, moved through the valley, the Turks attacked. They killed the horses and then drove the knights back upon the rest of the army still filing in.



← *The People's Crusade destroyed at Civetot*

The rout was complete. Only a handful survived. The Turks killed everyone they encountered except for young girls and boys that would sell on the slave market. Of twenty thousand who marched that morning, barely three thousand managed to escape to a half-completed fort near the coast. A Greek managed to get to a boat and brought news to Constantinople, whereupon the Emperor sent ships over to rescue the survivors.

Consequences

Kilij Arslan had won a great victory for Islam. The Turks had been hearing stories of a great army of the Franj (their name for all Latin Europeans) marching against Allah. He had met this fearful army and had annihilated it. To his mind, the Franj were not so fearful after all, but were hardly more than peasants.

He was both right and wrong, of course. The army he had beaten was in fact not much of an army, but he had not faced the real army yet. His victory near Civetot would cause the Turks to underestimate the next wave of Crusaders when they arrived.

The disaster also had consequences for the Christians. It showed plainly that mere piety and fervor would not be enough to liberate the Holy Sepulchre. There would be no crusade of the common people to the Holy Land, but an organized invasion by armies. And Peter the Hermit would not be its leader. That role would fall to the princes who were beginning to arrive at Constantinople even as the Turks were crushing the People's Crusade.

Other Crusaders

Before turning to the main crusade we should take note of some other leaders, none of whom got even so far as Constantinople, partly to show how these spontaneous movements failed and partly because these are the ones guilty of attacks on the Jews.

These were all crusaders in the mold of Walter Sans-Avoir and Peter the Hermit: individuals who felt called by God to respond to Urban's plea to liberate the Holy Sepulchre. They were not in any sense sponsored by the Church; that is, they were not consecrated as pilgrims by their local bishop acting in accordance with the crusading bull issued at Clermont. But, then, neither was Peter. All these people certainly believed they had God's blessing, and they probably believed they would receive the same benefits of remission of sins and so on, for these promises were repeated widely in the months after Clermont.

Gottschalk

We know a few leaders by name: a priest named Gottschalk, one Volkmar about whom we know very little, and Count Emich of Leiningen (in the Rhine River valley). Each of these operated independently and gathered their own followers of some few thousands. Gottschalk set out from Cologne a few days after Peter in April 1096. They behaved themselves in Germany, but while negotiating for entry into Hungary some of the Crusaders got drunk and plundered the countryside. The locals retaliated, the Crusaders fortified their position, but they were overrun and the entire force dispersed. That was the end of Gottschalk's expedition.

Volkmar

Something similar happened to Volkmar. We know that he passed from Saxony into Bohemia. They were probably responsible for the attacks on Jews we know about at this time in Magdeburg and in Prague. This band, too, was attacked and dispersed when it tried to enter Hungary.

Emicho

We know more about Count Emicho. He was a typical robber baron, preying on merchants and others. He claimed to have received divine revelations designating him the leader of the crusade. Other lords who joined him also had bad reputations, but the Count was nevertheless able to assemble a large force along the middle Rhine. He moved down the Rhine that spring, presumably because Cologne was serving as an assembly point. He arrived there on May 29, plundering and killing Jews in towns along the way. Finally, filled up with loot, he went back up the Rhine then across to the Hungarian border. Once again, King Coloman refused them entry, there was battle, and the Crusaders were routed. Emicho disappears at this point, but some of the survivors made their way to Italy and eventually to Constantinople, though there weren't many who did.

Attacks on Jews in the First Crusade

Why were the Jews being attacked? The Jews always held a distinctive and awkward place in medieval Europe. They were always treated as outsiders, strangers within the small communities that made up medieval towns. They had been encouraged to settle in the Rhenish towns by the bishops and by the emperors. Their money-lending practices gave the locals practical excuses for hating Jews. Their own religious and cultural practices kept the Jews a people apart. While the Jews were legally protected by the local authorities, in fact the Jews were highly vulnerable to outbreaks of mob action. In the

excited atmosphere of 1096, mob action came easily.

Most of the Crusaders passed through these cities without attacking the Jews. This is not to say that they thought kindly of the Jews or even behaved well toward them, but that as long as the leaders of the crusader bands did not encourage it, there was no violence. Gottschalk may not have encouraged the attacks, but we know that his army had no money and expected to live off the land. Attacking and looting a Jewish community under the excuse of attacking the enemies of Christ was at the very least convenient.

Count Emicho attracted the worst elements. Even groups that came from France to join with Emicho were attacking Jews at Metz in May. The pattern there was typical: the Crusaders told the Jews to be baptised or face death. This pseudo-religious action was always accompanied by seizing the possessions of those killed. A massacre was prevented at Speyer because the local bishop gave the Jews refuge in his palace. The Bishop of Worms tried to do the same thing, but the Crusaders forced their way in and killed everyone (May 18). The first time we know Emicho was responsible was soon after, at Mainz. The Archbishop there closed the city gates against Emicho, having been paid by the Jews to protect them. Two days later, they were betrayed. The gates were opened, Emicho entered and killed all the Jews he found. The archbishop and the money both disappeared.

After these events, the Jews of Cologne, the richest city on the Rhine, were naturally worried. Many fled. There may have been a massacre of Jews there, though the sources are less clear. It is certain, however, that the Jewish quarter was plundered, further enriching Emicho and his followers. Having built a war chest by killing and looting the Jews all along the Rhine, Emicho's army marched off toward Hungary and eventual destruction there.



While the Jews were not attacked by all the Crusaders, these events show clearly that anti-semitism was a very real force at the time. We will see it appear again later. Having decided to fight the enemies of Christ in the Holy Land, the Crusaders seem to have readily generalized their definition of "enemy" to include anyone who opposed them, either as a group or individually. The First Crusade began with violence against innocents; it would end the same way.

Godfrey of Bouillon

Probably the most famous of all the leaders of the First Crusade was Godfrey, Count of Bouillon and Margrave of Antwerp. Godfrey was a fairly important lord in northern France with a proud heritage, for he was a direct descendant of Charlemagne. Despite all this, Godfrey did not prosper and had to mortgage much of his holdings in order to finance his expedition. We don't really know why he went. Later chroniclers give him a reputation as a pious man, but there is no contemporary evidence for this.



Godfrey's castle in Bouillon, located in modern Luxembourg

Among those accompanying Godfrey was his younger brother, Baldwin of Boulogne. Godfrey had an older brother, Eustace who also went on crusade, but it's not clear whether or not he travelled with Godfrey. Various other northern lords were in Godfrey's forces, but being the duke he was chosen as leader.

The army left around the middle of August 1096, taking the Rhine-Danube route. When he arrived at the Hungarian border, King Coloman delayed him for three weeks, evidently concerned by the arrival of yet another army from the West, Godfrey having arrived in the wake of Gottschalk and Volkmar and Count Emicho. The Crusaders were angered by Coloman's suspicions and the King and Count had a series of personal discussions. Godfrey volunteered his brother to act as hostage for the Crusaders' good behavior. Baldwin was not very happy about this, but grudgingly agreed



← *Godfrey's castle and the modern town*

The army moved through Hungary under a strong guard, but there were no incidents, and Baldwin was returned at the Byzantine border. Belgrade was still deserted, so the army marched to Nish, where they were accorded a plentiful market. From there they went to Sofia and Philippopolis. Some tension arose when Godfrey learned that

Hugh of Champagne had been taken prisoner by the Emperor, but it was straightened out soon after the army arrived at Constantinople, just before Christmas 1096.

Bohemond of Tarentum



Although a lord in southern Italy, Bohemond was every bit as much a Frank as Godfrey and the others, for Bohemond was one of those Normans who had a generation earlier conquered all of Sicily and southern Italy. He was the eldest son of Robert Guiscard and had accompanied his father when he had invaded Byzantine territory in the 1080s. Bohemond was besieging the town of Amalfi when he heard of the crusade and was immediately moved to take the cross. So many men followed him that the siege had to be raised.

As with Godfrey, a number of his kinsmen accompanied Bohemond, most notably his nephew Tancred, his brother William, and a cousin Richard of the Principate. They crossed the Adriatic in December and were still in Albania at Christmas time. A little after this, they skirmished briefly with Byzantine troops. Bohemond eventually went on to Constantinople ahead of the rest of his army, leaving it under the command of Tancred, arriving in the city on 10 April.

The Greeks were convinced that the Normans were their enemies; naturally so, in view of Guiscard's invasions. Bohemond wanted to make a good impression on the Emperor, but he in turn was suspicious of the Greeks. They never managed to get along. Anna Comnena, whose history of her father's reign is so invaluable, never wavered from her belief that Bohemond wanted nothing less than to conquer the Byzantine Empire and that for him all this crusading business was nothing more than a convenient cover.

Raymond of Toulouse

Certainly the most prestigious of all the barons to go on the First Crusade was Count Raymond of Toulouse, also known as Raymond of St Giles. Already an older man at the time, around fifty-five, he was an experienced warrior against the infidel, having fought in Spain against the Muslims there. He took his wife and youngest son with him, and later reports say that he sold most of his possessions and took a vow never to return to



the county.

Toulouse was a wealthy county, and Raymond's was the largest of all the crusader forces. The fact that Bishop Adhemar accompanied Raymond, and that the crusade was first preached in southern France, must have helped recruiting. Raymond's army also had the largest contingent of non-combatants, so his expenses were very high.

We have to guess at Raymond's route, for the chronicles don't pick up Raymond until he entered Dalmatia; most likely, he went overland through southern France and northern Italy. They had a hard passage through Serbia because of lack of supplies. Once they entered Byzantine territory there were again quarrels and skirmishes; during one of these, Bishop Adhemar was seriously injured; during another, Count Raymond himself was nearly lost in an ambush.

They reached Thessalonica at the beginning of April. At Roussa, the Greeks evidently so angered the Franks that they stormed the city and looted it. Since the Normans had passed through only two weeks earlier, it is possible that the town was simply drained of supplies and that the Franks did not believe it.

As Bohemond had done, Count Raymond went on to Constantinople ahead of his army, arriving there on 21 April. While he and Alexius were talking on friendly terms, word came that the Provençals had been routed by Byzantine troops. Raymond was furious and had to be restrained by his fellow lords. His army arrived at last on 27 April.

Bishop Adhemar



The papal legate for the First Crusade was Adhemar, Bishop of Le Puy. Adhemar was a bishop of the old school, well able to ride a horse and to wear armor. Adhemar would demonstrate his military ability more than once on the crusade.

A papal legate was someone chosen by the pope to act on his behalf in a certain matter. A legate might be sent to negotiate a treaty, to settle a dispute, even to crown a king if the pope himself could not go. In choosing a legate to accompany the crusade, Pope Urban was clearly signaling that the papacy should be represented in all that the crusade might accomplish.

More than this we do not know. Did Urban intend that the crusade should be led by the Church rather than by the laity? Did he mean that Adhemar should become the Patriarch of Jerusalem? The sources don't say, and Adhemar died at Antioch, so we cannot tell from his actions, either. All armies were accompanied by priests; perhaps since the pope had called this army into existence, he merely was providing a chief priest for the expedition.

What we do know is that Le Puy was not far from Clermont, where the First Crusade was preached, and that the town was an important stop on the pilgrimage route to Santiago in Spain.

We cannot know the answer to this question of Adhemar's intended role, but the larger question will recur throughout the twelfth century: who should lead a crusade? Was a crusade only called into existence by a pope? Should it be directed only toward those ends he set? What if the crusaders diverged from those ends? We will return to this question. In the case of the First Crusade, the lay lords took command early and kept it throughout.

Other Crusader Contingents

A number of other crusader armies set out in 1096. The very first one to leave was led by Count Hugh of Vermandois, brother to the King of France. When he set out, he sent an arrogant letter to Emperor Alexius announcing his departure and demanding a fitting reception. Hugh marched down through Italy, receiving the standard of St. Peter at Lucca from the Pope himself. He proceeded to Bari, where he crossed the Adriatic in September. Much of his army was scattered by a storm. Hugh survived and was picked up by Alexius' nephew, John Comnenus, who sent food and clothed the survivors and sent them on to Constantinople under guard.

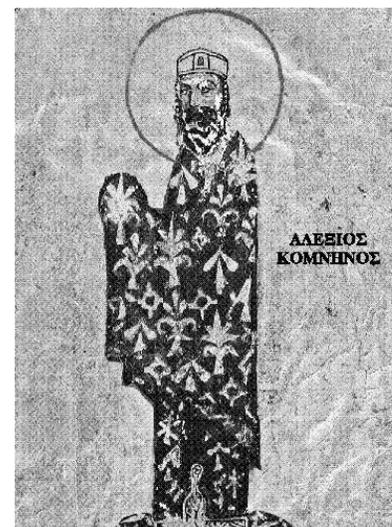
Robert Count of Flanders also went on crusade taking the Italian route. He was joined by Duke Robert of Normandy (one of William the Conqueror's sons and Count Robert's cousin) and Count Stephen of Blois (a cousin by marriage to the Conqueror's daughter, Adele). One of Pope Urban's first letters after Clermont was addressed to the Flemings, so the response from here is not surprising. Robert of Flanders is a good example of those barons who went on crusade mainly out of pious zeal. Robert of Normandy mortgaged Normandy to William II of England in order to finance his participation. The army was mainly Flemish, as the Norman lords didn't think much of their duke and were unwilling to follow him.

The Flemings went from Rome to Monte Cassino, to visit the monastery of St. Benedict, then went to Bari. Robert of Normandy and Stephen of Blois decided to wait out the winter, for the Adriatic is a dangerous passage in winter. Robert of Flanders, though, crossed anyway, without incident. Robert of Normandy and Stephen followed the next spring. The army took ship on 5 April, but was struck by catastrophe. One of the larger ships broke up in full view of those on shore. About four hundred people, plus horses, supplies and money were lost. A large number of pilgrims decided on the spot to return home. The rest crossed safely and managed to go through Byzantine territory without fighting with the locals. The Flemish army arrived at Constantinople on 14 May 1097.

The Crusaders were now all assembled at Constantinople. Some of them had been there since the previous winter and were very anxious to move on. Moreover, relations between the Latins and the Greeks were becoming strained.

Alexius Comnenus

The Greek Emperor at the time was Alexius Comnenus, one of the greatest of the Byzantine emperors. He was the founder of the Comneni dynasty, having come to power in



the wake of the terrible defeat at Manzikert in 1071 and a period of civil war. It was Alexius who had saved some vestige of the Empire in Asia Minor. It was Alexius who had fought the Normans. And it was Alexius who had written a letter to the Bishop of Rome, asking that soldiers be sent to Constantinople to help in the fight against the Turks.

The Emperor was relatively secure by the time the First Crusade arrived at his doorstep. He had put the Empire back on a solid economic footing and could look forward with reasonable confidence to recovering portions of Asia Minor. He had a good army and was an adept diplomat. He understood the Turks and their rivalries.

Everything, in fact, seemed to be in place for the Emperor to turn at long last from the defensive to the offensive. The Frankish warriors being sent by the Pope would prove a welcome addition—loyal barbarians from the West.

He was in for a severe disappointment.

Conflict between Emperor and Crusaders

Alexius' first contact with the regular armies of the First Crusade was with Hugh of Vermandois, younger brother of the French king. He crossed the Adriatic from Bari in October and his little fleet was wrecked in a storm off the Dalmatian coast. The Emperor was obliged to send an escort to bring what was left to the capital.

Hugh was followed by Godfrey of Bouillon, who arrived overland in December, and who immediately fell out with Alexius. The problem was partly the bad behavior of Godfrey's men—conflicts in the marketplaces, in the streets. The Greeks and the Franks mistrusted one another. Peter the Hermit's people had passed through not long before, setting a poor precedent, and it must be said that Godfrey's men did not help matters. They were arrogant and demanding and did not understand why the Greeks did not simply put the entire city at their disposal. Relations between the leaders were no better.

Alexius regarded the Crusaders as something like mercenaries, or at least as men in his service, whose goal was the recovery of Byzantine territory. But he was very familiar with these Latins and knew that they would tend to keep their conquests for themselves. So, he tried to insist on an oath of loyalty whereby the Crusaders swore any Byzantine lands they liberated—even lands that Byzantium had lost decades before—would be returned to the Emperor. Godfrey had no intention of doing this.

Relations Worsen

As the other Crusader armies began arriving—Bohemond, Raymond, and the others—the issue of the oath became more and more pressing. Some, especially the Normans, would not compromise at all. On the other hand, Raymond of Toulouse was willing at least to negotiate the matter. Alexius had therefore to deal with each prince in turn, each with his own peculiarities and demands.

On their side, at least some of the western leaders realized that they had to have the support of the Byzantines or they would have very little chance of making it across

Anatolia, much less all the way to Jerusalem. But they didn't want to give up potential conquests in advance, so they met the Greeks demand for demand.

All the while, though, the Crusader armies were camped outside the walls of Constantinople, making the locals more than a little nervous. Not all had money to pay for their goods, and a great many felt that the Greeks were charging unfair prices. Riots broke out more than once. The Emperor decreed that the westerners could only enter the city in limited numbers and only under escort.

As the weeks dragged on, Alexius began to look for ways to get these Crusaders out of his hair before they proved to be a positive danger to his city. In the end, he wound up compromising rather more than he'd intended, just to relieve the pressure on the city.

For things were beginning to get grim. In one famous incident, Tancred actually took a swing at the Emperor's son, in the heat of an argument. With tempers so short, the safest thing was to get the Crusaders across the Bosphorus.

The Capture of Nicaea

They left in various groups around the end of April



A fanciful rendering of events at Nicaea

Their first major stop was the city of Nicaea, Kilij Arslan's capital. After a short siege, the city fell. The Byzantines got in first and raised their flag, and they refused to let the Crusaders sack the city. Since plunder was a major source of income (and this crusade was turning out to be expensive), and since looting a city was a traditional practice, the westerners found yet another reason to resent "Greek treachery".

Disagreements were so sharp, in fact, that the Crusaders left Nicaea in June without

Greek assistance, except for a few guides. They headed across the interior of Turkey, known as Anatolia.

Kilij Arslan was determined to be revenged for the loss of his city. Fairly early in the Crusaders' march, he offered battle, near the little town of Dorylaeum, in northern Anatolia. After an all-day battle, the Crusaders, though heavily out-numbered, routed the Turks.

The Road to Antioch



Left to right: Godfrey, Tancred, Raymond, Bohemund

The passage across Anatolia was a hard one, for the Turks blocked up the wells and burned crops. The army reached Iconium in the middle of August and skirmished with Turkish forces near Heraclea later that month. On 10 September, Tancred and some others left the main army in a dispute over the best route to take (Tancred being convinced that any route recommended by the Greek guides had to be wrong). Baldwin followed him. The main army marched on to Cilician Caesarea, reaching there at the end of September and going on to Marash in early October. The weather was growing foul (Baldwin's wife died during this passage), but at least the locals were Armenians and were friendly to the Crusaders.

The Crusaders arrived in the vicinity of Antioch on 20 October 1097. The Turkish

commander was Yaghi-Siyan, who was supposed to be the vassal of Ridwan of Aleppo but who openly intrigued against him with Kerbogha of Mosul. As the Franks approached, therefore, the obvious help of Aleppo was not forthcoming. Yaghi-Siyan frantically tried to secure his city, exiling many of the Greek and Armenian Christians who had hitherto lived in Antioch peacefully. The emir trusted only the Jacobites, because they hated both the Greeks and the Armenians. His garrison was not very large; his only hope was to hold out until a Turkish army might come to his relief.

The Crusaders attacked across the Iron Bridge of the Orontes River, easily carrying the two towers that guarded it. They moved up to the walls of the city the next day. Bohemond encamped opposite the Gate of St. Paul, Raymond at the Gate of the Dog to Bohemond's right, and Godfrey further on at the Gate of the Duke. The siege of Antioch had begun.

Baldwin at Edessa

The most significant event along the road to Antioch was the diversion of one portion of the army away from Jerusalem. Tancred and Baldwin had gone to Tarsus, held by a Turkish garrison. Tancred arrived first and was able to take the city, whose citizens were Greek and Armenian, friendly to the Crusaders. The very day he occupied Tarsus, though, Baldwin arrived with his much larger army. Baldwin had been involving himself in Armenian politics and was prepared to pose as their champion. He insisted that the city be handed over to him. Tancred was hopelessly out-

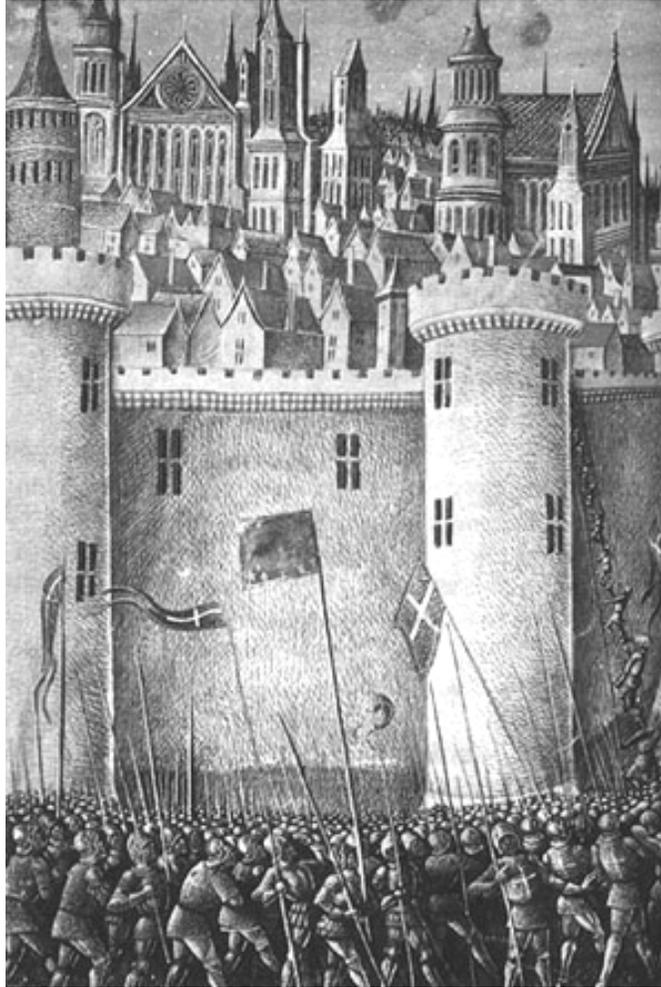


manned and had to withdraw. They squabbled again further down the road, to the point where there was a brief battle between them at Mamistra. The whole affair ended with a reconciliation by which they both agreed they would not found a principality in Cilicia. Here is early evidence that at least some among the Crusaders were interested in using the Crusade as a means of establishing themselves as eastern lords.

Tancred eventually re-joined the main army, but Baldwin headed off in an entirely different direction. He had received a plea of Toros of Edessa, the imperial lord of the city. He was Greek Orthodox and so was disliked by many of the native Armenian and Jacobite citizens. He knew that Kerbogha might move to defend Antioch and could easily smash his city along the way. He offered to adopt Baldwin as his son, if the knight would only come right away to his defense.

Baldwin agreed, and set out early in February 1098. He had a grand total of eight knights, for most Crusaders were unwilling to turn aside from the road to the Holy Land. He arrived on 6 February. Toros adopted him immediately. Within a month, the old man was betrayed. The local Armenians hatched a plot to dethrone him and install Baldwin in his place. On 7 March, a mob stormed the palace. Toros' troops deserted him, and Baldwin refused to defend him. He tried to escape through a window, but he was caught and torn to pieces by the mob. On 10 March, Baldwin of Boulougne formally took possession of Edessa, making it the first of the Crusader States. It was not an inspiring beginning.

The Siege of Antioch



Antioch under siege, a 15th century illustration

At Antioch, the Crusaders did not attack immediately. It was a very strong city, whose walls had originally been built by Justinian. The walls bow out from Mount Silpius in a long arc. Along one portion the Orontes River runs. Another portion climbs a ridge of the mountain. It is a difficult city to attack, and the Crusaders were leery of losing too many men (they initially lacked enough even to cover all the gates). They waited first for Tancred to come up from Alexandretta, then spent some time in securing various out-lying fortresses. So passed November and December.

By the end of December, supplies were running low, and Bohemond and Robert of Flanders set out with a large force to gather supplies. Yaghi-Siyan decided it was a good time for a sortie. His attack caught Raymond of Toulouse completely by surprise, but Raymond was able to organize a counter-attack quickly. He drove the Muslims back with such force that his men chased them over the bridge and some actually entered the city. But it was night-time. The horse of one of the lead knights threw its rider and bolted backward. The knights on the bridge behind were thrown into confusion, panicked, and retreated.

Meantime, an army had been marching to the relief of Antioch from Damascus. When they learned that Bohemond and Robert were nearby, they attacked. They caught Robert

first and fierce fighting erupted. Bohemond came up but held back until the Muslims were well engaged. He then fell on them and inflicted heavy casualties. The Crusaders had won another victory, but they had lost so many men that they had to return to Antioch with far fewer supplies than they had hoped for. But at least the battle, coupled with ugly weather, forced the Damascene army to return home as well. Yaghi-Siyan was still on his own.

January was grim indeed, with starvation stalking the camps. People began to desert, including Peter the Hermit (he was brought back by Tancred). In February, Ridwan of Aleppo arrived, having made peace with Yaghi-Siyan, but the Crusaders defeated him as well after another hard-fought battle. He returned to Aleppo.

Supplies and reinforcements arrived in March, and the Crusaders were at last able to seal off most of the city (it's at this point that the Italians start to become involved in the Crusades). Conditions inside Antioch grew steadily grimmer, even as spring brought better supplies to the besiegers. Yaghi-Siyan was still determined, however, for he had news that Kerbogha of Mosul was at last preparing an army. He set out in early May with a large army mostly made up of allies. His advance was delayed while he spent three weeks besieging Edessa, but Baldwin was able to hold the city.

It was during these weeks in May that Bohemond made contact with one Firuz, a captain of the guard in Antioch. There had been much buying of spies on both sides during the siege, but Firuz agreed to betray the city. Bohemond told none of the other Crusaders about this, for he was determined that he should rule Antioch. Instead, the Crusaders met to plan an assault on the city before Kerbogha could arrive. It was agreed that whoever should enter the city first would be its lord.

Many of the Crusaders were in despair. The city looked as impregnable as ever, and a huge Turkish army was only days away. Desertions increased. On 2 June, Stephen of Blois led a large contingent of French away. Only a few hours later, Bohemond received word from Firuz that the time was right. Bohemond at last revealed the scheme to his fellow captains. Just before sunset, the army decamped as if to go east to meet Kerbogha in the field. After a few hours, it turned around and came back under cover of darkness. Firuz saw to it that one section of the wall was unguarded and sixty knights entered. They opened the Gate of St. George, and the Crusaders streamed into the city. The Christian citizens joined the army in massacring every Turk they found. Yaghi-Siyan fled, but his son gathered a few troops and retreated to the citadel, which he was able to hold. By 3 June, the city, except for the citadel, was in the hands of the Latins.

They spent the next day clearing the city of corpses and deciding on the defense of the walls. The day following, 5 June, the first of Kerbogha's troops began arriving, and by the 7th he was encamped. The Crusaders, having captured Antioch, were now themselves besieged within the city.

Counter-Siege

The situation was hardly better than it had been for the Crusaders. While they were able to hold off an initial assault on 9 June, they had few supplies and Kerbogha was able to seal the city off. He would starve the Christians into surrender.

Alexius Comnenus very nearly came to the rescue. The Greeks had secured western Anatolia, and the Emperor was on the march to Antioch, likely to make sure the Crusaders turned over the Byzantine territories as promised. In any case, he was met on the road by Stephen of Blois and other deserters who told him that the Crusaders were hopelessly trapped and that Antioch would fall any day. Moreover, the Danishmends were forming up again. Faced with the prospect of a Turkish army ahead of him and behind him, Alexius turned around and went home. To the Crusaders, it seemed as if the Emperor had abandoned them to the infidel. Stephen of Blois was branded a coward and upon his return to France his wife was so ashamed she refused to have anything to do with him.

Kerbogha continued to press the city hard. On 12 June he nearly captured one of the towers. The Crusaders were starving and struggled just to hold the four hundred towers that lined the city walls.

And then, even as the situation seemed hopeless, a miracle occurred.

The Holy Lance



A 15thc interpretation of the discovery of the Holy Lance

Several miracles, actually. On 10 June a poor peasant by the name of Peter Bartholomew,

the servant of a member of Count Raymond's army, came before Raymond and Bishop Adhemar. He told of having received several visions over the preceding months from St. Andrew in which the saint told him that the Holy Lance—the spear that pierced Christ's side as he hung on the Cross—lay buried in St. Peter's Cathedral in Antioch. Raymond was convinced, but Adhemar was sceptical and there the matter sat.

But news of the vision spread, with everyone having his own opinion. That very evening, another Provençal, this one a priest, told of a vision he had had. Since he swore it was true, and as his reputation was good (Peter Bartholomew's was not), Adhemar believed him.

On 14 June, a meteor was seen to fall into the Turkish camp, a very good omen. On the 15th, a group that included Raymond of Toulouse, the historian Raymond of Aguilers, and Peter Bartholomew went to the cathedral and began to dig. The digging went on for hours, with various people taking turns. Count Raymond gave up and left. Then Peter Bartholomew jumped into the hole to take a hand. He very soon cried out that he had found the lance. Raymond of Aguilers says he himself touched the iron while it was still embedded in the ground.

Word of the discovery of the Lance spread rapidly and it was taken to Count Raymond. Bishop Adhemar still thought the man was a fake and refused to accept it, but so great was the rejoicing that he kept quiet.

The Christians were planning an attack anyway. They knew that there was serious dissension among various emirs in Kerbogha's camp, and in any case they could not stay much longer in Antioch for the army was starving. They set the date for 28 June.

The Crusaders carried the Holy Lance on a standard at the head of the army. When Kerbogha saw the Crusaders in full array, he tried to send out for a truce, but the Crusaders advanced anyway. The Turks tried their usual tactics, but the Crusaders kept on in good formation. As he feared, emirs began deserting Kerbogha on the field of battle. When Dukak of Damascus left, the entire army collapsed. For once, the Christians resisted the temptation to loot the enemy camp, but instead pressed the Turks hard, killing many. The battle ruined Kerbogha and saved the Crusade. As much as anything, the victory confirmed Peter Bartholomew's visions.

Arqah

As soon as the Turks were gone, the Latins fell to quarreling, this time over who should rule Antioch. Raymond insisted that the city should be turned over to Emperor Alexius, as per their oaths. While he may have been genuine in the sentiment, there is no doubt that Raymond also would do almost anything to prevent Bohemond from having the city. In addition to all the other insults and irritations, Raymond had even been denied the honor of taking the citadel of Antioch. The emir's son watched Kerbogha's defeat and sent out an offer of surrender. But he refused to surrender to Raymond, who was in command of the troops set to guarding the citadel during the battle. Instead, he surrendered to Bohemond, probably by earlier arrangement, and so it was Bohemond's banners that flew there. He was openly claiming the city for his own, although he certainly had no real right to it.

Bohemond had no intention of leaving "his" city. Raymond did not want to leave so long as the situation was unresolved. So the Christians stayed at Antioch; they were in poor condition to march anyway. An epidemic broke out in August; its most prominent victim was Bishop Adhemar of Le Puy. He had often acted as a moderating influence on the princes. With his death, there was no one with the authority and prestige to mitigate their quarrels.

Peter Bartholomew continued to be visited by St. Andrew. The details of these visions irritated some among the Crusaders. For example, Peter was told that Antioch should be given to Bohemond, that the city should have a Latin patriarch, and that Bishop Adhemar (who had never believed Peter) would go to hell. Raymond was in an awkward position: possession of the Holy Lance was prestigious and Raymond was convinced it was genuine; at the same time, Peter Bartholomew's visions could be downright embarrassing.

Over August and September, a number of the barons rode out from Antioch. They secured various towns and fortresses in the Orontes valley. Some went to Edessa to visit Baldwin. October passed. In November the leaders agreed they should go on to Jerusalem and Raymond at last yielded to Bohemond about Antioch. Another month passed and still they had not left. The common troops now began to exert pressure. They offered leadership of the Crusade to Raymond if he would lead them now. He accepted. A couple of weeks was spent reducing the last major fortress to the south of Antioch, then Raymond led the army southward on 13 January 1099. Seeing him leave, Robert of Normandy and Tancred immediately followed. Godfrey and Robert of Flanders left at the end of February, not wanting to admit that Raymond was their leader. Bohemond refused to budge from Antioch.

The army had now been reduced slightly by the departure of Baldwin to Edessa and more substantially by Bohemond and his Normans to Antioch. Even so, the Crusaders were well over ten thousand, perhaps as many as twenty thousand. The petty emirs along the route generally yielded, agreeing to pay some sort of tribute money. The Latins ran into trouble, though, at Arqah, a town about fifteen miles from Tripoli, which refused to surrender. Godfrey and Robert joined the Crusade again there, but even with the additional men, the city held.

The siege had lasted from 14 February until 5 April, when Peter Bartholomew had another vision, in which St. Andrew said that the city must be taken by storm at once. Now at last, his doubters openly challenged him, declaring he was a fraud and so was the Holy Lance. Peter was furious and demanded to be tested by an ordeal by fire. If he was a fake, he himself obviously believed his visions were genuine.

On 8 April the ordeal was held. Logs were lined up in two parallel rows and were set alight. Peter, holding the Lance high, jumped into the fire and moments later came out the other end. He was terribly burned. He teetered at the edge of the flames and would have fallen back in had not a friend held him up. For twelve days Peter Bartholomew lay in agony, then he died. Those who still believed in him claimed he had gone through unscathed but had been pushed back into the fire. Raymond still kept the Holy Lance. But much of the army believed it was not genuine.

Siege of Jerusalem

Arqah never fell. Raymond kept the army at the siege another month, but at last on 13 May he reluctantly moved on. The emir of Tripoli sent gifts and kept his city safe. Palestine was under the control of the Fatimids of Egypt and they did not keep troops to guard the province, so the Crusaders passed onward in safety. Beirut, Tyre, Acre, none of these cities offered any resistance and the Crusaders did not try to attack. They turned inland at Jaffa and passed through Ramleh on 3 June. Emissaries from Bethlehem met the army there and persuaded Tancred to come liberate that Christian town from the Turks. He complied and was back the next day.

The main army moved out on 6 June and encamped before Jerusalem on the 7th. The Egyptian commander had made sure the city was well-stocked and had expelled all the Christians from the city. He poisoned the wells around the city and settled in to await rescue from Egypt. The Crusaders numbered about fifteen hundred knights and twelve thousand foot, an army that the Egyptians could certainly overwhelm if they chose.

The Crusaders invested the city, but without siege engines they were unable to do anything effective. The walls were too strong to take by storm, and there was no one on the inside who might betray the city. A general assault on 12 June failed with heavy losses. They had to have siege engines.

Jerusalem is in the middle of a desert. It was over twenty miles to the nearest forests, but the Crusaders had no choice. Robert of Flanders and Tancred went to Samaria and began the work of cutting timber. The process took weeks. News came in early July that the Egyptians were at last on the move; the army had maybe a month before they arrived.

Acting in accordance with yet another vision, this one of Bishop Adhemar himself, the priests ordered a fast for the whole army. Following the fast, on 8 July, the entire army marched in solemn procession around the walls of Jerusalem. The Muslims watching from the walls mocked the Christians, for they were all dressed as penitents and were singing psalms. After the circuit, the army assembled on the Mount of Olives, where Peter the Hermit preached to them, followed by Raymond of Aguilers, then by Arnulf Malecorne. It was a moving experience for everyone.

The Final Assault



Assault on Jerusalem

The next two days were spent preparing the three siege towers. On 10 July they were rolled into place. They began to bombard the walls. The assault was set for the night of 13-14 July.

All of the 14th was spent simply getting close enough to the walls to attack effectively. Raymond commanded one tower, but he was unable to gain a foothold. Godfrey commanded a second tower (the third was smaller and was used only as a diversion). About mid-day on the 15th, they were able to make a bridge from this tower to the wall. Two Flemish knights—Letold and Gilbert of Tournai—were first across. They were followed closely by Godfrey. As they secured a section of the wall, the Lorrainers were able to bring up scaling ladders, and Tancred was able to follow. Godfrey fought his way to the Gate of the Column to open it to the main army. Tancred meanwhile worked his way toward the Temple and the Dome of the Rock. The Egyptian Fatimid commander surrendered to Tancred, and his banner was set on top of the mosque.

As the defense collapsed on the north side of the city, Raymond was able at last to break in on the south side. He occupied the Tower of David, next to the Jaffa Gate. The city had fallen, but the fighting went on into the night.

Fall of Jerusalem

There now began an orgy of killing. The Crusaders went on a rampage, killing everyone they met. They went into houses and dragged out the inhabitants to kill them. They stole everything they found. The princes lost all control.

Muslim refugees had taken refuge in the Dome of the Rock, the mosque of al-Aqsa, the one Tancred had taken. Despite his banner flying above, on the morning of the 16th a group of Crusaders broke in and slaughtered everyone inside. Similarly, the Jews of the city fled to their synagogue, only to have the Crusaders set it on fire, killing everyone.

The chroniclers tell of streets running with blood and of horses splashing blood up onto their riders' leggings. Order returned on 17 July not so much because the commanders regained control as there was simply no one left to kill. All the Jews of Jerusalem were dead. All the Muslims were dead. The Christians had been expelled before the siege began. The city was empty of all save its conquerors.

The western sources are briskly uncontrite in their descriptions of the carnage, indicating that the chroniclers were no more dismayed than were the perpetrators. But the Muslim world would never forget or forgive the Crusaders' behavior. Jerusalem was a holy city to the Muslims as much as it was to the Christians. The looting of sacred shrines and the slaughter of innocents confirmed the general Muslim opinion that the Westerners were savage barbarians with no faith at all save in blood and wealth.

Aftermath

The commanders met that Sunday (the 17th) to discuss plans. They gave orders to have the streets cleared of corpses and for the return of local Christians. The question of who should rule in Jerusalem was broached at this meeting, seemingly for the first time. No one could agree on who should be chosen as Patriarch and that decision was postponed.

The leading candidates for a governor were Raymond and Godfrey. The barons first offered to Raymond, who refused, saying that only Christ could be king in Jerusalem. They made the same offer to Godfrey, who showed an unexpected cleverness. He too declined the title of king, but he accepted the offer, taking as his title "Advocate of the Holy Sepulchre". The title of *advocatus* was a traditional one in northern France. An advocate was one who was given authority over a town or region by its overlord. The advocate acted on his lord's behalf until such time as the lord should return in person. Godfrey was thus able to lay claim to all the temporal authority of being a ruler of Jerusalem without threatening the theoretical superiority of the Church.

Raymond was furious. He holed up in the Tower of David and refused to yield it. He was finally persuaded to give it into the care of a bishop, but as soon as he moved out, the bishop turned it over to Godfrey. Raymond was now sure that everyone was conspiring against him. He left Jerusalem, never to return.

With Raymond gone, Arnulf Malecorne was now chosen as Patriarch of Jerusalem. He was not a particularly good choice. Most of the army liked him, but he banned all rites at the Holy Sepulchre except the Latin, alienating the local Christians, and his moral reputation was not good.

Still, Jerusalem now had its leaders. The First Crusade had been a tremendous success. It was to be the only crusade to succeed in its objectives.

Second Crusade

Chronology of the Second Crusade and its Aftermath

From: http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades04.htm and http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades05.htm

Second Crusade 1144 - 1149

December 24, 1144 Muslim forces under the command of Imad ad-Din Zengi re-capture Edessa, originally taken by Crusaders under Baldwin of Boulogne in 1098. This event makes Zengi a hero among Muslims and leads to a call for a Second Crusade in Europe.

1145 - 1149 The Second Crusade is launched to recapture territory recently lost to Muslim forces, but in the end only a few Greek islands are actually taken.

December 01, 1145 In the Bull *Quantum Praedecessores*, Pope Eugene III proclaims the Second Crusade in an effort to retake territory once again coming under the control of Muslim forces. This Bull was sent directly to the French King, Louis VII, and although he had been contemplating a Crusade on his own, he chose to ignore the pope's call to action at first.

1146 The Almohads drive the Almoravids out of Andalusia. The descendants of the Almoravids can still be found in Mauretania.

March 13, 1146 Saxon nobles meeting in Frankfurt ask Bernard of Clairvaux for permission to launch a Crusade on pagan Slavs in the east. Bernard would pass the request along to Pope Eugene III who gives his authorization for a Crusade against the Wends.

March 31, 1146 St. Bernard of Clairvaux preaches the merits and necessity of the Second Crusade at Vézelay. Bernard writes in a letter to the Templars: "The Christian who slays the unbeliever in the Holy War is sure of his reward, the more sure if he himself is slain. The Christian glories in the death of the pagan, because Christ is thereby glorified." King Louis VII of France is particularly taken by Bernard's preaching and is among the first to agree to go, along with his wife Eleanor of Aquitaine.

May 01, 1146 Conrad III (first German king of the Hohenstaufen dynasty and uncle of Frederick I Barbarossa, an early leader of the Third Crusade) personally leads German forces into the Second Crusade, but his army would be almost completely destroyed during their crossing of the plains of Anatolia.

June 01, 1146 King Louis VII announces that France will join in the Second Crusade.

September 15, 1146 Imad ad-Din Zengi, founder of the Zengid Dynasty, is assassinated by a servant he had threatened to punish. Zengi's capture of Edessa from the Crusaders in 1144 had made him a hero among Muslims and led to the launching of the Second Crusade.

December 1146 Conrad III arrives at Constantinople with the remnants of his army of German Crusaders.

1147 The Almoravid (al-Murabitun) Dynasty falls from power. Taking the name "those who line up in defense of the faith," this group of fanatical Berber Muslims had ruled North Africa and Spain since 1056.

April 13, 1147 In the bull *Divina dispensatione* Pope Eugene III approves of the Crusading into Spain and the beyond the northeastern frontier of Germany. Bernard Clairvaux writes "We expressly forbid that for any reason whatsoever they should make a truce with these people [the Wends] ... until such time as ... either their religion or their nation be destroyed."

June 1147 German Crusaders travel through Hungary on their way to the Holy Land. On the way they would raid and pillage widely, causing a great deal of resentment.

October 1147 Lisbon is captured by Crusaders and Portuguese forces under the command of Don Afonso Henriques, first king of Portugal, and Crusader Gilbert of Hastings, who becomes the first Bishop of Lisbon. In the same year the city of Almeria falls to the Spanish.

October 25, 1147 Second Battle of Dorylaeum: German Crusaders under Conrad III stop at Dorylaeum to rest and are destroyed by Saracens. So much treasure is captured that the market price of precious metals throughout the Muslim world drops.

1148 Count Ramon Berenguer IV of Barcelona, with the aid of an English fleet, captures the Moor city of Tortosa.

February 1148 German Crusaders under Conrad III who had survived the Second Battle of Dorylaeum the previous year are massacred by the Turks.

March 1148 French forces are left in Attalia by King Louis VII who purchases passage on ships for himself and a few nobles to Antioch. Muslims quickly descend upon Attalia and kill nearly every Frenchman there.

May 25, 1148 Crusaders set out to capture Damascus. The army consists of forces under the command of Baldwin III, survivors of Conrad III's trip across Anatolia, and the cavalry of Louis VII which had sailed directly to Jerusalem (his infantry was supposed to march to Palestine, but they were all killed along the way).

July 28, 1148 Crusaders are forced to withdraw from their siege of Damascus after only a week, partly as a result of the three leaders (Baldwin III, Conrad III, and Louis VII) being unable to agree on almost anything. The political divisions among the Crusaders stand in sharp contrast to the greater unity among the Muslims in the region - a unity that would only increase later under the dynamic and successful leadership of Saladin. With this, the Second Crusade is effectively finished.

1149 A Crusading army under Raymond of Antioch is destroyed by Nur ad-Din Mahmud bin Zengi (son of Imad ad-Din Zengi, founder of the Zengid Dynasty) near the Fountain of Murad. Raymond is among those killed, reportedly fighting until the very end. One of Nur ad-Din's lieutenants, Saladin (Kurdish nephew of Nur al-Din's best general, Shirkuh), would rise to prominence in the coming conflicts.

July 15, 1149 The Crusader Church of the Holy Sepulcher is officially dedicated.

Aftermath of the Second Crusade

1150 Fatimid rulers fortify the Egyptian city of Ascalon with 53 towers.

1151 The Toltec Empire in Mexico ended.

1152 Baldwin III is crowned king of Jerusalem.

1152 King Henry II of England marries Eleanor of Aquitaine, thus gaining control of her lands in France. Eleanor would give birth to Richard the Lionheart, one of the leaders of the Third Crusade. She had previously been married to King Louis of France and her involvement in the Second Crusade was blamed by some for its failure.

March 04, 1152 Friedrich I Barbarossa, nephew of Conrad III, is elected German King in Frankfurt. He would later become Holy Roman Emperor.

1153 King Baldwin III of Jerusalem captures Ascalon after a siege of several months, thus drawing Egypt into an alliance with the Turks in Palestine. Reynald of Chantillon is named Prince of Antioch.

August 20, 1153 St. Bernard of Clairvaux dies. Bernard had founded the famous abbey at Clairvaux and was largely responsible for inspiring many Europeans to set off on the Second Crusade. The failures of the Second Crusade deeply troubled Bernard and he had blamed them on the sins of the Crusaders themselves.

April 25, 1154 Because European Crusaders had laid siege to the city in 1148 despite the existence of a truce with them, citizens of Damascus decide that the Crusaders could no longer be trusted and hand control over to Nur ad-Din Mahmud bin Zengi. In assuming control of this city, Nur ad-Din is able to unite all of Muslim Syria. One of Nur ad-Din's lieutenants, Saladin (Salah-al-Din Yusuf ib-Ayyub), would rise to prominence in the coming conflicts.

1155 King Baldwin III enters into an alliance with Byzantine Emperor Manuel I Comnenus in order to more effectively counter the growing threat from Nur ad-Din.

1156 Baldwin III signs a peace treaty with Nur ad-Din, but the following year he would break it and capture the city of Narim.

1156 Reynald of Chantillon, Prince of Antioch, launches an attack against Cyprus.

August 1157 A strong earthquake hits Syria. Through the previous couple of years, numerous earthquakes had been recorded all through the Levant.

September 08, 1157 Richard I Lionheart of England is born. Richard would be one of the leaders of the Third Crusade.

October 1157 Nur ad-Din is struck by a severe illness, halting his steady campaign

against the Crusaders.

1158 Baldwin III defeats Seljuk ruler Nur ad-Din.

1160 Birth of Simon de Montfort, 5th Earl of Leicester and leader of the Crusade against the Cathars in southern France.

1160 Raymond of Chantillon is captured during a Muslim ambush and is imprisoned for 14 years in Aleppo. Once released, his hatred of Islam and Muslims would be even greater than before and would be instrumental in the Third Crusade being launched.

1161 Explosives were first used in China at the Battle of Ts'ai-shih.

February 10, 1162 King Baldwin III dies at Tripoli and control of Jerusalem passes to his brother, Amalric I. Amalric's chief goal is the conquest of Egypt and, in fact, his continual failure to capture Egypt may have been an important cause of the decline in power of the Latin Kingdom of Jerusalem.

1163 - 1169 Egypt and Jerusalem are in a constant state of war. During this time one of Nur ad-Din's lieutenants, Saladin (Salah al-Din), rises to prominence.

1163 Nur ad-Din lays siege the fortress of Krak des Chevaliers (headquarters of the Knights Hospitaller in Syria) but fails to take it.

September 1163 Amalric I, king of Jerusalem, launches his first invasion of Egypt. He manages to get as far as the Nile, but is turned back by the flooding.

May 1164 Shawar is reinstated as Vizier of Cairo with the help of Nur ad-Din Mahmud bin Zengi.

July 1164 A joint army of Egyptians and Franks besiege Shirkun in Bilbeis.

1165 Cathars have become so numerous in Languedoc that they are able to defy local prelates and meet at Lombers (Lombez) where their heretical doctrines are proclaimed openly.

August 21, 1165 Philip II Augustus of France is born. Philip would be one of the leaders of the Third Crusade.

1166 Saladin orders the construction of fortifications in Cairo which become known as "The Citadel."

1167 Papa Nicetas, a Bogomil heretic from the east, attends an assembly of Cathars leaders in Languedoc at Saint-Felix-de-Caraman (near Toulouse).

1167 Amalric I launches his second of three unsuccessful invasions of Egypt, although he briefly captures the city of Cairo. This same year he marries Maria Comnena, grand-niece of Byzantine emperor Manuel I Comnenus.

1168 Arab forces recapture Cairo from the Crusaders.

1168 - 1250 The Ayyubid dynasty, founded by Salah-al-Din Yusuf ib-Ayyub, rules Egypt.

October 10, 1168 Amalric I launches his third of three unsuccessful invasions of Egypt. This is a joint project with Byzantine Emperor Manuel I Comnenus Megas.

November 01, 1168 Amalric I, King of Jerusalem. massacres the inhabitants of Bilbeis, a fortress city on the eastern edge of the southern Nile delta in Egypt. The harsh treatment of locals manages to turn most Egyptians against the Crusaders, even the Coptic Christians who might have otherwise provided valuable aid and intelligence.

1169 Christians complete the reconstruction of the Church of Nativity in Bethlehem.

January 02, 1169 Amalric I, King of Jerusalem. leaves Egypt before Shirkuh and a Syrian army arrive.

January 08, 1169 Shirkuh, chief advisor and general for Nur ad-Din and Saladin's uncle, enters Cairo.

January 17, 1169 Vizier Shawar of Cairo is killed and Saladin takes control of both the city and Egypt.

November 1169 A Byzantine fleet and army attack Damietta, but they are forced to withdraw without accomplishing anything.

1170 Saladin captures the Crusader-controlled city of Eilat, located on the Red Sea.

1171 In the bull *Non parum animus noster*, Pope Alexander III equates Crusades against pagan Estonians and Finns in the north with Crusading in the Holy Land: "We therefore grant to those who fight with might and courage against the aforesaid pagans one year's remission for the sins they confess and receive penance for, trusting in God's mercy and the merits of the apostles Peter and Paul, just as we usually grant to those who visit the Sepulcher of the Lord; and if those who perish in the fight are doing their penance, to them we grant remission of all their sins."

1171 Battle of Santarem: The last battle that drives the Muslims out of Portugal.

March 12, 1171 For a time Byzantine emperor Manuel ends Venetian commercial privileges in Constantinople, a factor that would eventually play in Venice's decision to have the armies of the Fourth Crusade conquer and loot the city. Every Venetian in the empire is arrested and all of their property is confiscated. In retaliation, Venetian ships sack the Byzantine islands of Chios and Lesbos.

June 1171 Under orders from Nur ad-Din, Saladin removes the last Fatimid Caliph from power. The Caliph of Egypt would eventually die and the Caliph of Baghdad would be recognized in Egypt.

September 10, 1171 Saladin announces the formation of the Abbasid Caliphate in Egypt.

1173 Saladin launches an attack on the Fortress of Kerak but fails.

1174 King Henry II of England is forced to humble himself at the grave of Thomas Becket, canonized the year before. As part of his penance for his complicity in Becket's

murder, Henry is required by Pope Alexander III to send twice a year enough funds and supplies to support 200 Templar and Hospitaller knights in the Holy Land. This support would end up playing an important role in financing the Third Crusade.

January 31, 1174 Bernard of Clairvaux is canonized.

May 15, 1174 Nur ad-Din Mahmud bin Zengi dies. Saladin would eventually take over for him, controlling a Muslim empire that stretches from the Tigris river to the Libyan desert and surrounding the Crusader states on three sides. First, though, Saladin had to defeat ed-Din's son As-Salih Ismail.

July 11, 1174 Amalric I, king of Jerusalem, dies and is succeeded by his son, Baldwin IV. Baldwin, unfortunately, is only thirteen years old and had been showing signs of leprosy since he was nine - so no one was very confident that he would be able to truly take control of the kingdom.

September 1174 Count Raymond of Tripoli is named regent of the Kingdom of Jerusalem. Raymond is not a popular choice. Although supported by many barons, the Hospitallers, and others, he is opposed by the Templars and other influential families like the Lusignans. These divisions would plague the Crusaders states and contribute to their eventual downfall.

October 28, 1174 Saladin captures Damascus and becomes the ruler of both Egypt and Damascus.

1175 Byzantine emperor Manuel I Comnenus fortifies the Anatolian city of Dorylaeum.

1175 Reynald of Châtillon and Joscelin of Courtenay are released by the atabeg of Aleppo. The atabeg was grateful to the Christian Crusaders because they had come to his aid against Saladin. Opposition to Count Raymond of Tripoli coalesces around Reynald and Joscelin.

1176 Battle of Myriocephalum: Muslims defeat the Byzantines under Manuel I Comnenus Megas and capture the city of Dorylaeum.

August 1176 Saladin besieges the city of Masyaf.

1177 Sibylla, sister of leper king Baldwin IV and daughter of Amalric I, is married to William of Montferrat. William, however, dies shortly thereafter due to malaria.

November 18, 1177 Saladin leaves Egypt in the hope of quickly capturing Jerusalem from the Crusaders. A small force of Knights Templar are kept pinned down so that the main army can continue northward.

November 25, 1177 Battle of Ramleh (Montgisard): Although a force of 500 led by King Baldwin IV attempts to stop Saladin at Ascalon, the same site where an Egyptian relief force was defeated almost one hundred years before, the Egyptian army is able to bypass the Crusaders and continue on towards the goal of Jerusalem. Baldwin is able to join up with the Templars from Gaza, however, and surprise Saladin from the rear. The Egyptian army is routed and Saladin himself barely escapes. Luckily for Saladin, the Crusaders were unable to seriously press their unexpected advantage and threaten his holdings in Damascus or Egypt.

1179 Saladin defeats Crusader forces at Marj Ayun (Valley of the Springs), capturing the Master of the Knights Templar in the process.

1180 Meinhard, an Augustinian monk from Holstein, leads the first attempt to convert Baltic pagans in what most regard as the first steps of the Baltic Crusades.

March 1180 Sibylla, sister of King Baldwin IV, marries Guy De Lusignan. King Baldwin also negotiates a peace treaty with Saladin, bringing hostilities to a temporary end. Reynald of Châtillon throws his support behind Guy for the throne of Jerusalem and against Raymond of Tripoli, regent of Jerusalem.

September 18, 1180 Death of French King Louis VII, one of the leaders of the Second Crusade.

September 24, 1180 Death of Manuel I Comnenus Megas, Byzantine Emperor. Manuel had let the armies of the Second Crusade pass through his lands on their way to Palestine, but during much of his reign he was at war with various European powers like the Normans and Venice. Manuel is succeeded by his son Alexius II, just eleven years old. Manuel's wife, Maria, is Latin by birth and greatly resented among the people, leading to an insurrection two years later.

1181 Al-Salih Ismail, heir of Nur ad-Din, dies. This allows Saladin to complete his takeover of ad-Din's empire.

1181 Reynald of Châtillon raids a large caravan of pilgrims on their way to Mecca. He violates a peace treaty which outrages Saladin.

1182 Andronicus Comnenus leads an insurrection against empress Maria, killing many Italian merchants as well as the young Alexius II, heir to the throne of the Byzantine empire. Andronicus becomes a ruthless leader, killing large numbers of alleged rivals and dissenters.

May 11, 1182 Saladin sets out from Cairo with a large Muslim army. His intention is to link up with other Muslim forces elsewhere, gathering enough soldiers under his immediate command to put an end to the Crusader states once and for all.

1183 Reynald of Chantillon, Prince of Antioch, launches a military expedition down the Red Sea. His intention is to invade Arabia and travel to Mecca where he would destroy Muhammed's tomb and smash the Kaaba. He takes with him a small force, lands at el-Haura, and is surprised by an Egyptian group that had been marching to Mecca already. Only a few, including Reynald, manage to escape.

1183 Saladin captures the city of Aleppo.

September 17, 1183 Saladin leaves Damascus with a large Muslim army and heads for the Crusader states. He meets the Crusader forces at the Pools of Goliath but the Christians retreat to Jerusalem. Guy of Lusignan's decision to withdraw here causes him to lose the confidence of other Christian leaders who now come to believe that he is indecisive at best, but more likely a coward.

1184 Meinhard oversees the building of the Christian church built in the Baltic region: the village of Uexküll (in modern-day Latvia).

1184 Saladin launches a second attack on the Fortress of Kerak, but fails again.

1184 Isaac Comnenus takes control of Cyprus. Isaac is a great-nephew of Manuel I and had launched a rebellion against the harsh rule of Byzantine emperor Andronicus, establishing an independent kingdom in Cyprus. Constantinople is far too weak to crush this rebellion and Isaac would hold on to power for 7 years.

1185 - 1195 Isaac II Angelus becomes Byzantine emperor. Andronicus Comnenus had ordered him arrested and killed, but his years of heavy-handed rule had taken their toll and the people refused. Isaac is made emperor by popular acclamation and Andronicus is forced to flee, but he is captured and killed by a mob. Isaac would not be as ruthless as Andronicus, but at the same time Isaac would be far more corrupt.

March 1185 King Baldwin IV dies of leprosy and King Baldwin V, still an infant, succeeds him as King of Jerusalem. Raymond of Tripoli is named regent.

August 1185 Normans lay siege to and sack Thessalonica, a Greek Christian city.

December 06, 1185 Death of Afonso I Henriques of Portugal in Coimbra. The first king of Portugal, Alfonso had created the nation of Portugal by liberating it from Muslim invaders and attempts at dominance from Castile in Spain.

1186 Meinhard is consecrated as the first Bishop of Buxtehude (Uexküll).

1186 Reynald of Chantillon breaks a truce with Saladin by attacking a Muslim caravan and taking several prisoners, including a sister of Saladin. This infuriates the Muslim leader who vows to kill Reynald with his own hands.

March 03, 1186 The city of Mosul, Iraq, submits to Saladin.

August 1186 Baldwin V, young king of Jerusalem, dies of an illness. His mother, Sibylla, sister of King Baldwin IV, is crowned Queen of Jerusalem by Joscelin of Courtenay and her husband, Guy of Lusignan, is crowned King. This is contrary to the previous king's will. The forces of Raymond of Tripoli are based in Nablus and Raymond himself is in Tiberias; as a consequence, the entire kingdom is effectively split in two and chaos reigns.

Second Crusade

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http://en.wikipedia.org/wiki/Second_Crusade



The fall of Edessa, seen on the right of this map (c.1140), was the primary cause of the Second Crusade

Background: the fall of Edessa

After the First Crusade and the minor Crusade of 1101 there were three crusader states established in the east: the Kingdom of Jerusalem, the Principality of Antioch, and the County of Edessa. A fourth, the County of Tripoli, was established in 1109. Edessa was the most northerly of these, and also the weakest and least populated; as such, it was subject to frequent attacks from the surrounding Muslim states ruled by the Ortoqids, Danishmends, and Seljuq Turks.[2] Count Baldwin II and future count Joscelin of Courtenay were taken captive after their defeat at the Battle of Harran in 1104. Baldwin and Joscelin were both captured a second time in 1122, and although Edessa recovered somewhat after the Battle of Azaz in 1125, Joscelin was killed in battle in 1131. His successor Joscelin II was forced into an alliance with the Byzantine Empire, but in 1143 both the Byzantine emperor John II Comnenus and the King of Jerusalem Fulk of Anjou died. Joscelin had also quarreled with the Count of Tripoli and the Prince of Antioch, leaving Edessa with no powerful allies.[3]

Meanwhile, the Seljuq Zengi, Atabeg of Mosul, had added Aleppo to his rule in 1128. Aleppo was the key to power in Syria, contested between the rulers of Mosul and Damascus. Both Zengi and King Baldwin II turned their attention towards Damascus; Baldwin was defeated outside the city in 1129.[3] Damascus, ruled by the Burid Dynasty, later allied with King Fulk when Zengi besieged the city in 1139 and 1140;[4] the alliance was negotiated by the chronicler Usamah ibn Munqidh.[5]

In late 1144, Joscelin II allied with the Ortoqids and marched out of Edessa with almost his entire army to support the Ortoqid army against Aleppo. Zengi, already seeking to take advantage of Fulk's death in 1143, hurried north to besiege Edessa, which fell to him after a month on 24 December 1144. Manasses of Hierges, Philip of Milly and others were sent from Jerusalem to assist, but arrived too late. Joscelin II continued to rule the remnants of the county from Turbessel, but little by little the rest of the territory was captured by Muslims or sold to the Byzantines. Zengi himself was praised throughout Islam as "defender of the faith" and *al-Malik al-Mansur*, "the victorious king". He did not pursue an attack on the remaining territory of Edessa, or the Principality of Antioch, as was feared. Events in Mosul compelled him to return home, and he once again set his sights on Damascus. However, he was assassinated by a slave in 1146 and was succeeded in Aleppo by his son Nur ad-Din.[6]

Quantum praedecessores

The news of the fall of Edessa was brought back to Europe first by pilgrims early in 1145, and then by embassies from Antioch, Jerusalem, and Armenia. Bishop Hugh of Jabala reported the news to Pope Eugene III, who issued the bull *Quantum praedecessores* on 1 December of that year, calling for a second crusade.[7] Hugh also told the Pope of an eastern Christian king, who, it was hoped, would bring relief to the crusader states: this is the first documented mention of Prester John.[8] Eugene did not control Rome and lived instead at Viterbo,[9] but nevertheless the crusade was meant to be more organized and centrally controlled than the First Crusade: the armies would be led by the strongest kings of Europe and a route would be planned beforehand.[10] The initial response to the

new crusade bull was poor, and it in fact had to be reissued when it was clear that Louis VII would be taking part in the expedition. Louis VII of France had also been considering a new expedition independently of the Pope, which he announced to his Christmas court at Bourges in 1145. It is debatable whether Louis was planning a crusade of his own or in fact a pilgrimage, as he wanted to fulfil a vow made by his brother Philip to go to the Holy Land, as he had been prevented by death. It is probable that Louis had made this decision independently of hearing about *Quantum Praedecessores*. In any case, Abbot Suger and other nobles were not in favour of Louis' plans, as he would be gone from the kingdom for several years. Louis consulted Bernard of Clairvaux, who referred him back to Eugene. Now Louis would have definitely heard about the papal bull, and Eugene enthusiastically supported Louis' crusade. The bull was reissued on 1 March 1146, and Eugene authorized Bernard to preach the news throughout France.[11]

Bernard of Clairvaux

The Pope commissioned Bernard to preach the Second Crusade and granted the same indulgences for it which Pope Urban II had accorded to the First Crusade.[12] A parliament was convoked at Vezelay in Burgundy in 1146, and Bernard preached before the assembly on March 31. Louis VII of France, his wife, Eleanor of Aquitaine, and the princes and lords present prostrated themselves at the feet of Bernard to receive the pilgrims' cross. Bernard then passed into Germany, and the reported miracles which multiplied almost at his every step undoubtedly contributed to the success of his mission. At Speyer, Conrad III of Germany and his nephew Frederick Barbarossa, received the cross from the hand of Bernard.[13] Pope Eugene came in person to France to encourage the enterprise.[11]

For all his overmastering zeal, Bernard was by nature neither a bigot nor a persecutor. As in the First Crusade, the preaching inadvertently led to attacks on Jews; a fanatical French monk named Rudolf was apparently inspiring massacres of Jews in the Rhineland, Cologne, Mainz, Worms, and Speyer, with Rudolf claiming Jews were not contributing financially to the rescue of the Holy Land. Bernard, the Archbishop of Cologne and the Archbishop of Mainz were vehemently opposed to these attacks, and so Bernard traveled from Flanders to Germany to deal with the problem and quiet the mobs. Bernard then found Rudolf in Mainz and was able to silence him, returning him to his monastery.[14]

Wendish Crusade

When the Second Crusade was called, many south Germans volunteered to crusade in the Holy Land. The north German Saxons were reluctant. They told St Bernard of their desire to campaign against the Slavs at a Reichstag meeting in Frankfurt on 13 March 1147. Approving of the Saxons' plan, Eugenius issued a papal bull known as the *Divina dispensatione* on 13 April. This bull stated that there was to be no difference between the spiritual rewards of the different crusaders. Those who volunteered to crusade against the Slavs were primarily Danes, Saxons, and Poles,[15] although there were also some Bohemians.[16] The Papal legate, Anselm of Havelberg, was placed in overall

command. The campaign itself was led by Saxon families such as the Ascanians, Wettin, and Schauenburgers.[17]

Upset by German participation in the crusade, the Obotrites preemptively invaded Wagria in June 1147, leading to the march of the crusaders in late summer 1147. After expelling the Obodrites from Christian territory, the crusaders targeted the Obodrite fort at Dobin and the Liutizian fort at Demmin. The forces attacking Dobin included those of the Danes Canute V and Sweyn III, Adalbert II, Archbishop of Bremen, and Duke Henry the Lion of Saxony. When some crusaders advocated ravaging the countryside, others objected by asking, "Is not the land we are devastating our land, and the people we are fighting our people?"[18] The Saxon army under Henry the Lion withdrew after the pagan chief, Niklot, agreed to have Dobin's garrison undergo baptism. After an unsuccessful siege of Demmin, a contingent of crusaders was diverted by the margraves to attack Pomerania instead. They reached the already Christian city Stettin, whereupon the crusaders dispersed after meeting with Bishop Albert of Pomerania and Prince Ratibor I of Pomerania. According to Bernard of Clairvaux, the goal of the crusade was to battle the pagan Slavs "until such a time as, by God's help, they shall either be converted or deleted".[19] However, the crusade failed to achieve the conversion of most of the Wends. The Saxons achieved largely token conversions at Dobin, as the Slavs resorted to their pagan beliefs once the Christian armies dispersed. Albert of Pomerania explained, "If they had come to strengthen the Christian faith ... they should do so by preaching, not by arms".[20]

By the end of the crusade, the countryside of Mecklenburg and Pomerania was plundered and depopulated with much bloodshed, especially by the troops of Henry the Lion.[21] This was to help bring about more Christian victories in the future decades. The Slavic inhabitants also lost much of their methods of production, limiting their resistance in the future.[22]

Reconquista and the fall of Lisbon

In the spring of 1147, the Pope authorized the expansion of the crusade into the Iberian peninsula, in the context of the Reconquista. He also authorized Alfonso VII of León and Castile to equate his campaigns against the Moors with the rest of the Second Crusade.[13] In May 1147, the first contingents of crusaders left from Dartmouth in England for the Holy Land. Bad weather forced the ships to stop on the Portuguese coast, at the northern city of Porto on 16 June 1147. There they were convinced to meet with King Afonso I of Portugal.[23]

The crusaders agreed to help the King attack Lisbon, with a solemn agreement that offered to them the pillage of the city's goods and the ransom money for expected prisoners. The Siege of Lisbon lasted from 1 July to 25 October 1147 when, after four months, the Moorish rulers agreed to surrender, primarily due to hunger within the city. Most of the crusaders settled in the newly captured city, but some of them set sail and continued to the Holy Land.[23] Some of them, who had departed earlier, helped capture Santarém earlier in the same year. Later they also helped to conquer Sintra, Almada, Palmela and Setúbal, and they were allowed to stay in the conquered lands, where they settled down and had offspring.

Elsewhere on the Iberian Peninsula at almost at the same time, Alfonso VII of León,

Ramon Berenguer IV, Count of Barcelona, and others led a mixed army of Catalan and French crusaders against the rich port city of Almería. With support from a Genoese–Pisan navy, the city was occupied in October 1147.[13] Ramon Berenger then invaded the lands of the Almoravid taifa kingdom of Valencia and Murcia. In December 1148, he captured Tortosa after a five-month siege again with the help of French, Anglo-Normans, and Genoese crusaders.[13] The next year, Fraga, Lleida and Mequinenza in the confluence of the Segre and Ebro rivers fell to his army.[24]

Forces

Islamic

Muslim forces in this period comprised small bodies of professional troops, which were augmented by volunteers and conscripts in times of war. The largest of the Muslim states at the time, the Great Seljuk Sultanate, which ruled most of what is modern Iran and Iraq had about 10,000 full-term soldiers. The number of troops available to the Syrian states was much smaller. The core of the professional troops were the *ghulam* or *mamluk*, who were trained for war since childhood. The cost of raising and training a *mamluk* was about 30 *dinars* (by contrast, a good horse in Syria went for about 100 *dinars*). To compensate for their quantitative weaknesses, the Muslim states compensated by seeking qualitative superiority. The professional soldiers of the Muslim states, who were usually ethnic Turks, tended to be very well-trained and equipped. The basis of the military system in the Islamic Middle East was the *iqta* system of fiefs, which supported a certain number of troops in every district. In the event of war, the *ahdath* militias based in the cities under the command of the *ra'is* (mayor), and who were usually ethnic Arabs, were called upon to increase the number of troops. The *ahdath* militia, though less well trained than the Turkish professional troops, were often very strongly motivated by religion, especially the concept of *jihad*. Further support came from Turcoman and Kurdish auxiliaries, who could be called upon in times of war, though these forces were prone to indiscipline.[25]

The principal Islamic commander was Mu'in al-Din Abu Mansur Anur, the *atabeg* of Damascus from 1138 to 1149. Damascus was supposedly ruled by the Burid amirs of Damascus, but Anur who commanded the military was the real ruler of the city. The historian David Nicolle described Anur as an able general and diplomat who was well known as the patron of the arts. Because the Burid dynasty was displaced in 1154 by the Zangid dynasty, Anur's role in repulsing the Second Crusade has been largely erased with historians and chroniclers loyal to the Zangids giving the credit to Anur's rival, Mahmud Ibn Zangi Abu'l-Qasim al-Malik al-'Adil Nur al-Din, the amir of Aleppo.[26]

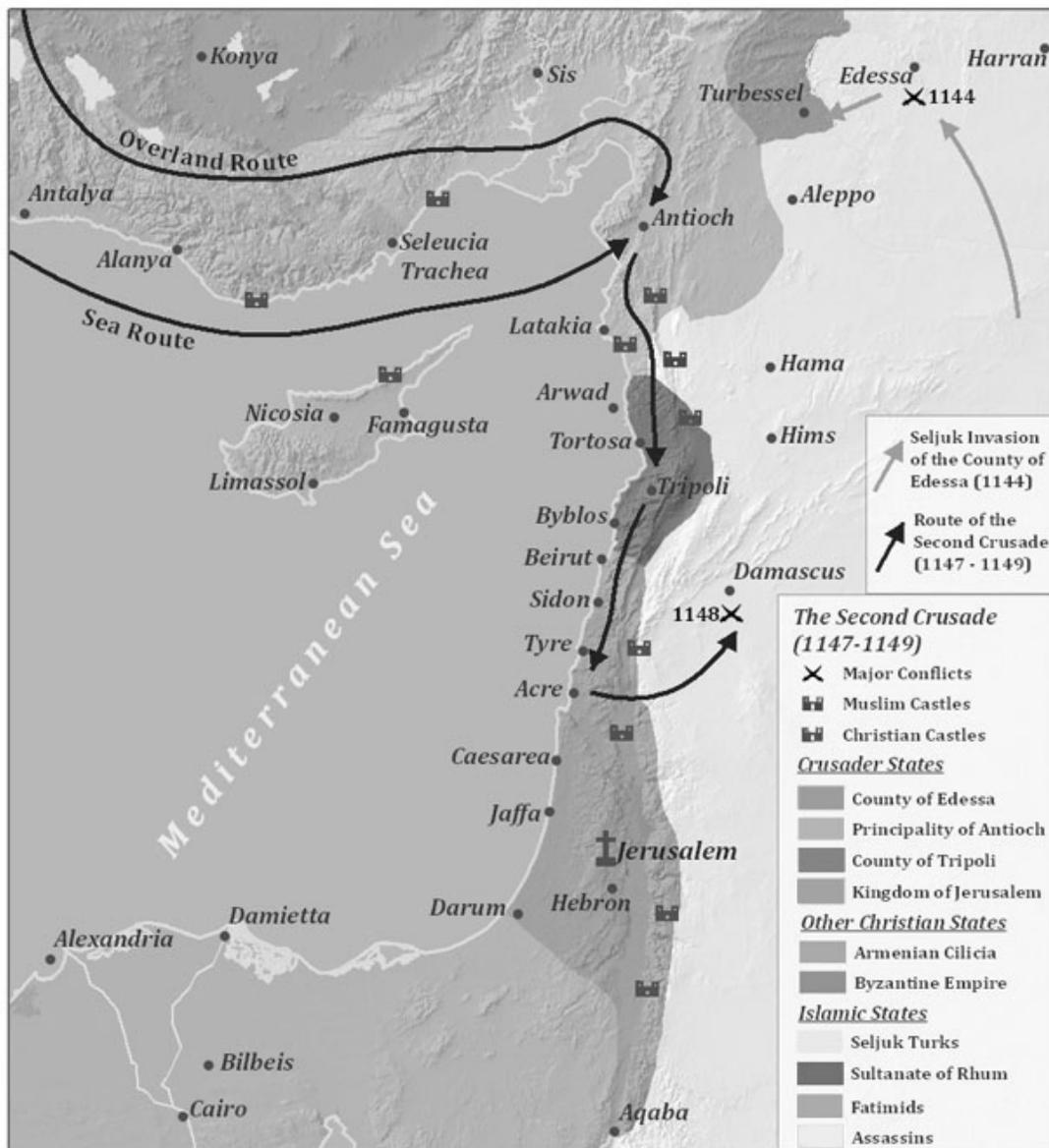
Christian

The German contingent comprised about 2,000 knights while the French contingent had about 700 knights from the king's lands while the nobility raised smaller numbers of knights. The Kingdom of Jerusalem had about 550 knights and 6,000 infantrymen.[27] Both the French and German contingents were followed by huge numbers of camp followers, most of whom did not survive the Crusade. As the monk, Odo of Deuil noted "the weak and helpless are always a burden to their commanders and a source of prey to their enemies". The French knights preferred to fight while riding while the German knights liked to fight on foot. The Roman chronicler John Kinnamos wrote:

"the French are particularly capable of riding horseback in good order and attacking with the spear, and their cavalry surpasses that of the Germans in speed. The Germans, however, are able to fight on foot better than the French and excel in using the great sword".[28]

Konrad III was considered to be a brave knight, through often described as indecisive at moments of crisis.[29] Louis VII was a devout Christian with a sensitive side who was often attacked by contemporaries like Bernard of Clairvaux for being more in love with his wife, Eleanor of Aquitaine than being interested in war or politics.[30]

Crusade in the East



Map of the Second Crusade in the Levant

Joscelin tried to take back Edessa following Zengi's murder, but Nur ad-Din defeated him in November 1146. On 16 February 1147 the French crusaders met at Étampes to discuss

their route. The Germans had already decided to travel overland through Hungary, as the sea route was politically impractical because Roger II, King of Sicily, was an enemy of Conrad. Many of the French nobles distrusted the land route, which would take them through the Byzantine Empire, the reputation of which still suffered from the accounts of the First Crusaders. Nevertheless it was decided to follow Conrad, and to set out on 15 June. Roger II was offended and refused to participate any longer. In France, Abbot Suger and Count William II of Nevers were elected as regents while the king would be on crusade. In Germany, further preaching was done by Adam of Ebrach, and Otto of Freising also took the cross. The Germans planned to set out at Easter, but did not leave until May.[31]

German route

The German crusaders, accompanied by the papal legate and cardinal Theodwin, intended to meet the French in Constantinople. Ottokar III of Styria joined Conrad at Vienna, and Conrad's enemy Géza II of Hungary allowed them to pass through unharmed. When the German army of 20,000 men arrived in Byzantine territory, Manuel feared they were going to attack him, and Byzantine troops were posted to ensure that there was no trouble. There was a brief skirmish with some of the more unruly Germans near Philippopolis and in Adrianople, where the Byzantine general Prosouch fought with Conrad's nephew, the future emperor Frederick. To make matters worse, some of the German soldiers were killed in a flood at the beginning of September. On 10 September, however, they arrived at Constantinople, where relations with Manuel were poor and the Germans were convinced to cross into Asia Minor as quickly as possible.[32] Manuel wanted Conrad to leave some of his troops behind, to assist in defending against attacks from Roger II, who had taken the opportunity to plunder the cities of Greece, but Conrad did not agree, despite being a fellow enemy of Roger.[33] In Asia Minor, Conrad decided not to wait for the French, and marched towards Iconium, capital of the Seljuq Sultanate of Rûm. Conrad split his army into two divisions. Much of the authority of the Eastern Roman Empire in the western provinces of Asia Minor was more nominal than real with much of the provinces being a no-man's land controlled by Turkish nomads.[34] Conrad who underestimated the length of the march against Anatolia, and anyhow assumed that the authority of Emperor Manuel was greater in Anatolia than was in fact the case.[35] Conrad took the knights and the best troop with himself to march overland while sending the camp followers with Otto of Freising to follow the coastal road.[35] The king led one of these, which was almost totally destroyed by the Seljuqs on 25 October 1147 at the second battle of Dorylaeum.[36]

In battle, the Turks used their typical tactic of pretending to retreat, and then returning to attack the small force of German cavalry which had separated from the main army to chase them. Conrad began a slow retreat back to Constantinople, and his army was harassed daily by the Turks, who attacked stragglers and defeated the rearguard.[37] Even Conrad was wounded in a skirmish with them. The other division, led by the King's half-brother, Bishop Otto of Freising, had marched south to the Mediterranean coast and was similarly defeated early in 1148.[38] The force led by Otto ran out of food while crossing inhospitable countryside and was ambushed by the Seljuq Turks near Laodicea on 16 November 1147. The majority of Otto's force were either killed in battle or captured and sold into slavery.[35]

French route

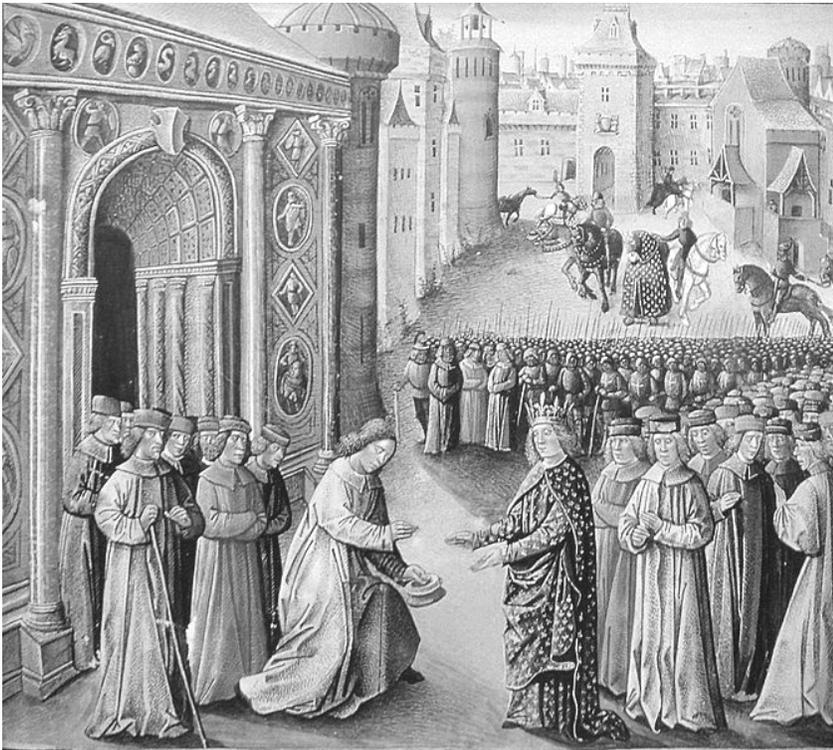
The French crusaders had departed from Metz in June 1147, led by Louis, Thierry of Alsace, Renaut I of Bar, Amadeus III, Count of Savoy and his half-brother William V of Montferrat, William VII of Auvergne, and others, along with armies from Lorraine, Brittany, Burgundy, and Aquitaine. A force from Provence, led by Alphonse of Toulouse, chose to wait until August, and to cross by sea. At Worms, Louis joined with crusaders from Normandy and England. They followed Conrad's route fairly peacefully, although Louis came into conflict with Geza of Hungary when Geza discovered Louis had allowed an attempted Hungarian usurper to join his army. Relations within Byzantine territory were also grim, and the Lorrainers, who had marched ahead of the rest of the French, also came into conflict with the slower Germans whom they met on the way.[39]

Since the original negotiations between Louis and Manuel, Manuel had broken off his military campaign against the Sultanate of Rûm, signing a truce with his enemy Sultan Mesud I. This was done so that Manuel would be free to concentrate on defending his empire from the Crusaders, who had gained a reputation for theft and treachery since the First Crusade and were widely suspected of harbouring sinister designs on Constantinople. Nevertheless, Manuel's relations with the French army were somewhat better than with the Germans, and Louis was entertained lavishly in Constantinople. Some of the French were outraged by Manuel's truce with the Seljuqs and called for an alliance with Roger II and an attack on Constantinople, but they were restrained by Louis.[40]

When the armies from Savoy, Auvergne, and Montferrat joined Louis in Constantinople, having taken the land route through Italy and crossing from Brindisi to Durazzo, the entire army was shipped across the Bosphorus to Asia Minor. The Greeks were encouraged by rumours that the Germans had captured Iconium, but Manuel refused to give Louis any Byzantine troops. Byzantium had just been invaded by Roger II of Sicily, and all of Manuel's army was needed in the Peloponnese. Both the Germans and French therefore entered Asia without any Byzantine assistance, unlike the armies of the First Crusade. In the tradition set by his grandfather Alexios I, Manuel also had the French swear to return to the Empire any territory they captured.[41] The French met the remnants of Conrad's army at Nicaea, and Conrad joined Louis' force. They followed Otto of Freising's route, moving closer to the Mediterranean coast, and they arrived at Ephesus in December, where they learned that the Turks were preparing to attack them. Manuel also sent ambassadors complaining about the pillaging and plundering that Louis had done along the way, and there was no guarantee that the Byzantines would assist them against the Turks. Meanwhile Conrad fell sick and returned to Constantinople, where Manuel attended to him personally, and Louis, paying no attention to the warnings of a Turkish attack, marched out from Ephesus with the French and German survivors. The Turks were indeed waiting to attack, but in a small battle outside Ephesus, the French were victorious.[42] The French fended off another Turkish ambush at the Meander River.

They reached Laodicea early in January 1148, around the same time Otto of Freising's army had been destroyed in the same area.[43] Resuming the march, the vanguard under Amadeus of Savoy became separated from the rest of the army at Mount Cadmus, and

Louis' troops suffered heavy losses from the Turks. Louis himself, according to Odo of Deuil, climbed a rock and was ignored by the Turks, who did not recognize him. The Turks did not bother to attack further and the French marched on to Adalia, continually harassed from afar by the Turks, who had also burned the land to prevent the French from replenishing their food, both for themselves and their horses. Louis no longer wanted to continue by land, and it was decided to gather a fleet at Adalia and sail for Antioch.[36] After being delayed for a month by storms, most of the promised ships did not arrive at all. Louis and his associates claimed the ships for themselves, while the rest of the army had to resume the long march to Antioch. The army was almost entirely destroyed, either by the Turks or by sickness.[44]



Raymond of Poitiers welcoming Louis VII in Antioch.

Louis eventually arrived in Antioch on March 19 after being delayed by storms; Amadeus of Savoy had died on Cyprus along the way. Louis was welcomed by Eleanor's uncle Raymond of Poitiers. Raymond expected him to help defend against the Turks and to accompany him on an expedition against Aleppo, the Muslim city that was the gateway to Edessa, but Louis refused, preferring instead to finish his pilgrimage to Jerusalem rather than focus on the military aspect of the crusade.[45] Eleanor enjoyed her stay, but her uncle implored her to remain to enlarge family lands and divorce Louis if the king refused to help what was assuredly the military cause of the Crusade.[46] During this period, there were rumours of an affair between Raymond and Eleanor, which caused tensions in the marriage between Louis and Eleanor.[47] Louis quickly left Antioch for Tripoli with Eleanor in arrest. Meanwhile, Otto of Freising and the remnant of his troops arrived in Jerusalem early in April, and Conrad soon after.[48] Fulk, Patriarch of Jerusalem, was sent to invite Louis to join them. The fleet that had stopped at Lisbon arrived around this time, as well as the Provençals who had left Europe under the command of Alfonso Jordan, Count of Toulouse. Alphonso himself did not make it to

Jerusalem as he died at Caesarea. He was supposedly poisoned by Raymond II of Tripoli, the nephew who feared his political aspirations in the county. The claim that Raymond had poisoned Alphonso caused much of the Provençal force to turn back and go home.[46] The original focus of the crusade was Edessa, but the preferred target of King Baldwin III and the Knights Templar was Damascus.[45]

In response to the arrival of the Crusaders, the ruler of Damascus, Mu'in al-Din Anur started making feverish preparations for war, strengthening the fortifications of Damascus, ordering troops to his city and having the water sources along the road to Damascus destroyed or diverted. Anur sought help from the Zangid rulers of Aleppo and Mosul (who were normally his rivals), through forces from these states did not arrive in time to see combat outside of Damascus. It is almost certain that the Zangid rulers delayed sending troops to Damascus out of the hope that their rival Anur might lose his city to the Crusaders.[49]

Council of Acre

The nobility of Jerusalem welcomed the arrival of troops from Europe, and it was announced that a council should meet to decide on the best target for the crusaders. This took place on 24 June 1148, when the Haute Cour of Jerusalem met with the recently arrived crusaders from Europe at Palmarea, near Acre, a major city of the crusader Kingdom of Jerusalem. This was the most spectacular meeting of the Court in its existence.[36][50] "it seems well worth while and quite in harmony with the present history that the names of the nobles who were present at the council...should be recorded here for the benefit of posterity." He lists these and numerous others; "to name each one individually would take far too long."

In the end, the decision was made to attack the city of Damascus, a former ally of the Kingdom of Jerusalem that had shifted its allegiance to that of the Zengids and attacked the Kingdom's allied city of Bosra in 1147.[51] Historians have long seen the decision to besiege Damascus rather than Edessa as "an act of inexplicable folly". Noting the tensions between Anur, the *atabeg* of Damascus and the growing power of the Zangids, many historians have argued that it would better for the Crusaders to focus their energy against the Zangids. More recently, historians such as David Nicolle have defended the decision to attack Damascus, arguing that Damascus was the most powerful Muslim state in southern Syria, and that if the Christians held Damascus, they would have been in a better position to resist the rising power of Nur al-Din. Since Anur was clearly the weaker of the two Muslim rulers, it was believed that it was inevitable that Nur al-Din would take Damascus sometime in the near future, and thus it was better for the Crusaders to hold that city rather than the Zangids.[52] In July their armies assembled at Tiberias and marched to Damascus, around the Sea of Galilee by way of Banyas. There were perhaps 50,000 troops in total.[53]

Siege of Damascus

The crusaders decided to attack Damascus from the west, where orchards would provide them with a constant food supply.[36] They arrived at Daraiya on 23 July. The following day, the Muslims were prepared for the attack and constantly attacked the army advancing through the orchards outside Damascus. The defenders had sought help from Saif ad-Din Ghazi I of Mosul and Nur ad-Din of Aleppo, who personally led an attack on the crusader camp. The crusaders were pushed back from the walls into the orchards, where they were prone to ambushes and guerrilla attacks.[45]

According to William of Tyre, on 27 July the crusaders decided to move to the plain on the eastern side of the city, which was less heavily fortified but had much less food and water.[36] It was recorded by some that Unur had bribed the leaders to move to a less defensible position, and that Unur had promised to break off his alliance with Nur ad-Din if the crusaders went home.[45] Meanwhile Nur ad-Din and Saif ad-Din had by now arrived. With Nur ad-Din in the field it was impossible to return to their better position.[45] The local crusader lords refused to carry on with the siege, and the three kings had no choice but to abandon the city.[36] First Conrad, then the rest of the army, decided to retreat back to Jerusalem on 28 July, though for their entire retreat they were followed by Turkish archers who constantly harassed them.[54]

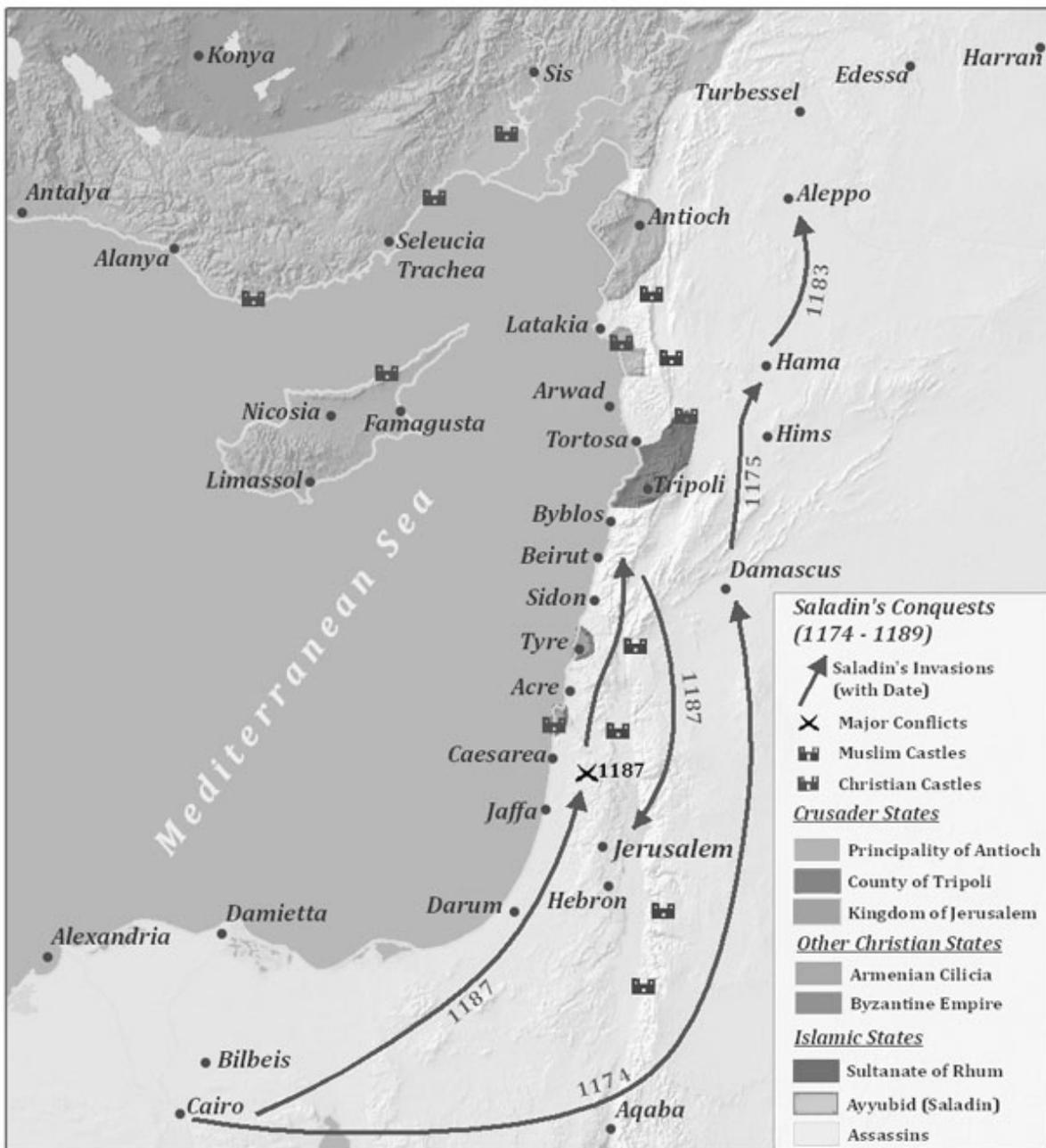
Aftermath



The Mediterranean world after the Second Crusade in 1173.

Each of the Christian forces felt betrayed by the other.[36] A new plan was made to attack Ascalon and Conrad took his troops there, but no further help arrived, due to the lack of trust that had resulted from the failed siege. This mutual distrust would linger for a generation due to the defeat, to the ruin of the Christian kingdoms in the Holy Land. After quitting Ascalon, Conrad returned to Constantinople to further his alliance with Manuel. Louis remained behind in Jerusalem until 1149. The discord also extended to marriage of Louis and Eleanor, which had been falling apart during the course of the Crusade. In April 1149, Louis and Eleanor, who were barely on speaking terms by this time, pointedly boarded separate ships to take them back to France.[55]

Back in Europe, Bernard of Clairvaux was humiliated by the defeat. Bernard considered it his duty to send an apology to the Pope and it is inserted in the second part of his *Book of Consideration*.



Map of Saladin's Conquest into the Levant.

There he explains how the sins of the crusaders were the cause of their misfortune and failures. When his attempt to call a new crusade failed, he tried to disassociate himself from the fiasco of the Second Crusade altogether.[56] He would die in 1153.[56]

In Germany, the Crusade was seen as a huge debacle with many monks writing that it could only have been the work of the Devil. The anonymous monk who wrote the *Annales Herbipolenses* chronicle in Würzburg mentioned that for decades afterwards noble families in Germany were ransoming back knights who had been taken prisoner in Anatolia using Armenian middle-men. The camp followers who taken been prisoner and sold into slavery by the Turks were not so luckily. Of the 113 individuals known by name to been involved in the Crusade, 22 died, 42 returned home while the fate of the last 49 is a mystery. Despite the distaste for the memory of the Second Crusade, the experience of

the crusade had notable impact on German literature with many epic poems of the late 12th century featuring battle scenes clearly inspired by the fighting in the crusade. The cultural impact of the Second Crusade was even greater in France with many troubadours fascinated by the alleged affair between Eleanor and Raymond, which helped to feed the theme of courtly love. Unlike Conrad, the image of Louis was improved by the Crusade with many of the French seeing him as a suffering pilgrim king who quietly bore God's punishments.[57]

Relations between the Eastern Roman Empire and the French were badly damaged by the Crusade. Louis and other French leaders openly accused the Emperor Manuel of colluding with Turkish attacks on them during the march across Asia Minor. The memory of the Second Crusade was to color French views of the Byzantines for the rest of the 12th and 13th centuries. Within the empire itself, the crusade was remembered as a triumph of diplomacy.[58] In the eulogy for the Emperor Manuel by Archbishop Eustathios of Thessalonika, it was declared:

"He was able to deal with his enemies with enviable skill, playing off one against the other with the aim of bringing peace and tranquility".[58]

The Wendish Crusade achieved mixed results. While the Saxons affirmed their possession of Wagria and Polabia, pagans retained control of the Obodrite land east of Lübeck. The Saxons also received tribute from Chief Niklot, enabled the colonization of the Bishopric of Havelberg, and freed some Danish prisoners. However, the disparate Christian leaders regarded their counterparts with suspicion and accused each other of sabotaging the campaign. In Iberia, the campaigns in Spain, along with the siege of Lisbon, were some of the few Christian victories of the Second Crusade. They are seen as pivotal battles of the wider Reconquista, which would be completed in 1492.[24]

In the East the situation was much darker for the Christians. In the Holy Land, the Second Crusade had disastrous long-term consequences for Jerusalem. In 1149, the *atabeg* Anur died, at which point the amir Abu Sa'id Mujir al-Din Abaq Ibn Muhammad finally began to rule. The *ra'is* of Damascus and commander of the *ahdath* militia Mu'ayad al-Dawhal Ibn al-Sufi feel that since his *ahdath* had played a major role in defeating the Second Crusade that he deserved a greater share of the power, and within two months of Anur's death was leading a rebellion against Abaq.[59] The in-fighting within Damascus was to lead to the end of the Burid state within five years.[60] Damascus no longer trusted the crusader kingdom, and taken by Nur ad-Din after a short siege in 1154.[59] Baldwin III finally seized Ascalon in 1153, which brought Egypt into the sphere of conflict. Jerusalem was able to make further advances into Egypt, briefly occupying Cairo in the 1160s.[61] However, relations with the Byzantine Empire were mixed, and reinforcements from Europe were sparse after the disaster of the Second Crusade. King Amalric I of Jerusalem allied with the Byzantines and participated in a combined invasion of Egypt in 1169, but the expedition ultimately failed. In 1171, Saladin, nephew of one of Nur ad-Din's generals, was proclaimed Sultan of Egypt, uniting Egypt and Syria and completely surrounding the crusader kingdom. Meanwhile the Byzantine alliance ended with the death of emperor Manuel I in 1180, and in 1187, Jerusalem capitulated to Saladin. His forces then spread north to capture all but the capital cities of the Crusader States, precipitating the Third Crusade.[62]

Notes

1. ^ *a b* Norwich 1995, pp. 94–95.
2. ^ Riley-Smith 2005, pp. 50–53.
3. ^ *a b* Tyerman 2006, pp. 185–189.
4. ^ Runciman 1952, pp. 227–228.
5. ^ Ousâma ibn Mounkidh, un émir syrien au premier siècle des croisades, p.182 (in BnF)
6. ^ Runciman 1952, pp. 225–244.
7. ^ Tyerman 2006, pp. 273–275.
8. ^ Runciman 1952, p. 247.
9. ^ Tyerman 2006, p. 289.
10. ^ Tyerman 2006, p. 298.
11. ^ *a b* Tyerman 2006, pp. 275–281.
12. ^ Bunson 1998, p. 130.
13. ^ *a b c d* Riley-Smith 1991, p. 48.
14. ^ Tyerman 2006, pp. 281–288.
15. ^ Davies 1996, p. 362.
16. ^ Herrmann 1970, p. 326.
17. ^ Herrmann 1970, p. 328.
18. ^ Christiansen 1997, p. 55.
19. ^ Christiansen 1997, p. 53.
20. ^ Christiansen 1997, p. 54.
21. ^ Barraclough 1984, p. 263.
22. ^ Herrmann 1970, p. 327.
23. ^ *a b* Runciman 1952, p. 258.
24. ^ *a b* Riley-Smith 1991, p. 126.
25. ^ Nicolle 2009, pp. 28–30.
26. ^ Nicolle 2009, pp. 19–21.
27. ^ Nicolle 2009, p. 24.
28. ^ Nicolle 2009, pp. 26–27.
29. ^ Nicolle 2009, p. 17.
30. ^ Nicolle 2009, p. 18.
31. ^ Runciman 1952, pp. 257, 259.
32. ^ Nicolle 2009, pp. 42.
33. ^ Runciman 1952, pp. 259–267.
34. ^ Nicolle 2009, pp. 43.
35. ^ *a b c* Nicolle 2009, pp. 46.
36. ^ *a b c d e f g* Riley-Smith 1991, p. 50.
37. ^ Nicolle 2009, pp. 47.
38. ^ Runciman 1952, pp. 267–270.
39. ^ Runciman 1952, pp. 259–263.
40. ^ Runciman 1952, pp. 268–269.
41. ^ Runciman 1952, p. 269.
42. ^ Runciman 1952, pp. 270–271.
43. ^ Riley-Smith 1991, p. 51.
44. ^ Runciman 1952, pp. 272–273.

45. ^ *a b c d e* Brundage 1962, pp. 115–121.
46. ^ *a b* Nicolle 2009, p. 54.
47. ^ Nicolle 2009, pp. 18, 54.
48. ^ Riley-Smith 1991, pp. 49–50.
49. ^ Nicolle 2009, p. 55.
50. ^ William of Tyre, Babcock & Krey 1943, vol. 2, bk. 17, ch. 1, pp. 184–185.
51. ^ Nicolle 2009, pp. 54–55.
52. ^ Nicolle 2009, pp. 37–38.
53. ^ Runciman 1952, pp. 228–229.
54. ^ Baldwin & Setton 1969, p. 510.
55. ^ Nicolle 2009, p. 77.
56. ^ *a b* Runciman 1952, pp. 232–234, 277.
57. ^ Nicolle 2009, pp. 81–84.
58. ^ *a b* Nicolle 2009, p. 84.
59. ^ *a b* Nicolle 2009, pp. 78.
60. ^ Nicolle 2009, pp. 81.
61. ^ Riley-Smith 1991, p. 56.
62. ^ Riley-Smith 1991, p. 60.

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Louis VII of France

From Wikipedia, the free encyclopedia, http://en.wikipedia.org/wiki/Louis_VII_of_France

Louis VII	
	<i>King of the Franks(more...)</i>
	Effigy of Louis VII, <i>denier</i> , Bourges
King of France	
Junior king	25 October 1131 – 1 August 1137 1 August 1137 – 18 September 1180
Senior king	
Coronation	25 October 1131 in Reims Cathedral(as junior king) 25 December 1137 in Bourges(as king)
Predecessor	Louis VI
Successor	Philip II Augustus
Spouse	
	Eleanor, Duchess of Aquitaine Constance of Castile Adèle of Champagne
Issue	
	Marie, Countess of Champagne Alix, Countess of Blois Margaret, Queen of Hungary Alys, Countess of the Vexin Philip II of France Agnes, Byzantine Empress
House	House of Capet
Father	Louis VI of France
Mother	Adélaïde of Maurienne
Born	1120
Died	18 September 1180 (aged 59–60) Saint-Pont, Allier
Burial	Saint Denis Basilica

Louis VII (called the Younger or the Young) (French: *Louis le Jeune*) (1120 – 18 September 1180) was King of the Franks, the son and successor of Louis VI (hence his nickname). He ruled from 1137 until his death. He was a member of the House of Capet. His reign was dominated by feudal struggles (in particular with the Angevin family), and saw the beginning of the long rivalry between France and England. It also saw the beginning of construction on Notre-Dame de Paris, the founding of the University of Paris and the disastrous Second Crusade.

Early life

Louis VII was born in 1120 in Paris,^[*citation needed*] the second son of Louis VI of France and Adelaide of Maurienne. As a younger son, Louis VII had been raised to follow the ecclesiastical path. He unexpectedly became the heir to the throne of France after the accidental death of his older brother, Philip, in 1131. A well-learned and exceptionally

devout man, Louis VII was better suited for life as a priest than as a monarch.

In his youth, he spent much time in Saint-Denis, where he built a friendship with the Abbot Suger that served him well in his early years as king.

Early reign

In the same year he was crowned King of France, Louis VII was married on 25 July 1137 to Eleanor, Duchess of Aquitaine, heiress of William X of Aquitaine. The pairing of the monkish Louis VII and the high-spirited Eleanor was doomed to failure; she once reportedly declared that she had thought to marry a king, only to find she'd married a monk. They had only two daughters, Marie and Alix.

In the first part of Louis VII's reign he was vigorous and zealous of his prerogatives, but after his Crusade his piety limited his ability to become an effective statesman. His accession was marked by no disturbances, save the uprisings of the burgesses of Orléans and of Poitiers, who wished to organize communes. But soon he came into violent conflict with Pope Innocent II. The archbishopric of Bourges became vacant, and the King supported as candidate the chancellor Cadurc, against the Pope's nominee Pierre de la Chatre, swearing upon relics that so long as he lived Pierre should never enter Bourges. This brought the interdict upon the King's lands.

Louis VII then became involved in a war with Theobald II of Champagne, by permitting Raoul I of Vermandois and seneschal of France, to repudiate his wife, Theobald II's niece, and to marry Petronilla of Aquitaine, sister of the queen of France. Champagne also sided with the Pope in the dispute over Bourges. The war lasted two years (1142–1144) and ended with the occupation of Champagne by the royal army. Louis VII was personally involved in the assault and burning of the town of Vitry-le-François. More than a thousand people who had sought refuge in the church died in the flames. Overcome with guilt, and humiliated by ecclesiastical contempt, Louis admitted defeat, removing his armies from Champagne and returning them to Theobald, accepting Pierre de la Chatre, and shunning Raoul and Petronilla. Desiring to atone for his sins, he then declared on Christmas Day 1145 at Bourges his intention of going on a crusade. Bernard of Clairvaux assured its popularity by his preaching at Vezelay (Easter 1146).

Meanwhile in 1144, Geoffrey the Handsome, Count of Anjou, completed his conquest of Normandy. In exchange for being recognised as Duke of Normandy by Louis, Geoffrey surrendered half of the Vexin—a region considered vital to Norman security—to Louis. Considered a clever move by Louis at the time, it would later prove yet another step towards Angevin power.

Crusade

In June 1147, in fulfillment of his vow to go on crusade, Louis VII and his queen, Eleanor, set out from the Basilica of St Denis, first stopping in Metz, Lorraine, on the overland route to Syria. Soon they arrived to the Kingdom of Hungary where they were welcomed by the king Géza II of Hungary, who was already waiting with the German emperor. Due to his good relationships with Louis VII, Géza II asked the French king to be his son Stephen's baptism godfather. After receiving provisions from the Hungarian king, the armies continued the march to the East (the good relationships between both kingdoms

continued flourishing, and decades later Louis's daughter Margaret was taken as wife by Géza's son Béla III of Hungary). Just beyond Laodicea the French army was ambushed by Turks. The French were bombarded by arrows and heavy stones, the Turks swarmed down from the mountains and the massacre began. The historian Odo of Deuil reported:

During the fighting the King Louis lost his small and famous royal guard, but he remained in good heart and nimbly and courageously scaled the side of the mountain by gripping the tree roots ... The enemy climbed after him, hoping to capture him, and the enemy in the distance continued to fire arrows at him. But God willed that his cuirass should protect him from the arrows, and to prevent himself from being captured he defended the crag with his bloody sword, cutting off many heads and hands. Louis VII and his army finally reached the Holy Land in 1148. His queen Eleanor supported her uncle, Raymond of Antioch, and prevailed upon Louis to help Antioch against Aleppo. But Louis VII's interest lay in Jerusalem, and so he slipped out of Antioch in secret. He united with Conrad III of Germany and King Baldwin III of Jerusalem to lay siege to Damascus; this ended in disaster and the project was abandoned. Louis VII decided to leave the Holy Land, despite the protests of Eleanor, who still wanted to help her doomed uncle Raymond of Antioch. Louis VII and the French army returned home in 1149.

A shift in the status quo

The expedition came to a great cost to the royal treasury and military. It also precipitated a conflict with Eleanor, leading to the annulment of their marriage at the council of Beaugency (March 1152).[1] The pretext of kinship was the basis for annulment; in fact, it owed more to the state of hostility between the two, and the decreasing odds that their marriage would produce a male heir to the throne of France. Eleanor subsequently married Henry, Count of Anjou, the future Henry II of England, in the following May giving him the duchy of Aquitaine, three daughters, and five sons. Louis VII led an ineffective war against Henry for having married without the authorisation of his suzerain; the result was a humiliation for the enemies of Henry and Eleanor, who saw their troops routed, their lands ravaged, and their property stolen. Louis reacted by coming down with a fever, and returned to the Ile-de France.

In 1154 Louis VII married Constance of Castile, daughter of Alfonso VII of Castile. She, too, failed to give him a son and heir, bearing only two daughters, Marguerite of France, and Alys.

Louis having produced no sons by 1157, Henry II of England began to believe that he might never do so, and that consequently the succession of France would be left in question. Determined to secure a claim for his family, he sent the Chancellor, Thomas Becket, to press for a marriage between Princess Marguerite and Henry's heir, also called Henry (later Henry the Young King). Louis, surprisingly, agreed to this proposal, and by the Treaty of Gisors (1158) betrothed the young pair, giving as a dowry the Norman Vexin and Gisors.

Constance died in childbirth on 4 October 1160, and five weeks later Louis VII married Adele of Champagne. Henry II, to counterbalance the advantage this would give the King of France, had the marriage of their children (Henry "the Young King" and Marguerite) celebrated at once. Louis understood the danger of the growing Angevin power;

however, through indecision and lack of fiscal and military resources compared to Henry II's, he failed to oppose Angevin hegemony effectively. One of his few successes, in 1159, was his trip to Toulouse to aid Raymond V, Count of Toulouse who had been attacked by Henry II: after he entered into the city with a small escort, claiming to be visiting the Countess his sister, Henry declared that he could not attack the city whilst his liege lord was inside, and went home.

Diplomacy

At the same time the emperor Frederick I (1152–1190) in the east was making good the imperial claims on Arles. When the schism broke out, Louis VII took the part of the Pope Alexander III, the enemy of Frederick I, and after two comical failures of Frederick I to meet Louis VII at Saint Jean de Losne (on 29 August and 22 September 1162), Louis VII definitely gave himself up to the cause of Alexander III, who lived at Sens from 1163 to 1165. Alexander III gave the King, in return for his loyal support, the golden rose.

More importantly for French – and English – history would be his support for Thomas Becket, Archbishop of Canterbury, whom he tried to reconcile with Henry II. Louis sided with Becket as much to damage Henry as out of piety – yet even he grew irritated with the stubbornness of the archbishop, asking when Becket refused Henry's conciliations, "Do you wish to be more than a Saint?"

He also supported Henry's rebellious sons, and encouraged Plantagenet disunity by making Henry's sons, rather than Henry himself, the feudal overlords of the Angevin territories in France; but the rivalry amongst Henry's sons and Louis's own indecisiveness broke up the coalition (1173–1174) between them. Finally, in 1177, the Pope intervened to bring the two Kings to terms at Vitry-le-François.

In 1165, Louis' third wife bore him a son and heir, Philip II Augustus. Louis had him crowned at Reims in 1179, in the Capetian tradition (Philip would in fact be the last King so crowned). Already stricken with paralysis, King Louis VII himself could not be present at the ceremony. He died on 18 September 1180 at the Abbey at Saint-Pont, Allier and was in the Cistercian Abbey of Barbeaux and was later moved to Saint-Denis in 1817

Marriages and children

Louis married three times.

By Eleanor of Aquitaine,[2] he had:

- Marie (1145 – March 11, 1198), married Henry I of Champagne[3]
- Alix (1151–1197/1198) , married Theobald V of Blois[4]

By Constance of Castile:[5]

- Margaret (1158 – August/September 1197), married (1) Henry the Young King; (2) King Béla III of Hungary
- Alys (4 October 1160 – ca. 1220), engaged to Richard I of England; she married William III Talvas, Count of Ponthieu

By Adele of Champagne:[6]

- Philip II Augustus (22 August 1165–1223)
- Agnes (1171 – after 1204), who was betrothed to Alexius II Comnenus (1180–1183) but married (1) Andronicus I Comnenus (1183–1185); (2) Theodore Branas (1204)

Legacy

The reign of Louis VII was, from the point of view of royal territory and military power a difficult and unfortunate one. Yet the royal authority made progress in the parts of France distant from the royal domains: more direct and more frequent connection was made with distant vassals, a result largely due to the alliance of the clergy with the crown. Louis VII thus reaped the reward for services rendered the church during the least successful portion of his reign. His greater accomplishments lie in the development of agriculture, population, commerce, the building of stone fortresses, as well as an intellectual renaissance. Considering the significant disparity of political leverage and financial resources between Louis VII and his Angevin rival, not to mention Henry II's superior military skills, Louis VII should be credited with preserving the Capetian dynasty.

Fictional portrayals

Louis is a character in Jean Anouilh's play *Becket*. In the 1964 film adaptation he was portrayed by John Gielgud, who was nominated for the Academy Award for Best Supporting Actor. He was also portrayed by Charles Kay in the 1978 BBC TV drama series *The Devil's Crown*. He has a role in Sharon Kay Penman's novel *When Christ and His Saints Slept*. The early part of Nora Lofts' biography of Eleanor of Aquitaine deals considerably with Louis VII, seen through Eleanor's eyes and giving her side in their problematic relationship.

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From The ALISON WEIR Newsletter Issue 1 July 2000

(<http://www.randomhousesites.co.uk/alisonweir/eleanor/newsextracts.html>)

Eleanor of Aquitaine : Extracts

The following extracts from Alison Weir's forthcoming new Pimlico edition of Eleanor of Aquitaine show two very different aspects of Eleanor and at the same time illuminate two defining moments in medieval history. In the first, a flamboyant and beautiful young Queen responds passionately to Bernard of Clairvaux's inspired preaching of the First Crusade from the hilltop abbey at Vézelay. And in the second, Eleanor appears in old age after years in Henry II's dungeons to reclaim her realm and act wisely as regent of England on behalf of her son, the crusading King Richard the Lionheart.

ONE

At Easter 1146, in good weather, vast crowds converged on the new Romanesque abbey of St Mary Magdalene on its hilltop at Vézelay to hear Bernard of Clairvaux preach the new crusade. There were too many people to fit into the church, so on Easter Day, 31 March, the frail Abbot mounted an open-air platform in a field and delivered an inspirational sermon to the assembled multitudes. Apart from his reiteration of the papal Bull and its promise of salvation to all who took the Cross, his words are not recorded, but they inspired great fervour and deeply moved his listeners, not least Louis and Eleanor, who, shriven of their sins, sat enthroned behind the Abbot, surrounded by their chief vassals and bishops.

Amidst shouts of 'To Jerusalem!', the King went first, weeping with emotion, to take the Cross blessed for him by the Pope, prostrating himself in front of Bernard, who attached it to the shoulder of Louis' mantle. Eleanor followed, falling to her knees before the Abbot and vowing to take her vassals with her to the Holy Land. It had been by no means unusual for women to accompany their husbands on the First Crusade, and there is no contemporary evidence that Eleanor's decision provoked adverse comment. It was only fifty years later, when Eleanor's reputation had suffered, that chroniclers such as William of Newburgh asserted that the motives of these female crusaders were anything but spiritual; he complained that their presence in the army was disruptive and attracted women of dubious morals, who diverted many of the men suffered extreme hardship or even death, or had been captured by the Turks and sold as slaves.

Gervase of Canterbury states that, after receiving their crosses, Eleanor and these other ladies withdrew, dressed themselves as Penthesilea and her Amazon warriors in white tunics emblazoned with red crosses, plumes, white buskins and cherry-red boots, and galloped on white horses through the crowds on the hillside, brandishing from their holy purpose. 'In that Christian camp, where chastity should have prevailed, a horde of

women was milling about. This in particular brought scandal upon our army.'

The chroniclers did not have space to list all the other noble ladies who followed the Queen's example, but among them were those who were to be her personal companions: Mamille of Roucy, Sybilla of Anjou, Countess of Flanders, Florine of Burgundy, Torqueri of Bouillon and Faydide of Toulouse. Three hundred humbler women volunteered to go and nurse the wounded. It took some courage for these women to take the Cross, for during the previous crusade many of their sex had banners and swords, calling upon knights and nobles to heed the summons of Almighty God, and tossing spindles and distaffs to those faint-hearts who held back from making a final commitment. Most historians dismiss this tale as pure legend, because there are no contemporary accounts of it, but it is in keeping with what we know of Eleanor's character, and was believed credible by some who knew her in her later years. The tale may have originated from the eye-witness account of a Greek observer, who described Eleanor and her ladies as being dressed as Amazons on their way to the Holy Land. Odericus Vitalis tells a similar story of Isabella of Anjou, who retired to Fontevrault after riding armed into battle like an Amazon.

It is perhaps significant that when, probably a decade or so later, Benoît de Saint-Maure dedicated his *Roman de Troie* to Eleanor, he dwelt at some length upon Penthisilea and her Amazons, describing the warrior Queen as riding into battle on a fine Spanish horse caparisoned with 'a hundred tiny golden twinkling bells' and armed with 'a hauberk whiter than snow', a sword, a lance and a golden shield bordered with rubies and emeralds. She and her Amazons let 'their lovely hair hang free'. This description tallies with the Greek account of the noble ladies in the crusading army, and Benoît may have intended to recall Eleanor's already fabled exploits during the crusade.

Whether or not the story is true, thousands of people came forward, all eager to receive their crusaders' emblems from Bernard himself. Great lords shouted 'Crosses! Give us crosses!' and their cry was taken up by humbler folk. 'It is God's will!' they chanted. Soon, the Abbot ran out of crosses and was obliged to cut strips from his white wool choir mantle. He was still distributing them when darkness fell.

All France, it seemed, was afire with crusading fervour, which soon spread north across the Rhine and south across the Pyrenees. A triumphant Bernard informed the Pope: 'You ordered, and I obeyed. I opened my mouth and spoke, and the crusaders at once multiplied into infinity. Villages and towns are deserted, and you will scarcely find one man for every seven women.'

TWO

One of Richard I's first acts as king was to send William the Marshall to England with orders for the release of Queen Eleanor from captivity and letters authorising her to act as ruler of England until he was ready to take possession of this royal inheritance. When he arrived in Winchester, William was surprised to find Eleanor 'already at liberty and happier than usual', news of Henry's death had preceded him, and the Queen's custodians, bearing in mind the love King Richard had for his mother, as well as his fearsome reputation, had not demurred when she demanded to be set free. Thus the Marshal found her, 'more the great lady than ever', already presiding over a hastily

assembled court, to which people were rushing to pay their respects.

Eleanor now came into her own. At sixty-seven – a great age in those days – she emerged from captivity an infinitely wiser woman, yet she had not lost any of her energy or her dignity, and her new authority sat easily upon her. More powerful than ever before, she was eager to grasp the reign of government and exert her influence over her son, who would need all the help he could get to rule his vast empire. Such was the respect that she commanded that she would be the second power in the realm during the first half of the reign. In the circumstances, ‘could any be so uncivil or so obdurate as not to bend to that lady’s wishes?’

No one dared.

Having listened to Richard’s instruction, the Queen devoted her energies to drumming up support for him in England; after spending most of his life in Aquitaine, he was a stranger to his new subjects. Gathering her retinue, which included the justiciar, Ranulf Glanville, Eleanor rode to Westminster, where she decreed ‘that every freeman in the whole realm must swear that he would bear fealty to the Lord Richard, lord of England, in life and limb and earthly honour as his liege lord, against all men and women, living or dead, and that they would be answerable to him and help him to keep his peace and justice in all things’. Many lords and prelates flocked to Westminster, where, on behalf of the King, the Queen received their oaths of fealty in the presence of the Archbishop of Canterbury.

After a few days in London, the Queen set off on a progress through the southern shires, ‘moving her royal court from city to city and from castle to castle, just as she pleased’. Wherever she went, she received oaths of homage on Richard’s behalf and dispensed justice in his name. She transacted the business of court and chancery, using her own seal on deeds and official documents, and styling herself ‘Eleanor, by the grace of God, Queen of England’.

As the King had directed, Eleanor sent messengers to every shire relaying his wishes that, for the good of King Henry’s soul’, all those who had been unjustly imprisoned were to be released, on condition that they promised to aid the new King in preserving the peace of the realm. Although William of Newburgh spoke for many when he complained that, ‘through the King’s clemency, these pests who came forth from the prisons would perhaps become bolder thieves in the future’ this amnesty held much personal appeal for the Queen since, she said, she found ‘by her own experience that prisons were distasteful to men, and that to be released therefrom was a most delightful refreshment to the spirits’. It was generally a popular measure, and Eleanor introduced others designed to win the people’s love for their new sovereign.

She gave orders for the relaxation of the harsh forest laws, and pardoned felons who had been outlawed for trespassing or poaching in the royal forests. ‘She contained the depredations of those sheriffs who were charged with the care of the forests, intimidating them with the threat of severe penalties’. She married off wealthy heiresses formerly in the wardship of King Henry to powerful young men known to be loyal, or those whose loyalty needed to be courted. She revoked King Henry’s order that relays or royal horses to be stabled and groomed at great expense, in religious houses, a move that was thankfully welcomed, especially by the poorer monasteries; furthermore

'Queen Eleanor distributed the horses as gifts' to the abbeys 'with pious liberality'.

In her every act, she displayed 'remarkable sagacity', demonstrating all the qualities of a wise, benevolent and statesmanlike ruler. Her contemporaries were impressed, and many now found it hard to credit the scandalous rumours about her conduct in her younger days. Looking back from the perspective of the thirteenth century to the periods when she was the ultimate authority in England during the frequent absences of King Richard, Mathew Paris pronounced that her rule had made her 'exceedingly respected and beloved'. It is indeed on her performance in these later years that her modern reputation chiefly rests.

Eleanor's mercy did not, however, extend to Alys of France, whom she had brought up as a daughter and of whom she now had custody. On her orders, the princess remained straitly confined at Winchester. Alys was now twenty-nine, and her future was still unsettled, but if Eleanor had her way, it was going to have nothing to do with Richard.

Third Crusade

From: http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades06.htm

Launched in 1189, the Third Crusade was called because of the Muslim recapture of Jerusalem in 1187 and the defeat of Palestinian knights at Hittin. It was ultimately unsuccessful. Frederick I Barbarossa of Germany drowned before he even reached the Holy Land and Philip II Augustus of France returned home after a short period of time. Only Richard the Lion Heart of England stayed long. He helped capture Acre and some smaller ports, only leaving after he concluded a peace treaty with Saladin.

There are several different types of color-coded dates in this timeline of the Crusades, explained in a color key at the bottom of the timeline.

Third Crusade & Aftermath 1187 - 1197

1186 Reynald of Chantillon breaks a truce with Saladin by attacking a Muslim caravan and taking several prisoners, including a sister of Saladin. This infuriates the Muslim leader who vows to kill Reynald with his own hands.

March 03, 1186 The city of Mosul, Iraq, submits to Saladin.

August 1186 Baldwin V, young king of Jerusalem, dies of an illness. His mother, Sibylla, sister of King Baldwin IV, is crowned Queen of Jerusalem by Joscelin of Courtenay and her husband, Guy of Lusignan, is crowned King. This is contrary to the previous king's will. The forces of Raymond of Tripoli are based in Nablus and Raymond himself is in Tiberias; as a consequence, the entire kingdom is effectively split in two and chaos reigns.

1187 - 1192 The Third Crusade is led by Frederick I Barbarossa, Richard I Lion Heart of England, and Philip II Augustus of France. It would end with a peace treaty giving Christians access to Jerusalem and the Holy Places.

March 1187 In response to his sister being taken prisoner and a caravan being captured by Reynald of Chantillon, Saladin begins his call for a holy war against the Latin Kingdom of Jerusalem.

May 01, 1187 A large reconnaissance force of Muslims cross the Jordan river with the intent of provoking the Christians into attacking and thus allowing a larger war to commence. The incursion is designed to last just a single day and, near the end, several dozens Templars and Hospitallers charged the much larger Muslim force. Nearly all of the Christians died.

June 26, 1187 Saladin launches his invasion of the Latin Kingdom of Jerusalem

by crossing into Palestine.

July 01, 1187 Saladin crosses the Jordan River with a large army intent on defeating the Latin Kingdom of Jerusalem. He is observed by Hospitallers in the fortress of Belvoir but their numbers are too small to do anything but watch.

July 02, 1187 Muslim forces under Saladin capture the city of Tiberias but the garrison, led by Count Raymond's wife Eschiva, manage to hold out in the citadel. Christian forces camp at Sephoria in order to decide what to do. They don't have the strength to attack, but they are inspired to move forward by the image of Eschiva holding out. Guy of Lusignan is inclined to remain where he is and Raymond supports him, despite the likely fate of his wife if she is captured. Guy, however, is still plagued by the belief of others that he is a coward and late that night Gerard, Grand Master of the Knights Templar, convinces him to attack. This would be a serious mistake.

July 03, 1187 Crusaders march from Sephoria in order to engage Saladin's forces. They brought no water with them, expecting to replenish their supplies at Hattin. That night they would camp on a hill with a well, only to discover that it was already dried up. Saladin would also set fire to the brush; the drifting smoke made the tired and thirsty Crusaders even more miserable.

July 04, 1187 Battle of Hattin: Saladin defeats the Crusaders in an area northwest of Lake Tiberias and assumes control of most of the Latin Kingdom of Jerusalem. The Crusaders should never have left Sephoria - they were defeated as much by the hot desert and lack of water as they were by Saladin's army. Raymond of Tripoli dies of his wounds after the battle. Reynald of Chantillon, Prince of Antioch, is personally beheaded by Saladin but the other Crusader leaders are treated better. Gerard de Ridefort, the Grand Master of the Knights Templar, and the Grand Master of the Knights Hospitaller are ransomed. After the battle Saladin moves north and captures the cities of Acre, Beirut, and Sidon with little effort.

July 08, 1187 Saladin and his forces arrive at Acre. The city capitulates to him immediately, having heard of his victory at Hattin. Other cities which also surrender to Saladin are treated well. One city which resists, Jaffa, is taken by force and the entire population sold into slavery.

July 14, 1187 Conrad of Montferrat arrives at Tyre to take up the Crusading banner. Conrad had intended to land at Acre, but finding it under Saladin's control already he moves on to Tyre where he takes over from another Christian leader who is far more timid. Saladin had captured Conrad's father, William, at Hattin and offers a trade, but Conrad prefers to shoot at his own father rather than surrender. Tyre is the only Crusader Kingdom that Saladin is unable to defeat and it would last for another hundred years.

July 29, 1187 The city of Sidon surrenders to Saladin.

August 09, 1187 The city of Beirut is captured by Saladin.

August 10, 1187 The city of Ascalon surrenders to Saladin and Muslim forces re-establish control over the region. By the following month Saladin would also

control the cities of Nablus, Jaffa, Toron, Sidon, Gaza, and Ramla, completing a ring around the prize, Jerusalem.

September 19, 1187 Saladin breaks camp at Ascalon and moves his army towards Jerusalem.

September 20, 1187 Saladin and his forces arrive outside of Jerusalem and prepare to assault the city. Defense of Jerusalem is led by Balian of Ibelin. Balian had escaped capture at Hattin and Saladin personally gave permission for him to enter Jerusalem in order to retrieve his wife and children. Once there, however, the people beg him to stay and take up their defense - a defense that consists of three knights, if one includes Balian himself. Everyone else had been lost in the disaster at Hattin. Balian not only gains Saladin's permission to stay, but Saladin also ensures that his wife and children are given safe conduct out of the city and taken to safety in Tyre. Actions like this help ensure Saladin's reputation in Europe as an honorable and chivalrous leader.

September 26, 1187 After five days of scouting the city and the immediate surrounding area, Saladin launches his assault to retake Jerusalem from the Christian occupiers. Every male Christian had been given a weapon, whether they knew how to fight or not. The Christian citizens of Jerusalem would rely on a miracle to save them.

September 28, 1187 After two days of heavy battering, the walls of Jerusalem begin to buckle under the Muslim assault. St. Stephen's tower falls partially and a breach begins to appear at St. Stephen's Gate, the same place where the Crusaders had broken through nearly a hundred years earlier.

September 30, 1187

http://atheism.about.com/library/FAQs/christian/blxtn_jerusalem.htm is officially surrendered to Saladin, commander of the Muslim forces besieging the city. In order to save face Saladin demands that a heavy ransom be paid for the release of any Latin Christians; those who cannot be ransomed are kept in slavery. Orthodox and Jacobite Christians are permitted to remain in the city. To show mercy Saladin finds many excuses to let Christians go for little or no ransom at all - even buying the freedom of many himself. Many Christian leaders, on the other hand, smuggle gold and treasure out of Jerusalem rather than use to free others from slavery. These greedy leaders include Patriarch Heraclius as well as many Templars and Hospitallers.

October 02, 1187 Muslim forces under the command of Saladin officially takes control Jerusalem from the Crusaders, effectively ending any major Christian presence in the Levant (also known as Outremer: the general region of the Crusader states through Syria, Palestine, and Jordan). Saladin had delayed his entry into the city by two days so that it would fall on the anniversary of when Muslims believe that Muhammed ascended from Jerusalem (the Dome of the Rock, specifically) to heaven to be in the presence of Allah. Unlike the Christian capture of Jerusalem almost a hundred years earlier, there is no mass slaughter - merely debates about whether Christian shrines like the Church of the Holy Sepulcher should be destroyed to take away Christian pilgrims' reason for returning to Jerusalem. In the end, Saladin insists that no shrines are to be touched and the

holy sites of Christians should be respected. This stands in sharp contrast to Reynald of Chantillon's failed attempt to march on Mecca and Medina for the purpose of destroying them in

1183 Saladin also has the walls of Jerusalem destroyed so that, if the Christians ever take it again, they would not be able to hold it.

October 29, 1187 In response to the recapture of Jerusalem by Saladin, Pope Gregory VIII issues the Bull *Audita Tremendi* calling for the Third Crusade. The Third Crusade would be led by Frederick I Barbarossa of Germany, Philip II Augustus of France, and Richard I the Lionheart of England. In addition to the obvious religious purpose, Gregory has strong political motives as well: the squabbling between France and England, among others, was sapping the strength of the European kingdoms and he believes that if they could unite in a common cause, it would divert their warring energies and reduce the threat that European society would be undermined. In this he is briefly successful, but the two kings are able to set aside their differences for only a few months.

October 30, 1187 Saladin leads his Muslim army out of Jerusalem.

November 1187 Saladin launches a second assault on Tyre, but this one fails as well. Not only had Tyre's defenses been improved, but it was now filled with refugees and soldiers had been allowed to go free from other cities Saladin captured in the region. This meant that it was filled with eager warriors.

December 1187 Richard the Lionheart of England becomes the first European ruler to take up the cross and agree to participate in the Third Crusade.

December 30, 1187 Conrad of Montferrat, commander of the Christian defenses of Tyre, launches a night raid against several Muslim ships participating in the siege of the city. He is able to capture them and chase away several more, effectively eliminating Saladin's naval forces for the time being.

January 21, 1188 Henry II Plantagenet of England and Philip II of France meet in France to listen to Archbishop of Tyre Josias describe the loss of Jerusalem and most of the Crusader positions in the Holy Land. They agree to take up the cross and participate in a military expedition against Saladin. They also decide to impose a special tithe, known as the "Saladin Tithe," to help fund the Third Crusade. This tax amounts to one tenth of a person's income over a three year period; only those who participated on the Crusade were exempt - a great recruiting tool.

May 30, 1188 Saladin lays siege the fortress of Krak des Chevaliers (headquarters of the Knights Hospitaller in Syria and the largest of all the Crusader fortresses even before most had been captured by Saladin) but fails to take it.

July 1188 Saladin agrees to release Guy of Lusignan, king of Jerusalem. who had been captured at the Battle of Hattin a year before. Guy is under oath not to take up arms against Saladin again, but he manages to find a priest who declares the oath to an infidel invalid. The Marquis William of Montferrat is released at the same time.

August 1188 Henry II Plantagenet of England and Philip II of France meet again in

France and nearly come to blows over their various political disagreements.

December 06, 1188 The fortress of Safed surrenders to Saladin.

1189 Last known Norse visit to North America occurs.

January 21, 1189 Troops for the third crusade, called in response to the victories of Muslims under the command of Saladin, began to gather under King Philip II Augustus of France, King Henry II of England (shortly followed by his son, King Richard I), and Holy Roman Emperor Frederick I. Frederick drowned the next year on the way to Palestine - German folklore developed that asserted he was hidden in a mountain waiting to return and lead Germany to a new and brighter future.

March 1189 Saladin returns to Damascus.

April 1189 Fifty-two warships from Pisa arrive at Tyre to aid in the city's defense.

May 11, 1189 German ruler Frederick I Barbarossa sets off on the Third Crusade. The march through Byzantine land has to be made quickly because Emperor Isaac II Angelus has signed a treaty with Saladin against the Crusaders.

May 18, 1189 Frederick I Barbarossa captures the Seljuk city of Iconium (Konya) (Konya, Turkey, located in central Anatolia).

July 06, 1189 King Henry II Plantagenet dies and is succeeded by his son, Richard Lionheart. Richard would only spend a small amount of time in England, leaving the administration of his kingdom to various appointed officials. He was not very concerned about England and didn't even learn much English - he was much more concerned with protecting his possessions in France and making a name for himself that would last through the ages.

July 15, 1189 Jabala Castle surrenders to Saladin.

July 29, 1189 Sahyun Castle surrenders to Saladin, who leads the assault personally, and the fortress is renamed Qalaat Saladin.

August 26, 1189 Baghras Castle is captured by Saladin.

August 28, 1189 Guy of Lusignan arrives at the gates Acre with a force far smaller than that in the city's Muslim garrison, but he is determined to have a city to call his own because Conrad of Montferrat refuses to turn control of Tyre over to him. Conrad is supported by the Balian and the Garniers, two of the most powerful families in Palestine, and lays claim to the crown Guy wears. Conrad's house of Montferrat is related to the Hohenstaufen and an ally of the Capetians, further complicating the political relationships among the leaders of the Crusade.

August 31, 1189 Guy of Lusignan launches an assault against the well-defended city of Acre and fails to take it, but his efforts attract most of those streaming into Palestine to participate in the Third Crusade.

September 1189 Danish and Frisian war ships arrive at Acre to participate in the

siege by blockading the city by sea.

September 03, 1189 Richard the Lionheart is crowned king of England in a ceremony at Westminster. When Jews arrive with gifts, they are attacked, stripped naked, and whipped by a mob which then moves on to burn down houses in the Jewish quarter of London. Not until Christian houses catch fire do authorities move in to restore order. In the following months Crusaders slaughter hundreds of Jews throughout England.

September 15, 1189 Alarmed by the growing threat of the Crusaders camped outside of Acre, Saladin launches an attack on the Crusader camp which fails.

October 04, 1189 Joined by Conrad of Montferrat, Guy of Lusignan launches an attack on the Muslim camp defending Acre which nearly succeeds in routing Saladin's forces - but only at the expense of heavy casualties among the Christians. Among those captured and killed is Gerard de Ridefort, Master of the Knights Templar who had previously been captured and then ransomed off after the Battle of Hattin. Conrad himself was nearly captured as well, but he was rescued by his enemy Guy.

December 26, 1189 An Egyptian fleet reaches the besieged city of Acre but it unable to lift the sea blockade.

1190 Queen Sibylla of Jerusalem dies and Guy of Lusignan claims sole rule of the Kingdom of Jerusalem. Both of their daughters had already died of disease a few days before, which means that Sibylla's sister Isabella was technically the successor in the eyes of many. Conrad in Tyre also claims the throne, however, and confusion over who rules divides the Crusader forces.

1190 The Teutonic Knights are established by Germans in Palestine who also create a hospital near Acre.

March 07, 1190 Crusaders slaughter Jews in Stamford, England.

March 16, 1190 Jews in York England committed mass suicide in order to avoid having to submit to baptism.

March 16, 1190 Jews in York are massacred by Crusaders preparing to set off for the Holy Land. Many killed themselves rather than fall into the hands of the Christians.

March 18, 1190 Crusaders on a rampage kill 57 Jews in Bury St. Edmonds, England

April 20, 1190 Philip II Augustus of France arrives at Acre to participate in the Third Crusade.

June 10, 1190 Wearing heavy armor, Frederick Barbarossa drowns in the Saleph River in Cilicia, after which the German forces of the Third Crusade fall apart and are devastated by Muslim attacks. This was especially unfortunate because unlike armies in the First and Second Crusade, the German army had managed to cross

the plains of Anatolia without serious loss and Saladin was very concerned about what Frederick might accomplish. Eventually, a mere 5,000 of the original 100,000 German soldiers make it to Acre. Had Frederick lived, the entire course of the Third Crusade would have been altered - it likely would have been a success and Saladin would not have become such a revered hero in Muslim tradition.

June 24, 1190 Philip II of France and Richard the Lionheart of England break camp at Vezelay and head off for the Holy Land, officially launching the Third Crusade. Together their armies are estimated to total over 100,000 men.

October 04, 1190 After a number of his soldiers are killed in anti-English rioting, Richard I Lionheart leads a small force to capture Messina, Sicily. The Crusaders under Richard and Philip II of France would be staying in Sicily for the winter.

November 24, 1190 Conrad of Montferrat marries a reluctant Isabella, sister Sibylla, deceased wife of Guy of Lusignan. With this marriage questions about Guy's claim to the throne of Jerusalem (which he only held because of his original marriage to Sibylla) were made more urgent. Eventually the two are able to resolve their differences when Conrad recognizes Guy's claim to the crown of Jerusalem in exchange for Guy turning control of Sidon, Beirut, and Tyre over to Conrad.

February 05, 1191 In order to quell a long-simmering feud, Richard Lionheart and Tancred, king of Sicily, meet together at Catania.

March 1191 A ship loaded with corn arrives for the Crusader forces outside of Acre, giving the Crusaders hope and allowing the siege to continue.

March 30, 1191 King Philip of France leaves Sicily and sets sail for the Holy Land to begin his military campaign against Saladin.

April 10, 1191 King Richard Lionheart of England departs from Sicily with a fleet of over 200 ships, setting sail for what is left of the Latin Kingdom of Jerusalem. His journey is not nearly so calm and quick as that of his colleague, Philip of France.

April 20, 1191 Philip II Augustus of France arrives to aid the Crusaders besieging Acre. Philip spends much of his time building siege engines and harassing the defenders on the walls.

May 06, 1191 Richard the Lionheart's Crusader fleet arrives in the port of Lemesos (now Limassol) in Cyprus where he begins his conquest of the island. Richard had been travelling from Sicily to Palestine but fierce storm scattered his fleet. Most of the ships collected at Rhodes but a couple, including those carrying the bulk of his treasure and Ferengaria of Navarre, the future Queen of England, were blown to Cyprus. Here Isaac Comnenus treated them shabbily - he refused to allow them to come ashore for water and the crew of one ship that wrecked was imprisoned. Richard demanded the release of all prisoners and all stolen treasure, but Isaac refused - to his later regret.

May 12, 1191 Richard I of England marries Berengaria of Navarre, first-born daughter of King Sancho VI of Navarre.

June 01, 1191 The Count of Flanders is killed during the siege of Acre. Flemish soldiers and nobles had played important roles in the Third Crusade since the first reports of the fall of Jerusalem had been heard in Europe and the Count had been one of the first to take up the Cross and agree to participate in the Crusade.

June 05, 1191 Richard I the Lionheart departs Famagusta, Cyprus, and sets sail for the Holy Land.

June 06, 1191 Richard Lionheart, king of England, arrives at Tyre but Conrad of Montferrat refuses to allow Richard to enter the city. Richard had sided with Conrad's enemy, Guy of Lusignan, and so is made to camp on the beaches.

June 07, 1191 Disgusted with his treatment at the hands of Conrad of Montferrat, Richard Lionheart leaves Tyre and heads for Acre where the rest of the Crusading forces are besieging the city.

June 08, 1191 Richard I the Lionheart of England arrives with 25 galleys to aid the Crusaders besieging Acre. Richard's tactical skills and military training make a huge difference, allowing Richard to take command of the Crusader forces.

July 02, 1191 A large fleet of English ships arrives at Acre with reinforcements for the siege of the city.

July 04, 1191 The Muslim defenders of Acre offer to surrender to the Crusaders, but their offer is rebuffed.

July 08, 1191 English and French Crusaders manage to penetrate the outermost of Acre's two defensive walls.

July 11, 1191 Saladin launches a final assault on the 50,000 strong Crusader army besieging Acre but fails to break through.

July 12, 1191 Acre surrenders to Richard I the Lionheart of England and Philip II Augustus of France. During the siege 6 archbishops, 12 bishops, 40 earls, 500 barons, and 300,000 soldiers are reported killed. Acre would remain in Christian hands until 1291.

August 1191 Richard I the Lionheart takes the large Crusader army and marches down the coast of Palestine.

August 26, 1191 Richard I the Lionheart marches 2,700 Muslim soldiers out of Acre, onto the road of Nazareth in front of the forward positions of the Muslim army, and has them executed one by one. Saladin had for more than a month delayed on fulfilling his side of the agreement that had led to the surrender of Acre and Richard means this as a warning of what would happen if the delays continue.

September 07, 1191 Battle of Arsuf: Richard I the Lion Heart and Hugh, Duke of Burgundy, are ambushed by Saladin in Arsuf, a small town near Jaffa about 50 miles from Jerusalem. Richard had prepared for this and the Muslim forces are defeated.

1192 Muslims conquer Dehli and later all of Northern and Eastern India, establishing a Dehli sultanate. Hindus would suffer many periods of persecution at the hands of Muslim rulers.

January 20, 1192 After deciding that a siege of Jerusalem during the winter weather would be unwise, Richard the Lionheart's Crusading forces move into the ruined city of Ascalon, demolished by Saladin the previous year in order to deny it to the Crusaders.

April 1192 The population of Cyprus revolts against their rulers, the Knights Templar. Richard the Lionheart had sold Cyprus to them, but they were cruel overlords known for their high taxation.

April 20, 1192 Conrad of Montferrat learns that king Richard now supported his claim on the throne of Jerusalem. Richard had previously supported Guy of Lusignan, but when he learned that none of the local barons supported Guy in any way, he chose not to oppose them. In order to prevent a civil war from breaking out, Richard would later sell the island of Cyprus to Guy, whose descendants would continue to rule it for another two centuries.

April 28, 1192 Conrad of Montferrat is murdered by two members of the sect of the Assassins who had, for the previous two months, posed as monks in order to gain his trust. The Assassins had not sided with Saladin against the Crusaders - instead, they were paying Conrad back for his capture of a shipload of Assassin treasure the year before. Because Conrad was dead and his rival Guy of Lusignan had already been deposed, the throne of the Latin Kingdom of Jerusalem was now vacant.

May 05, 1192 Isabella, Queen of Jerusalem and wife of the now deceased Conrad of Montferrat (killed by assassins the month before), marries Henry of Champagne. A quick marriage was urged by the local barons so as to ensure political and social stability among the Christian Crusaders.

June 1192 Crusaders under the command of Richard the Lion Heart march on Jerusalem. but they are turned back. The Crusader efforts were seriously hampered by Saladin's scorched-earth tactics which denied the Crusaders food and water during their campaign.

September 02, 1192 The Treaty of Jaffa puts an end to hostilities of the Third Crusade. Negotiated between Richard I the Lion Heart and Saladin, Christian pilgrims are granted special rights of travel around Palestine and in Jerusalem. Richard had also managed to capture the cities of Daron, Jaffa, Acre, and Ascalon - an improvement over the situation when Richard first arrived, but not much of one. Although the Kingdom of Jerusalem was never large or secure, it was now still very weak and did not reach inland more than 10 miles at any point.

October 09, 1192 Richard I the Lion Heart, ruler of England, departs the Holy Land for home. On the way back he is taken hostage by Leopold of Austria and he doesn't see England again until 1194.

March 03, 1193 Saladin dies and his sons begin to fight over who will take control of the Ayyubid Empire which consists of Egypt, Palestine, Syria, and some of Iraq.

Saladin's death is probably what saves the Latin Kingdom of Jerusalem from being quickly defeated and allows Christian rulers to remain a while longer.

May 1193 Henry, king of Jerusalem. discovers that Pisan leaders had been conspiring with Guy of Cyprus to take over the city of Tyre. Henry arrests those responsible, but Pisan ships begin raiding the coast in retaliation, forcing Henry to get expel the Pisan merchants altogether.

1194 The last Seljuk Sultan, Toghril bin Arslan, is killed in battle against the Khwarazm-Shah Tekish.

February 20, 1194 Tancred, king of Sicily, dies.

May 1194 Death of Guy of Cyprus, originally Guy of Lusignan and once king of the Latin Kingdom of Jerusalem. Amalric of Lusignan, Guy's brother, is named his successor. Henry, king of Jerusalem. is able to make a treaty with Amalric. Three of Amalric's sons are married to three daughters of Isabella, two of which were also Henry's daughters.

1195 Alexius III deposes his brother Emperor Isaac II Angelus of Byzantium, blinding him and putting him in prison. Under Alexius the Byzantine Empire begins to fall apart.

1195 Battle of Alacros: Almohad leader Yaqib Aben Juzef (also known as el-Mansur, "the Victorious") calls for a Jihad against Castile. He gathers a massive army that includes Arabs, Africans, and others and marches against the forces of Alfonso VIII in Alacros. The Christian army is vastly outnumbered and its soldiers are slaughtered in large numbers.

1196 Berthold, Bishop of Buxtehude (Uexküll), launches the first armed conflict of the Baltic Crusades when he sets a Crusading army against local pagans in Livonia (modern Latvia and Estonia). Many are forcibly converted during the following years.

1197 - 1198 German Crusaders under the command of Emperor Henry VI launch attacks throughout Palestine, but fail to achieve any significant goals. Henry is the son of Frederick Barbarossa, a leader of the Second Crusade who tragically drowned on the way to Palestine before his forces could accomplish anything and Henry had been determined to finish what his father had started.

September 10, 1197 Henry of Champagne, king of Jerusalem. dies in Acre when he accidentally falls from a balcony. This was the second husband of Isabella's to die. The situation is urgent because the Crusader city of Jaffa is being threatened by Muslim forces under the command of Al-Adil, Saladin's brother. Amalric I of Cyprus is chosen as Henry's successor. After marrying Isabella, the daughter of Amalric I of Jerusalem. he becomes Amalric II, king of Jerusalem and Cyprus. Jaffa would be lost, but Amalric II is able to capture Beirut and Sidon.

The Third Crusade (1189–1192), also known as the Kings' Crusade, was an attempt by European leaders to reconquer the Holy Land from Saladin (Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb). It was largely successful, but fell short of its ultimate goal—the reconquest of Jerusalem.

After the failure of the Second Crusade, the Zengid dynasty controlled a unified Syria and engaged in a conflict with the Fatimid rulers of Egypt, which ultimately resulted in the unification of Egyptian and Syrian forces under the command of Saladin, who employed them to reduce the Christian states and to recapture Jerusalem in 1187. Spurred by religious zeal, Henry II of England and Philip II of France ended their conflict with each other to lead a new crusade (although Henry's death in 1189 put the English contingent under the command of Richard Lionheart instead). The elderly Holy Roman Emperor Frederick Barbarossa responded to the call to arms, and led a massive army across Anatolia, but drowned in a river in Asia Minor on June 10, 1190, before reaching the Holy Land. His death caused the greatest grief among the German Crusaders. Most of his discouraged troops left to go home.

After driving the Muslims from Acre, Frederick's successor Leopold V of Austria and Philip left the Holy Land in August 1191. Saladin failed to defeat Richard in any military engagements, and Richard secured several more key coastal cities. Nevertheless, on September 2, 1192, Richard finalized a treaty with Saladin by which Jerusalem would remain under Muslim control, but which also allowed unarmed Christian pilgrims and merchants to visit the city. Richard departed the Holy Land on October 9. The successes of the Third Crusade would allow the Crusaders to maintain a considerable kingdom based in Cyprus and the Syrian coast. However, its failure to recapture Jerusalem would lead to the call for a Fourth Crusade six years later.

Background

Muslim unification

After the failure of the Second Crusade, Nur ad-Din Zangi had control of Damascus and a unified Syria.

Eager to expand his power, Nur ad-Din set his sights on the Fatimid dynasty of Egypt. In 1163, Nur ad-Din's most trusted general, Shirkuh set out on a military expedition to the Nile. Accompanying the general was his young nephew, Saladin.

With Shirkuh's troops camped outside of Cairo, Egypt's sultan, Shawar called on King Amalric I of Jerusalem for assistance. In response, Amalric sent an army into Egypt and attacked Shirkuh's troops at Bilbeis in 1164.

In an attempt to divert Crusader attention from Egypt, Nur ad-Din attacked Antioch, resulting in a massacre of Christian soldiers and the capture of several Crusader leaders, including Bohemond III, Prince of Antioch. Nur ad-Din sent the scalps of the Christian defenders to Egypt for Shirkuh to proudly display at Bilbeis for Amalric's soldiers to see. This action prompted both Amalric and Shirkuh to lead their armies out of Egypt.

In 1167, Nur ad-Din once again sent Shirkuh to conquer the Fatimids in Egypt. Shawar also opted to once again call upon Amalric for the defence of his territory. The combined Egyptian-Christian forces pursued Shirkuh until he retreated to Alexandria.

Amalric then breached his alliance with Shawar by turning his forces on Egypt and besieging the city of Bilbeis. Shawar pleaded with his former enemy, Nur ad-Din to save him from Amalric's treachery. Lacking the resources to maintain a prolonged siege of

Cairo against the combined forces of Nur ad-Din and Shawar, Amalric retreated. This new alliance gave Nur ad-Din rule over virtually all of Syria and Egypt.

Saladin's conquests

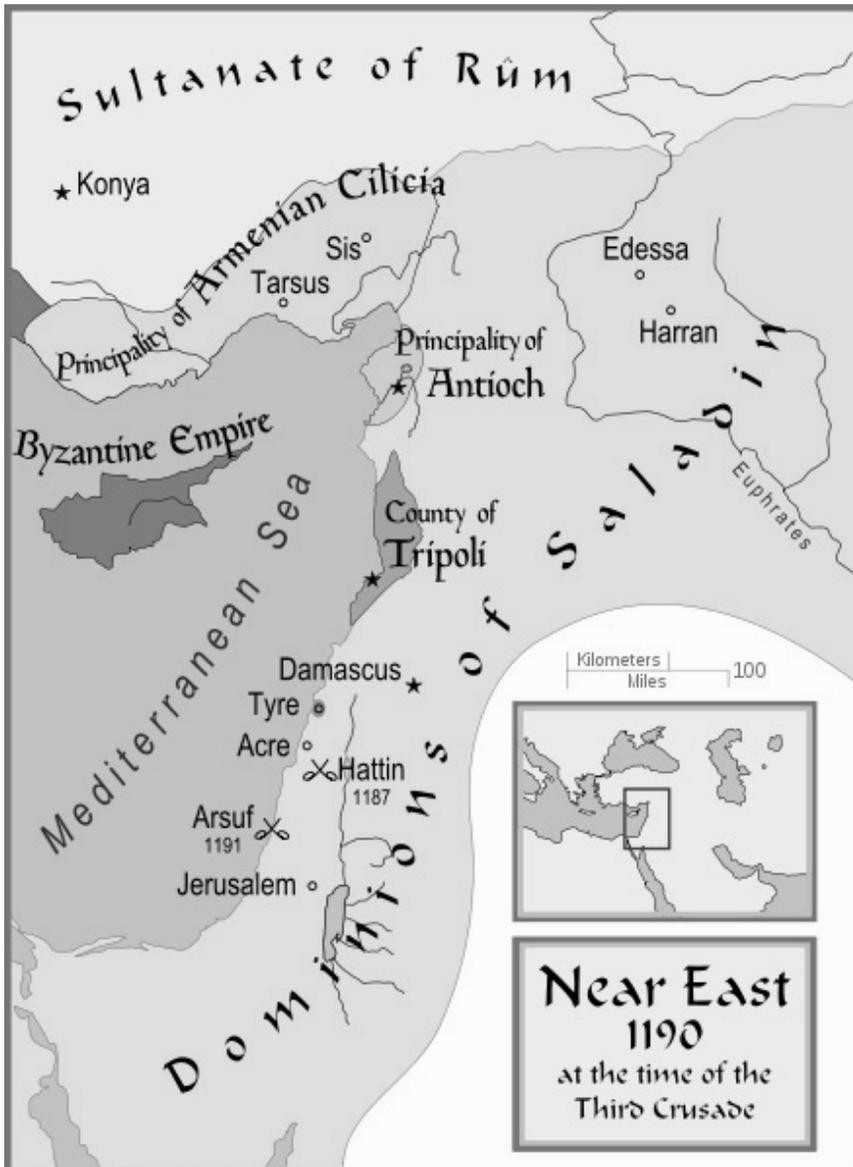
Shawar was executed for his alliances with the Christian forces, and Shirkuh succeeded him as vizier of Egypt. In 1169, Shirkuh died unexpectedly after only weeks of rule. Shirkuh's successor was his nephew, Salah ad-Din Yusuf, commonly known as Saladin. Nur ad-Din died in 1174, leaving the new empire to his 11-year old son, As-Salih. It was decided that the only man competent enough to uphold the jihad against the Franks was Saladin, who became sultan of both Egypt and Syria, and the founder of the Ayyubid dynasty.

Amalric also died in 1174, leaving Jerusalem to his 13-year old son, Baldwin IV. Although Baldwin suffered from leprosy, he was an effective and active military commander, defeating Saladin at the battle of Montgisard in 1177, with support from Raynald of Châtillon, who had been released from prison in 1176. Later, he forged an agreement with Saladin to allow free trade between Muslim and Christian territories.

Raynald also raided caravans throughout the region. He expanded his piracy to the Red Sea by sending galleys not only to raid ships, but to assault the city of Mecca itself. These acts enraged the Muslim world, giving Raynald a reputation as the most hated man in the Middle East.

Baldwin IV died in 1185 and the kingdom was left to his nephew Baldwin V, whom he had crowned as co-king in 1183. Raymond III of Tripoli again served as regent. The following year, Baldwin V died before his ninth birthday, and his mother Princess Sybilla, sister of Baldwin IV, crowned herself queen and her husband, Guy of Lusignan, king.

It was at this time that Raynald, once again, raided a rich caravan and had its travelers thrown in prison. Saladin demanded that the prisoners and their cargo be released. The newly crowned King Guy appealed to Raynald to give in to Saladin's demands, but Raynald refused to follow the king's orders.



The Near East, c. 1190, at the outset of the Third Crusade.

Siege of the Kingdom of Jerusalem

It was this final act of outrage by Raynald which gave Saladin the opportunity he needed to take the offensive against the kingdom. He laid siege to the city of Tiberias in 1187. Raymond advised patience, but King Guy, acting on advice from Raynald, marched his army to the Horns of Hattin outside of Tiberias.

The Frankish army, thirsty and demoralized, was destroyed in the ensuing battle. King Guy and Raynald were brought to Saladin's tent, where Guy was offered a goblet of water because of his great thirst. Guy took a drink and then passed the goblet to Raynald. Saladin would not be forced to protect the treacherous Raynald by allowing him to drink, as it was custom that if you were offered a drink, your life was safe. When Raynald accepted the drink, Saladin told his interpreter, "say to the King: 'it is you who have given him to drink'".^[3] Afterwards, Saladin beheaded Raynald for past betrayals. Saladin honored tradition with King Guy; Guy was sent to Damascus and eventually ransomed to his people, one of the few captive crusaders to avoid execution.

By the end of the year, Saladin had taken Acre and Jerusalem. Pope Urban III is said to

have collapsed and died upon hearing the news.[4] However, at the time of his death, the news of the fall of Jerusalem could not yet have reached him, although he knew of the battle of Hattin and the fall of Acre.

Preparations

The new pope, Gregory VIII proclaimed that the capture of Jerusalem was punishment for the sins of Christians across Europe. The cry went up for a new crusade to the Holy Land. Henry II of England and Philip II of France ended their war with each other, and both imposed a "Saladin tithe" on their citizens to finance the venture. In Britain, Baldwin of Exeter, the archbishop of Canterbury, made a tour through Wales, convincing 3,000 men-at-arms to take up the cross, recorded in the *Itinerary* of Giraldus Cambrensis.

Barbarossa's crusade

The elderly Holy Roman Emperor Frederick I Barbarossa responded to the call immediately. He took up the Cross at Mainz Cathedral on March 27, 1188 and was the first to set out for the Holy Land in May 1189 with an army of about 100,000 men, including 20,000 knights.[2] An army of 2,000 men from the Hungarian prince Géza, the younger brother of the king Béla III of Hungary also went with Barbarossa to the Holy Land.[5]

The Byzantine Emperor Isaac II Angelus made a secret alliance with Saladin to impede Frederick's progress in exchange for his empire's safety. Meanwhile, the Sultanate of Rum promised Frederick safety through Anatolia, but after much raiding Frederick lost patience and on May 18, 1190, the German army sacked Iconium, the capital of the Sultanate of Rüm. Nevertheless Frederick's horse slipped on June 10, 1190, while crossing the Saleph River throwing him against the rocks. He then drowned in the river. After this, much of his army returned to Germany, in anticipation of the upcoming Imperial election. His son Frederick of Swabia led the remaining 5,000 men to Antioch. There, the emperor's body was boiled to remove the flesh, which was interred in the Church of St. Peter; his bones were put in a bag to continue the crusade. In Antioch, however, the German army was further reduced by fever. Young Frederick had to ask the assistance of his kinsman Conrad of Montferrat to lead him safely to Acre, by way of Tyre, where his father's bones were buried.

Richard and Philip's departure

Henry II of England died on July 6, 1189 following a defeat by his son Richard I (Lionheart) and Philip II. Richard inherited the crown and immediately began raising funds for the crusade. In July 1190, Richard and Philip set out jointly from Marseille, France for Sicily. Philip II had hired a Genoese fleet to transport his army which consisted of 650 knights, 1,300 horses, and 1,300 squires to the Holy Land.[2]

William II of Sicily had died the previous year, and was replaced by Tancred, who placed Joan of England—William's wife and Richard's sister—in prison. Richard captured the capital city of Messina on October 4, 1190 and Joan was released. Richard and Philip fell out over the issue of Richard's marriage, as Richard had decided to marry Berengaria of Navarre, breaking off his long-standing betrothal to Philip's half-sister Alys. Philip left

Sicily directly for the Middle East on March 30, 1191, and arrived in Tyre in mid-May. He joined the siege of Acre on May 20. Richard did not set off from Sicily until April 10.

Shortly after setting sail from Sicily, Richard's armada of 100 ships (carrying 8,000 men) was struck by a violent storm. Several ships ran aground, including one holding Joan, his new fiancée Berengaria, and a large amount of treasure that had been amassed for the crusade. It was soon discovered that Isaac Dukas Comnenus of Cyprus had seized the treasure. The young women were unharmed. Richard entered Limassol on May 6, and met with Isaac, who agreed to return Richard's belongings and send 500 of his soldiers to the Holy Land. Once back at his fortress of Famagusta, Isaac broke his oath of hospitality and began issuing orders for Richard to leave the island. Isaac's arrogance prompted Richard to conquer the island within days.

Siege of Acre

King Guy was released from prison by Saladin in 1189. He attempted to take command of the Christian forces at Tyre, but Conrad of Montferrat held power there after his successful defence of the city from Muslim attacks. Guy turned his attention to the wealthy port of Acre. He amassed an army to besiege the city and received aid from Philip's newly arrived French army. However, it was still not enough to counter Saladin's force, which besieged the besiegers. In summer 1190, in one of the numerous outbreaks of disease in the camp, Queen Sibylla and her young daughters died. Guy, although only king by right of marriage, endeavoured to retain his crown, although the rightful heir was Sibylla's half-sister Isabella. After a hastily arranged divorce from Humphrey IV of Toron, Isabella was married to Conrad of Montferrat, who claimed the kingship in her name.

During the winter of 1190–91, there were further outbreaks of dysentery and fever, which claimed the lives of Frederick of Swabia, Patriarch Heraclius of Jerusalem, and Theobald V of Blois. When the sailing season began again in spring 1191, Leopold V of Austria arrived and took command of what remained of the imperial forces. Philip of France arrived with his troops from Sicily in May.

Richard arrived at Acre on June 8, 1191 and immediately began supervising the construction of siege weapons to assault the city. The city was captured on July 12.

Richard, Philip, and Leopold quarreled over the spoils of their victory. Richard cast down the German standard from the city, slighting Leopold. Also, in the struggle for the kingship of Jerusalem, Richard supported Guy, while Philip and Leopold supported Conrad, who was related to them both. It was decided that Guy would continue to rule, but that Conrad would receive the crown upon his death.

Frustrated with Richard (and in Philip's case, in poor health), Philip and Leopold took their armies and left the Holy Land in August. Philip left 10,000 French crusaders in the Holy Land and 5,000 silver marks to pay them.

Despite the treaty at Acre, Richard had the garrison (including women and children) massacred in full view of Saladin's camp. Not one prisoner could be saved in the subsequent effort Saladin made to rescue them by military force.[6]

Battle of Arsuf

After the capture of Acre, Richard decided to march to the city of Jaffa, where he could launch the attack on Jerusalem but on September 7, 1191, at Arsuf, 30 miles (50 km) north of Jaffa, Saladin attacked Richard's army.

Saladin attempted to lure Richard's forces out to be easily picked off, but Richard maintained his formation until the Hospitallers rushed in to take Saladin's right flank, while the Templars took the left. Richard then won the battle.

Regicide and negotiations

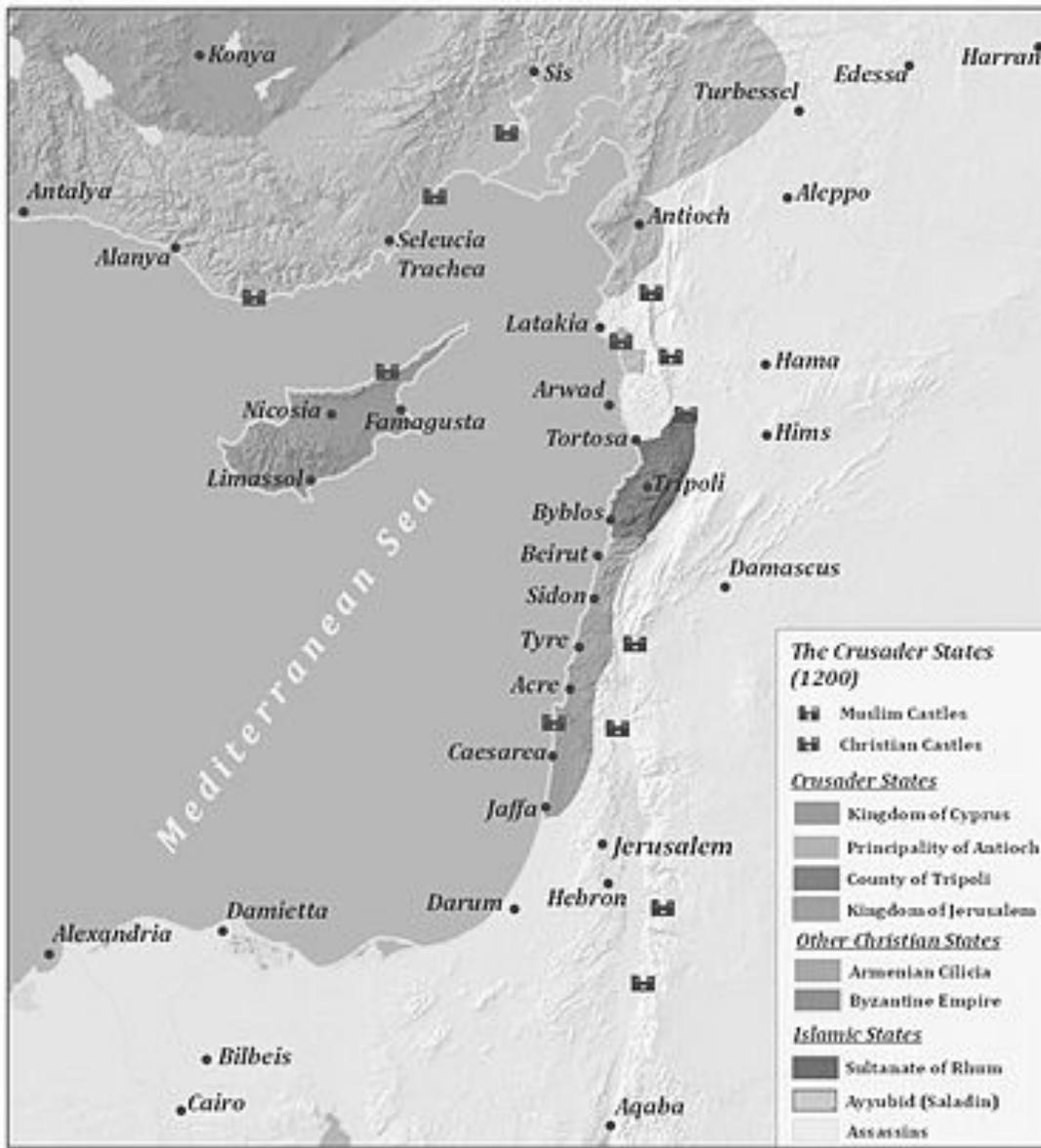
Following his victory, Richard took Jaffa and established his new headquarters there. He offered to begin negotiations with Saladin, who sent his brother, Al-Adil to meet with Richard. Negotiations (which had included an attempt to marry Richard's sister Joan to Al-Adil) failed, and Richard marched to Ascalon. Richard's forces were halted nearly 12 times by the forces of Saladin commanded by Ayaz al-Tawil a powerful Mamluk leader, who died in combat.[7]

Richard called on Conrad to join him on campaign, but he refused, citing Richard's alliance with King Guy. He too had been negotiating with Saladin, as a defence against any attempt by Richard to wrest Tyre from him for Guy. However, in April, Richard was forced to accept Conrad as king of Jerusalem after an election by the nobles of the kingdom. Guy had received no votes at all, but Richard sold him Cyprus as compensation. Before he could be crowned, Conrad was stabbed to death by two Hashshashin in the streets of Tyre. Eight days later, Richard's nephew Henry II of Champagne married Queen Isabella, who was pregnant with Conrad's child. It was strongly suspected that the king's killers had acted on instructions from Richard.

In July 1192, Saladin's army suddenly attacked and captured Jaffa with thousands of men, but Saladin had lost control of his army because of their anger for the massacre at Acre. It was believed that Saladin even told the Crusaders to shield themselves in the Citadel until he had regained control of his army.

On September 2, 1192, Richard and Saladin finalized a treaty by which Jerusalem would remain under Muslim control, but which also allowed unarmed Christian pilgrims and traders to visit the city. Richard departed the Holy Land on October 9.

Aftermath



The Levant after the Third Crusade in 1200.

Neither side was entirely discontent nor satisfied with the results of the war. Though Richard had deprived the Muslims of important coastal territories as a result of his consistent victories over Saladin, many Christians in the Latin West felt disappointed that he had elected not to pursue Jerusalem.[8] Likewise, many in the Islamic world felt disturbed that Saladin had failed to drive the Christians out of Syria and Palestine. Trade, however, flourished throughout the Middle East and in port cities along the Mediterranean coastline.[9]

Saladin's servant and biographer Baha al-Din recounted Saladin's distress at the successes of the Crusaders:

'I fear to make peace, not knowing what may become of me. Our enemy will grow strong, now that they have retained these lands. They will come forth to recover the rest of their lands and you will see every one of them ensconced on his hill-top,' meaning in his castle, 'having announced, "I shall stay put" and the Muslims will be ruined.' These were his words and it came about as he said.[10]

Richard was arrested and imprisoned in December 1192 by Duke Leopold, who suspected him of murdering his cousin Conrad of Montferrat, and had been offended by Richard casting down his standard from the walls of Acre. He was later transferred to the custody of Henry VI, Holy Roman Emperor, and it took a ransom of one hundred and fifty thousand marks to obtain his release. Richard returned to England in 1194 and died of a crossbow bolt wound in 1199 at the age of 41.

In 1193, Saladin died of yellow fever. His heirs would quarrel over the succession and ultimately fragment his conquests.

Henry of Champagne was killed in an accidental fall in 1197. Queen Isabella then married for a fourth time, to Amalric of Lusignan, who had succeeded his brother Guy, positioned as King of Cyprus. After their deaths in 1205, her eldest daughter Maria of Montferrat (born after her father's murder) succeeded to the throne of Jerusalem.

Richard's decision not to attack Jerusalem would lead to the call for a Fourth Crusade six years after the third ended in 1192. However, Richard's victories facilitated the survival of a wealthy Crusader kingdom centered on Acre. Historian Thomas Madden summarizes the achievements of the Third Crusade:

...the Third Crusade was by almost any measure a highly successful expedition. Most of Saladin's victories in the wake of Hattin were wiped away. The Crusader kingdom was healed of its divisions, restored to its coastal cities, and secured in a peace with its greatest enemy. Although he had failed to reclaim Jerusalem, Richard had put the Christians of the Levant back on their feet again.[11]

Accounts of events surrounding the Third Crusade were written by the anonymous authors of the *Itinerarium Peregrinorum et Gesta Regis Ricardi* (a.k.a. the *Itinerarium Regis Ricardi*), the *Old French Continuation of William of Tyre* (parts of which are attributed to Ernoul), and by Ambroise, Roger of Howden, Ralph of Diceto, and Giraldus Cambrensis.

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Richard I of England

From Wikipedia, the free encyclopedia:

http://en.wikipedia.org/wiki/Richard_I_of_England

Richard the Lionheart



Effigy (c. 1199) of Richard I at Fontevraud Abbey, Anjou

King of England (more..)

Reign	6 July 1189 – 6 April 1199
Coronation	3 September 1189
Predecessor	Henry II
Successor	John
Regent	Eleanor of Aquitaine; William Longchamp (<i>Third Crusade</i>)
Consort	Berengaria of Navarre
Issue	
Philip of Cognac	
House	House of Plantagenet
Father	Henry II of England
Mother	Eleanor of Aquitaine
Born	8 September 1157 Beaumont Palace, Oxford
Died	6 April 1199 (aged 41) Châlus, Duchy of Aquitaine (now in Limousin, France)
Burial	Fontevraud Abbey, Anjou, France
Religion	Roman Catholic

Richard I (8 September 1157 – 6 April 1199) was King of England from 6 July 1189 until his death. He also ruled as Duke of Normandy, Duke of Aquitaine, Duke of Gascony, Lord of Cyprus, Count of Anjou, Count of Maine, Count of Nantes, and Overlord of Brittany at

various times during the same period. He was known as Richard Cœur de Lion, or Richard the Lionheart, even before his accession, because of his reputation as a great military leader and warrior.[1] The Saracens called him *Melek-Ric* or *Malek al-Inkitar* – King of England.[2]

By the age of sixteen, Richard commanded his own army, putting down rebellions in Poitou against his father, King Henry II.[1] Richard was a central Christian commander during the Third Crusade, leading the campaign after the departure of Philip II of France and scoring considerable victories against his Muslim counterpart, Saladin, although he did not reconquer Jerusalem.[3]

Speaking only langue d'oïl and langue d'oc[4] and spending very little time in England (he lived in his Duchy of Aquitaine in the southwest of France, preferring to use his kingdom as a source of revenue to support his armies),[5] he was seen as a pious hero by his subjects.[6] He remains one of the few Kings of England remembered by his epithet, rather than regnal number, and is an enduring iconic figure in England and France.[7]

Early life and accession in Aquitaine

Family and youth

Richard was born on 8 September 1157,[8] probably at Beaumont Palace.[9] He was a younger brother of William IX, Count of Poitiers; Henry the Young King; and Matilda, Duchess of Saxony.[10] As the third legitimate son of King Henry II of England, he was not expected to ascend the throne.[11] He was also an elder brother of Geoffrey II, Duke of Brittany; Leonora of England, Queen of Castile; Joan of England; and John, Count of Mortain, who succeeded him as king. Richard was the younger maternal half-brother of Marie de Champagne and Alix of France.[10] Henry II and Eleanor of Aquitaine's oldest son, William IX, Count of Poitiers, died in 1156, before Richard's birth.[10] Richard is often depicted as having been the favourite son of his mother Eleanor of Aquitaine.[12] His father, Henry, was Norman-Angevin and great-grandson of William the Conqueror. The closest English relation in Richard's family tree was Edith, wife of Henry I of England. Contemporary historian Ralph of Diceto traced his family's lineage through Edith to the Anglo-Saxon kings of England and Alfred the Great, and from there linked them to Noah and Woden. According to Angevin legend, there was even infernal blood in the family.[9]

While his father visited his lands from Scotland to France, Richard probably stayed in England. He was wet-nursed by a woman called Hodierna, and when he became king he gave her a generous pension.[13] Little is known about Richard's education.[14] Although born in Oxford, Richard could speak no English; he was an educated man who composed poetry and wrote in Limousin (lenga d'òc) and also in French.[15] He was said to be very attractive; his hair was between red and blond, and he was light-eyed with a pale complexion. He was apparently of above average height: according to Clifford Brewer he was 6 feet 5 inches (1.96 m)[16] but his remains have been lost since at least the French Revolution, and his exact height is unknown. From an early age he showed significant political and military ability, becoming noted for his chivalry and courage as

he fought to control the rebellious nobles of his own territory. His elder brother Henry was crowned king of England during his father's lifetime.

The practice of marriage alliances was common among medieval royalty: it allowed families to stake claims of succession on each other's lands, and led to political alliances and peace treaties. In March 1159 it was arranged that Richard would marry one of the daughters of Ramon Berenguer IV, Count of Barcelona; however, these arrangements failed, and the marriage never took place. Richard's older brother Henry was married to Margaret, daughter of Louis VII of France, on 2 November 1160.[17] Despite this alliance between the Plantagenets and the Capetians, the dynasty on the French throne, the two houses were sometimes in conflict. In 1168, the intercession of Pope Alexander III was necessary to secure a truce between them. Henry II had conquered Brittany and taken control of Gisors and the Vexin, which had been part of Margaret's dowry.[18] Early in the 1160s there had been suggestions Richard should marry Alys (Alice), fourth daughter of Louis VII; because of the rivalry between the kings of England and France, Louis obstructed the marriage. A peace treaty was secured in January 1169 and Richard's betrothal to Alys was confirmed.[19] Henry II planned to divide his and his wife's territories between their sons, of which there were three at the time; Henry would become King of England and have control of Anjou, Maine, and Normandy, while Richard would inherit Aquitaine from his mother and become Count of Poitiers, and Geoffrey would get Brittany through marriage alliance with Constance, the heiress to the region. At the ceremony where Richard's betrothal was confirmed, he paid homage to the King of France for Aquitaine, thus securing ties of vassalage between the two.[20]

After he fell seriously ill in 1170, Henry II put in place his plan to divide his kingdom, although he would retain overall authority of his sons and their territories. In 1171 Richard left for Aquitaine with his mother and Henry II gave him the duchy of Aquitaine at the request of Eleanor.[21] Richard and his mother embarked on a tour of Aquitaine in 1171 in an attempt to placate the locals.[22] Together they laid the foundation stone of St Augustine's Monastery in Limoges. In June 1172 Richard was formally recognised as the Duke of Aquitaine when he was granted the lance and banner emblems of his office; the ceremony took place in Poitiers and was repeated in Limoges where he wore the ring of St Valerie, who was the personification of Aquitaine.[23]

Revolt against Henry II

According to Ralph of Coggeshall Henry the Young King was the instigator of rebellion against Henry II; he wanted to reign independently over at least part of the territory his father had promised him, and to break away from his dependence on Henry II, who controlled the purse strings.[24] Jean Flori, a historian who specialises in the medieval period, believes that Eleanor manipulated her sons to revolt against their father.[25] Henry the Young King abandoned his father and left for the French court seeking the protection of Louis VII; he was soon followed by his younger brothers, Richard and Geoffrey, while the 5-year-old John remained with Henry II. Louis gave his support to the three sons and even knighted Richard, tying them together through vassalage.[26] The rebellion was described by Jordan Fantosme, a contemporary poet, as a "war without love".[27]

The three brothers made an oath at the French court that they would not make terms with Henry II without the consent of Louis VII and the French barons.[29] With the support of Louis, Henry the Young King attracted many barons to his cause through promises of land and money; one such baron was Philip, Count of Flanders, who was promised £1,000 and several castles. The brothers had supporters in England, ready to rise up; led by Robert de Beaumont, 3rd Earl of Leicester, the rebellion in England from Hugh Bigod, 1st Earl of Norfolk, Hugh de Kevelioc, 5th Earl of Chester, and William I of Scotland. The alliance was initially successful, and by July 1173 they were besieging Aumale, Neuf-Marché, and Verneuil and Hugh de Kevelioc had captured Dol in Brittany.[30] Richard went to Poitou and raised the barons who were loyal to himself and his mother in rebellion against his father. Eleanor was captured, so Richard was left to lead his campaign against Henry II's supporters in Aquitaine on his own. He marched to take La Rochelle, but was rejected by the inhabitants; he withdrew to the city of Saintes which he established as a base of operations.[31][32]

In the meantime Henry II had raised a very expensive army of over 20,000 mercenaries with which to face the rebellion.[30] He marched on Verneuil, and Louis retreated from his forces. The army proceeded to recapture Dol and subdued Brittany. At this point Henry II made an offer of peace to his sons; on the advice of Louis the offer was refused.[33] Henry II's forces took Saintes by surprise and captured much of its garrison, although Richard was able to escape with a small group of soldiers. He took refuge in Château de Taillebourg for the rest of the war.[31] Henry the Young King and the Count of Flanders planned to land in England to assist the rebellion led by the Earl of Leicester. Anticipating this, Henry II returned to England with 500 soldiers and his prisoners (including Eleanor and his sons' wives and fiancées),[34] but on his arrival found out that the rebellion had already collapsed. William I of Scotland and Hugh Bigod were captured on 13 July and 25 July respectively. Henry II returned to France where he raised the siege of Rouen, where Louis VII had been joined by Henry the Young King after he had abandoned his plan to invade England. Louis was defeated and a peace treaty was signed in September 1174,[33] with the Treaty of Montlouis.[35]

When Henry II and Louis VII made a truce on 8 September 1174, Richard was specifically excluded.[34][36] Abandoned by Louis and wary of facing his father's army in battle, Richard went to Henry II's court at Poitiers on 23 September and begged for forgiveness, weeping and falling at the feet of Henry, who gave Richard the kiss of peace.[34][36] Several days later, Richard's brothers joined him in seeking reconciliation with their father.[34] The terms the three brothers accepted were less generous than those they had been offered earlier in the conflict (when Richard was offered four castles in Aquitaine and half of the income from the duchy)[29] and Richard was given control of two castles in Poitou and half the income of Aquitaine; Henry the Young King was given two castles in Normandy; and Geoffrey was permitted half of Brittany. Eleanor remained Henry II's prisoner until his death, partly as insurance for Richard's good behaviour.[37]

Under Henry II's reign

After the conclusion of the war began the process of pacifying the provinces that had rebelled against Henry II. He travelled to Anjou for this purpose and Geoffrey dealt with Brittany. In January 1175 Richard was dispatched to Aquitaine to punish the barons who had fought for him. According to Roger of Howden's chronicle of Henry's reign, most of

the castles belonging to rebels were to be returned to the state they were in 15 days before the outbreak of war, while others were to be razed.[38] Given that by this time it was common for castles to be built in stone, and that many barons had expanded or refortified their castles, this was not an easy task.[39] Gillingham notes that Roger of Howden's chronicle is the main source for Richard's activities in this period, although he notes that it records the successes of the campaign;[38] it was on this campaign that Richard acquired the name "Richard the Lionheart".[39] The first such success was the siege of Castillon-sur-Agen. The castle was "notoriously strong", but in a two-month siege the defenders were battered into submission by Richard's siege engines.[40]

Henry seemed unwilling to entrust any of his sons with resources that could be used against him. It was suspected that Henry had appropriated Princess Alys, Richard's betrothed, the daughter of Louis VII of France by his second wife, as his mistress. This made a marriage between Richard and Alys technically impossible in the eyes of the Church, but Henry prevaricated: Alys's dowry, the Vexin, was valuable. Richard was discouraged from renouncing Alys because she was the sister of King Philip II of France, a close ally.^[citation needed]

After his failure to overthrow his father, Richard concentrated on putting down internal revolts by the nobles of Aquitaine, especially the territory of Gascony. The increasing cruelty of his reign led to a major revolt there in 1179. Hoping to dethrone Richard, the rebels sought the help of his brothers Henry and Geoffrey. The turning point came in the Charente Valley in spring 1179. The fortress of Taillebourg was well defended and was considered impregnable. The castle was surrounded by a cliff on three sides and a town on the fourth side with a three-layer wall. Richard first destroyed and looted the farms and lands surrounding the fortress, leaving its defenders no reinforcements or lines of retreat. The garrison sallied out of the castle and attacked Richard; he was able to subdue the army and then followed the defenders inside the open gates, where he easily took over the castle in two days. Richard's victory at Taillebourg deterred many barons thinking of rebelling and forced them to declare their loyalty to him. It also won Richard a reputation as a skilled military commander.

In 1181–1182 Richard faced a revolt over the succession to the county of Angoulême. His opponents turned to Philip II of France for support, and the fighting spread through the Limousin and Périgord. Richard was accused of numerous cruelties against his subjects, including rape.[41] However, with support from his father and from the Young King, Richard succeeded in bringing the Viscount Aimar V of Limoges and Count Elie of Périgord to terms.

After Richard subdued his rebellious barons he again challenged his father for the throne. From 1180 to 1183 the tension between Henry and Richard grew, as King Henry commanded Richard to pay homage to Henry the Young King, but Richard refused. Finally, in 1183 Henry the Young King and Geoffrey, Duke of Brittany invaded Aquitaine in an attempt to subdue Richard. Richard's barons joined in the fray and turned against their duke. However, Richard and his army were able to hold back the invading armies, and they executed any prisoners. The conflict took a brief pause in June 1183 when the Young King died. With the death of Henry the Young King, Richard became the eldest son and so heir to the English crown. King Henry demanded that Richard give up Aquitaine (which he was planning to give to his youngest son John as his inheritance). Richard refused, and conflict continued between them. Henry II soon gave John permission to invade Aquitaine.

To strengthen his position, in 1187, Richard allied himself with 22-year-old Philip II, the son of Eleanor's ex-husband Louis VII by Adele of Champagne. Roger of Hoveden wrote:

"The King of England was struck with great astonishment, and wondered what [this alliance] could mean, and, taking precautions for the future, frequently sent messengers into France for the purpose of recalling his son Richard; who, pretending that he was peaceably inclined and ready to come to his father, made his way to Chinon, and, in spite of the person who had the custody thereof, carried off the greater part of his father's treasures, and fortified his castles in Poitou with the same, refusing to go to his father."[42]

Overall, Hoveden is chiefly concerned with the politics of the relationship between Richard and King Philip. The historian John Gillingham has suggested that theories that Richard was homosexual probably stemmed from an official record announcing that, as a symbol of unity between the two countries, the kings of France and England had slept overnight in the same bed. He expressed the view that this was "an accepted political act, nothing sexual about it; ... a bit like a modern-day photo opportunity".[43]

In exchange for Philip's help against his father, Richard promised to concede to him his rights to both Normandy and Anjou. Richard paid homage to Philip in November of the same year. With news arriving of the Battle of Hattin, he took the cross at Tours in the company of other French nobles.

In 1188 Henry II planned to concede Aquitaine to his youngest son John. The following year, Richard attempted to take the throne of England for himself by joining Philip's expedition against his father. On 4 July 1189, Richard and Philip's forces defeated Henry's army at Ballans. Henry, with John's consent, agreed to name Richard his heir apparent. Two days later Henry II died in Chinon, and Richard succeeded him as King of England, Duke of Normandy, and Count of Anjou. Roger of Hoveden claimed that Henry's corpse bled from the nose in Richard's presence, which was taken as a sign that Richard had caused his death.

King and Crusader

Coronation and anti-Jewish violence

Richard I was officially crowned duke on 20 July 1189 and king in Westminster Abbey on 3 September 1189.[44] When he was crowned, Richard barred all Jews and women from the ceremony, but some Jewish leaders arrived to present gifts for the new king.[45] According to Ralph of Diceto, Richard's courtiers stripped and flogged the Jews, then flung them out of court.[46]

When a rumour spread that Richard had ordered all Jews to be killed, the people of London began a massacre.[46] Many Jews were beaten to death, robbed, and burned alive.[46] Many Jewish homes were burned down, and several Jews were forcibly baptised.[46] Some sought sanctuary in the Tower of London, and others managed to escape. Among those killed was Jacob of Orléans, a respected Jewish scholar.[47] Roger of Hoveden, in his *Gesta Regis Ricardi*, claimed that the rioting was started by the

jealous and bigoted citizens, and that Richard punished the perpetrators, allowing a forcibly converted Jew to return to his native religion. Baldwin of Forde, Archbishop of Canterbury reacted by remarking, "If the King is not God's man, he had better be the devil's".[48]

Realising that the assaults could destabilise his realm on the eve of his departure on crusade, Richard ordered the execution of those responsible for the most egregious murders and persecutions, including rioters who had accidentally burned down Christian homes.[49] He distributed a royal writ demanding that the Jews be left alone. The edict was loosely enforced, however, and the following March there was further violence including a massacre at York.

Crusade plans

Richard had already taken the cross as Count of Poitou in 1187. His father and Philip II had done so at Gisors on 21 January 1188 after receiving news of the fall of Jerusalem to Saladin. Having become king, Richard, together with Philip, agreed to go on the Third Crusade, since each feared that during his absence, the other might usurp his territories.[50]

Richard swore an oath to renounce his past wickedness in order to show himself worthy to take the cross. He started to raise and equip a new crusader army. He spent most of his father's treasury (filled with money raised by the Saladin tithe), raised taxes, and even agreed to free King William I of Scotland from his oath of subservience to Richard in exchange for 10,000 marks. To raise still more finances he sold official positions, rights, and lands to those interested in them.[51] Those already appointed were forced to pay huge sums to retain their posts. William Longchamp, Bishop of Ely and the King's Chancellor, made a show of bidding £3,000 to remain as Chancellor. He was apparently outbid by a certain Reginald the Italian, but that bid was refused.

Richard made some final arrangements on the continent.[52] He reconfirmed his father's appointment of William Fitz Ralph to the important post of seneschal of Normandy. In Anjou, Stephen of Tours was replaced as seneschal and temporarily imprisoned for fiscal mismanagement. Payn de Rochefort, an Angevin knight, was elevated to the post of seneschal of Anjou. In Poitou the ex-provost of Benon, Peter Bertin, was made seneschal, and finally in Gascony the household official Helie de La Celle was picked for the seneschalship there. After repositioning the part of his army he left behind to guard his French possessions, Richard finally set out on the crusade in summer 1190.[52] (His delay was criticised by troubadours such as Bertran de Born.) He appointed as regents Hugh de Puiset, Bishop of Durham, and William de Mandeville, 3rd Earl of Essex—who soon died and was replaced by Richard's chancellor William Longchamp.[53] Richard's brother John was not satisfied by this decision and started scheming against William.

Some writers have criticised Richard for spending only six months of his reign in England and siphoning the kingdom's resources to support his crusade. According to William Stubbs:

He was a bad king: his great exploits, his military skill, his splendour and extravagance, his poetical tastes, his adventurous spirit, do not serve to cloak his entire want of

sympathy, or even consideration, for his people. He was no Englishman, but it does not follow that he gave to Normandy, Anjou, or Aquitaine the love or care that he denied to his kingdom. His ambition was that of a mere warrior: he would fight for anything whatever, but he would sell everything that was worth fighting for. The glory that he sought was that of victory rather than conquest.[54]

Richard claimed that England was "cold and always raining,"^[this quote needs a citation] and when he was raising funds for his crusade, he was said to declare, "I would have sold London if I could find a buyer." [55] However, although England was a major part of his territories—particularly important in that it gave him a royal title with which to approach other kings as an equal—it faced no major internal or external threats during his reign, unlike his continental territories, and so did not require his constant presence there. Like most of the Plantagenet kings before the 14th century, he had no need to learn the English language. Leaving the country in the hands of various officials he designated (including his mother, at times), Richard was far more concerned with his more extensive French lands. After all his preparations he had an army of 4,000 men-at-arms, 4,000 foot-soldiers and a fleet of 100 ships.

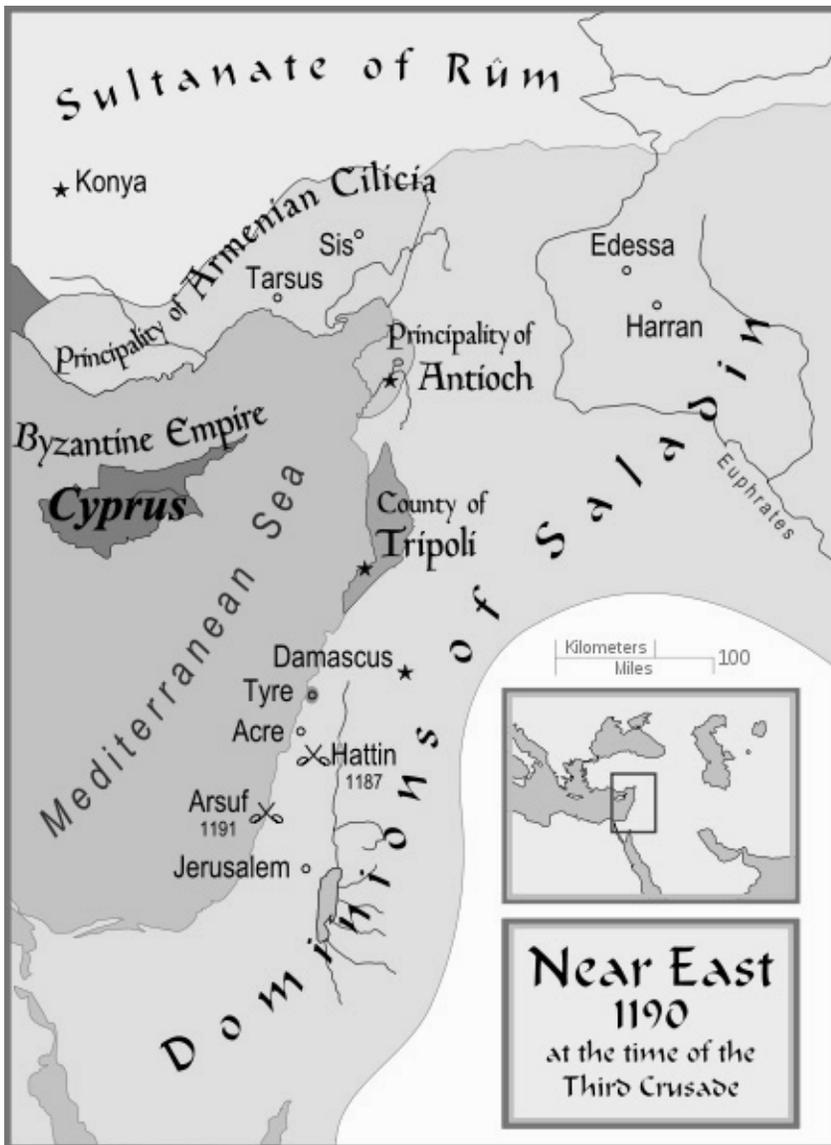
Occupation of Sicily

In September 1190 Richard and Philip arrived in Sicily.[56] After the death of King William II of Sicily his cousin Tancred of Lecce had seized power and had been crowned early in 1190 as King Tancred I of Sicily, although the legal heir was William's aunt Constance, wife of the new Emperor Henry VI. Tancred had imprisoned William's widow, Queen Joan, who was Richard's sister, and did not give her the money she had inherited in William's will. When Richard arrived he demanded that his sister be released and given her inheritance; she was freed on 28 September, but without the inheritance.[57] The presence of foreign troops also caused unrest: in October, the people of Messina revolted, demanding that the foreigners leave.[58] Richard attacked Messina, capturing it on 4 October 1190.[58] After looting and burning the city Richard established his base there, but this created tension between Richard and Philip Augustus. He remained there until Tancred finally agreed to sign a treaty on 4 March 1191. The treaty was signed by Richard, Philip and Tancred.[59] Its main terms were:

- Joan was to receive 20,000 ounces of gold as compensation for her inheritance, which Tancred kept.
- Richard officially proclaimed his nephew, Arthur of Brittany, son of Geoffrey, as his heir, and Tancred promised to marry one of his daughters to Arthur when he came of age, giving a further twenty thousand ounces of gold that would be returned by Richard if Arthur did not marry Tancred's daughter.

The two kings stayed on in Sicily for a while, but this resulted in increasing tensions between them and their men, with Philip Augustus plotting with Tancred against Richard.[60] The two kings finally met to clear the air and reached an agreement, including the end of Richard's betrothal to Philip's sister Alys (who had supposedly been the mistress of Richard's father Henry II).[61]

Conquest of Cyprus



The Near East in 1190

In April 1191 Richard, with a large fleet, left Messina in order to reach Acre.[62] But a storm dispersed the fleet. After some searching, it was discovered that the boat carrying his sister and his fiancée Berengaria was anchored on the south coast of Cyprus together with the wrecks of several other ships, including the treasure ship. Survivors of the wrecks had been taken prisoner by the island's despot Isaac Komnenos.[63]

On 1 May 1191 Richard's fleet arrived in the port of Lemesos (Limassol) on Cyprus.[63] He ordered Isaac to release the prisoners and the treasure.[63] Isaac refused, so Richard landed his troops and took Limassol.[64]

Various princes of the Holy Land arrived in Limassol at the same time, in particular Guy of Lusignan. All declared their support for Richard provided that he support Guy against his rival Conrad of Montferrat.[65]

The local barons abandoned Isaac, who considered making peace with Richard, joining him on the crusade and offering his daughter in marriage to the person named by

Richard.[66] But Isaac changed his mind and tried to escape. Richard then proceeded to conquer the whole island, his troops being led by Guy de Lusignan. Isaac surrendered and was confined with silver chains because Richard had promised that he would not place him in irons. By 1 June Richard had conquered the whole island. He named Richard de Camville and Robert of Thornham as governors. He later sold the island to the Knights Templar and it was subsequently acquired, in 1192, by Guy of Lusignan and became a stable feudal kingdom.[67]

The rapid conquest of the island by Richard is more important than it seems. The island occupies a key strategic position on the maritime lanes to the Holy Land, whose occupation by the Christians could not continue without support from the sea.[67] Cyprus remained a Christian stronghold until the battle of Lepanto (1571).[68] Richard's exploit was well publicised and contributed to his reputation. Richard also derived significant financial gains from the conquest of the island.[68]

Richard left for Acre on 5 June with his allies.[68]

Marriage and sexuality

Before leaving Cyprus Richard married Berengaria of Navarre, first-born daughter of King Sancho VI of Navarre. Richard first grew closer to her at a tournament held in Berengaria's native Navarre.[69] The wedding was held in Limassol on 12 May 1191 at the Chapel of St. George. It was attended by his sister Joan, whom Richard had brought from Sicily. The marriage was celebrated with great pomp and splendour and many feasts and entertainments, and public parades, and celebrations followed, to commemorate the event. Among the other grand ceremonies was a double coronation. Richard caused himself to be crowned King of Cyprus, and Berengaria Queen of England and of Cyprus, too. When Richard married Berengaria he was still officially betrothed to Alys, and Richard pushed for the match in order to obtain Navarre as a fief like Aquitaine for his father. Further, Eleanor championed the match, as Navarre bordered on Aquitaine, thereby securing her ancestral lands' borders to the south. Richard took his new wife with him briefly on this episode of the crusade. However, they returned separately. Berengaria had almost as much difficulty in making the journey home as her husband did, and she did not see England until after his death. After his release from German captivity Richard showed some regret for his earlier conduct, but he was not reunited with his wife.[70] The marriage remained childless.

More broadly, since the 1950s Richard's sexuality has become an issue of wider interest and controversy. Victorian and Edwardian historians had rarely addressed this question, but in 1948 historian John Harvey challenged what he perceived as "the conspiracy of silence" surrounding Richard's homosexuality.[71] This argument drew primarily on available chronicler accounts of Richard's behaviour, chronicler records of Richard's two public confessions and penitences, and Richard's childless marriage.[72] Roger of Hovedon relates a hermit who warned, "Be thou mindful of the destruction of Sodom, and abstain from what is unlawful", and Richard thus "receiving absolution, took back his wife, whom for along time he had not known, and putting away all illicit intercourse, he remained constant to his wife and the two become one flesh"[73].

This material is complicated by accounts of Richard having had at least one illegitimate child (Philip of Cognac), and allegations that Richard had sexual relations with local women during his campaigns.[74]

Leading historians remain divided on the question of Richard's sexuality.[75] Harvey's argument has gained considerable support;[76] however, this view has been disputed by other historians, most notably John Gillingham.[77] Drawing on other chronicler accounts, he argues that Richard was probably heterosexual.[78]

Historian Jean Flori states that contemporary historians generally accept that Richard was predominantly homosexual.[76][79] Flori also analysed contemporaneous accounts; he refuted Gillingham's arguments and concluded that Richard's two public confessions and penitences (in 1191 and 1195) must have referred to the "sin of sodomy".[80] Flori cites contemporaneous accounts of Richard taking women by force[81] and concludes that Richard probably had sexual relations with both men and women at different stages.[82]

However, Flori and Gillingham are nevertheless in agreement that contemporaneous accounts do not support the suggestion that Richard had a sexual relationship with King Philip II of France, as suggested by some modern authors.[83]

In the Holy Land

King Richard landed at Acre on 8 June 1191. He gave his support to his Poitevin vassal Guy of Lusignan, who had brought troops to help him in Cyprus. Guy was the widower of his father's cousin Sibylla of Jerusalem and was trying to retain the kingship of Jerusalem, despite his wife's death during the Siege of Acre the previous year. Guy's claim was challenged by Conrad of Montferrat, second husband of Sibylla's half-sister, Isabella: Conrad, whose defence of Tyre had saved the kingdom in 1187, was supported by Philip of France, son of his first cousin Louis VII of France, and by another cousin, Duke Leopold V of Austria. Richard also allied with Humphrey IV of Toron, Isabella's first husband, from whom she had been forcibly divorced in 1190. Humphrey was loyal to Guy and spoke Arabic fluently, so Richard used him as a translator and negotiator.

Richard and his forces aided in the capture of Acre, despite the king's serious illness. At one point, while sick from scurvy, Richard is said to have picked off guards on the walls with a crossbow, while being carried on a stretcher. Eventually Conrad of Montferrat concluded the surrender negotiations with Saladin and raised the banners of the kings in the city. Richard quarrelled with Leopold V of Austria over the deposition of Isaac Komnenos (related to Leopold's Byzantine mother) and his position within the crusade. Leopold's banner had been raised alongside the English and French standards. This was interpreted as arrogance by both Richard and Philip, as Leopold was a vassal of the Holy Roman Emperor (although he was the highest-ranking surviving leader of the imperial forces). Richard's men tore the flag down and threw it in the moat of Acre. Leopold left the crusade immediately. Philip also left soon afterwards, in poor health and after further disputes with Richard over the status of Cyprus (Philip demanded half the island) and the kingship of Jerusalem. Richard, suddenly, found himself without allies.

Richard had kept 2,700 Muslim prisoners as hostages against Saladin fulfilling all the terms of the surrender of the lands around Acre. Philip, before leaving, had entrusted his prisoners to Conrad, but Richard forced him to hand them over to him. Richard feared his forces being bottled up in Acre as he believed his campaign could not advance with the prisoners in train. He therefore ordered all the prisoners executed. He then moved south, defeating Saladin's forces at the Battle of Arsuf on 7 September 1191. He

attempted to negotiate with Saladin, but, this was unsuccessful. In the first half of 1192 he and his troops re fortified Ascalon.

An election forced Richard to accept Conrad of Montferrat as King of Jerusalem, and he sold Cyprus to his defeated protégé, Guy. Only days later, on 28 April 1192, Conrad was stabbed to death by Hashshashin (Assassins) before he could be crowned. Eight days later Richard's own nephew Henry II of Champagne was married to the widowed Isabella, although she was carrying Conrad's child. The murder has never been conclusively solved, and Richard's contemporaries widely suspected his involvement.

Realising that he had no hope of holding Jerusalem even if he took it, Richard ordered a retreat. There commenced a period of minor skirmishes with Saladin's forces while Richard and Saladin negotiated a settlement to the conflict, as both realised that their respective positions were growing untenable. Richard knew that both Philip and his own brother John were starting to plot against him. However, Saladin insisted on the razing of Ascalon's fortifications, which Richard's men had rebuilt, and a few other points. Richard made one last attempt to strengthen his bargaining position by attempting to invade Egypt—Saladin's chief supply-base—but failed. In the end, time ran out for Richard. He realised that his return could be postponed no longer since both Philip and John were taking advantage of his absence. He and Saladin finally came to a settlement on 2 September 1192; this included the provisions demanding the destruction of Ascalon's fortifications, as well as an agreement allowing Christian pilgrims and merchants access to Jerusalem. It also included a three-year truce.[84]

Captivity and return

Bad weather forced Richard's ship to put in at Corfu, in the lands of the Byzantine Emperor Isaac II Angelos, who objected to Richard's annexation of Cyprus, formerly Byzantine territory. Disguised as a Knight Templar, Richard sailed from Corfu with four attendants, but his ship was wrecked near Aquileia, forcing Richard and his party into a dangerous land route through central Europe.

On his way to the territory of his brother-in-law Henry of Saxony, Richard was captured shortly before Christmas 1192 near Vienna by Leopold V, Duke of Austria who accused Richard of arranging the murder of his cousin Conrad of Montferrat. Moreover Richard had personally offended Leopold by casting down his standard from the walls of Acre. Richard and his retainers had been travelling in disguise as low-ranking pilgrims, but he was identified either because he was wearing an expensive ring, or because of his insistence on eating roast chicken, an aristocratic delicacy.

Duke Leopold kept him prisoner at Dürnstein Castle under the care of Leopold's ministerialis Hadmar of Kuenring.[85] His mishap was soon known to England, but the regents were for some weeks uncertain of his whereabouts. While in prison, Richard wrote *Ja nus hons pris* or *Ja nuls om pres* ("No man who is imprisoned"), which is addressed to his half-sister Marie de Champagne. He wrote the song, in French and Occitan versions, to express his feelings of abandonment by his people and his sister. The detention of a crusader was contrary to public law,[86][87] and on these grounds Pope Celestine III excommunicated Duke Leopold.

On 28 March 1193 Richard was brought to Speyer and handed over to Henry VI, Holy

Roman Emperor, who was aggrieved both by the support which the Plantagenets had given to the family of Henry the Lion, and also by Richard's recognition of Tancred in Sicily,[86] and who imprisoned him in Trifels Castle. Henry VI, needing money to raise an army and assert his rights over southern Italy, continued to hold Richard for ransom. In response Pope Celestine III excommunicated Henry VI, as he had Duke Leopold, for the continued wrongful imprisonment of Richard.

Richard famously refused to show deference to the emperor and declared to him, "I am born of a rank which recognises no superior but God".[88] Despite his complaints, the conditions of his captivity were not severe.

The emperor demanded that 150,000 marks (65,000 pounds of silver) be delivered to him before he would release the king, the same amount raised by the Saladin tithe only a few years earlier,[89] and 2–3 times the annual income for the English Crown under Richard. The historian David Boyle has estimated this sum as being equivalent to around £2 bn at 2011 prices.[90] Eleanor of Aquitaine worked to raise the ransom. Both clergy and laymen were taxed for a quarter of the value of their property, the gold and silver treasures of the churches were confiscated, and money was raised from the scutage and the carucage taxes. At the same time, John, Richard's brother, and King Philip of France offered 80,000 marks for the Emperor to hold Richard prisoner until Michaelmas 1194. The emperor turned down the offer. The money to rescue the King was transferred to Germany by the emperor's ambassadors, but "at the king's peril" (had it been lost along the way, Richard would have been held responsible), and finally, on 4 February 1194 Richard was released. Philip sent a message to John: "Look to yourself; the devil is loose".[91]

The affair had a lasting influence on Austria, since part of the money from King Richard's ransom was used by Duke Leopold V to finance the founding in 1194 of the new city of Wiener Neustadt, which had a significant role in various periods of subsequent Austrian history up to the present.

Later years and death

In Richard's absence, his brother John revolted with the aid of Philip; amongst Philip's conquests in the period of Richard's imprisonment was Normandy.[92] Richard forgave John when they met again and, bowing to political necessity, named him as his heir in place of Arthur, whose mother Constance of Brittany was perhaps already open to the overtures of Philip II.^[*citation needed*]

Richard began his reconquest of Normandy. The fall of Château de Gisors to the French in 1196 opened a gap in the Norman defences. The search began for a fresh site for a new castle to defend the duchy of Normandy and act as a base from which Richard could launch his campaign to take back the Vexin from French control.[93] A naturally defensible position was identified perched high above the River Seine, an important transport route, in the manor of *Andeli*. Under the terms of the Peace of Louviers (December 1195) between Richard and Philip II, neither king was allowed to fortify the site; despite this, Richard intended to build the vast Chateau Gaillard.[94] Richard tried to obtain the manor through negotiation. Walter de Coutances, Archbishop of Rouen, was reluctant to sell the manor as it was one of the diocese's most profitable, and other lands belonging to the diocese had recently been damaged by war.[94] When Philip besieged Aumale in Normandy, Richard grew tired of waiting and seized the manor,[94][95]

although the act was opposed by the Church.[96] Walter de Coutances issued an interdict against the duchy of Normandy which prohibited church services from being performed in the region. Roger of Howden detailed "the unburied bodies of the dead lying in the streets and square of the cities of Normandy". Construction began with the interdict hanging over Normandy, but it was later repealed in April 1197 by Pope Celestine III, after Richard made gifts of land to Walter de Coutances and the diocese of Rouen, including two manors and the prosperous port of Dieppe.[97][98]

During Richard's reign, royal expenditure on castles declined from the levels spent under Henry II, Richard's father. This has been attributed to a concentration of resources on Richard's war with the king of France.[99] However, the work at Château Gaillard was some of the most expensive of its time and cost an estimated £15,000 to £20,000 between 1196 and 1198.[100] This was more than double Richard's spending on castles in England, an estimated £7,000.[101] Unprecedented in its speed of construction, the castle was mostly complete in just two years, when most construction on such a scale would have taken the best part of a decade.[100] According to William of Newburgh, in May 1198 Richard and the labourers working on the castle were drenched in a "rain of blood". While some of his advisers thought the rain was an evil omen, Richard was undeterred:[102]

the king was not moved by this to slacken one whit the pace of work, in which he took such keen pleasure that, unless I am mistaken, even if an angel had descended from heaven to urge its abandonment he would have been roundly cursed.

— William of Newburgh[103]

As no master-mason is mentioned in the otherwise detailed records of the castle's construction, military historian Allen Brown has suggested that Richard himself was the overall architect; this is supported by the interest Richard showed in the work through his frequent presence.[104] In his final years, the castle became Richard's favourite residence, and writs and charters were written at Château Gaillard bearing "*apud Bellum Castrum de Rupe*" (at the Fair Castle of the Rock).[105] Château Gaillard was ahead of its time, featuring innovations that would be adopted in castle architecture nearly a century later.[105] Richard later boasted that he could hold the castle "were the walls made of butter".[106] Allen Brown described Château Gaillard as "one of the finest castles in Europe"[105] and military historian Sir Charles Oman wrote that:

Château Gaillard ... was considered the masterpiece of its time. The reputation of its builder, Coeur de Lion, as a great military engineer might stand firm on this single structure. He was no mere copyist of the models he had seen in the East, but introduced many original details of his own invention into the stronghold.

— Oman 1924[107]

Determined to resist Philip's designs on contested Angevin lands such as the Vexin and Berry, Richard poured all his military expertise and vast resources into war on the French King. He constructed an alliance against Philip, including Baldwin IX of Flanders, Renaud, Count of Boulogne, and his father-in-law King Sancho VI of Navarre, who raided Philip's lands from the south. Most importantly, he managed to secure the Welf inheritance in Saxony for his nephew, Henry the Lion's son Otto of Poitou, who was elected Otto IV of Germany in 1198.

Partly as a result of these and other intrigues, Richard won several victories over Philip. At Freteval in 1194, just after Richard's return from captivity and money-raising in England to France, Philip fled, leaving his entire archive of financial audits and documents to be captured by Richard. At the battle of Gisors (sometimes called Courcelles) in 1198 Richard took "Dieu et mon Droit" — "God and my Right" — as his motto (still used by the British monarchy today), echoing his earlier boast to the Emperor Henry that his rank acknowledged no superior but God.

In March 1199, Richard was in the Limousin suppressing a revolt by Viscount Aymar V of Limoges. Although it was Lent, he "*devastated the Viscount's land with fire and sword*".^[108] He besieged the puny, virtually unarmed castle of Chalus-Chabrol. Some chroniclers claimed that this was because a local peasant had uncovered a treasure trove of Roman gold,^[109] which Richard claimed from Aymar in his position as feudal overlord.

In the early evening of 25 March 1199, Richard was walking around the castle perimeter without his chainmail, investigating the progress of sappers on the castle walls. Missiles were occasionally shot from the castle walls, but these were given little attention. One defender in particular amused the king greatly — a man standing on the walls, crossbow in one hand, the other clutching a frying pan which he had been using all day as a shield to beat off missiles. He deliberately aimed at the king, which the king applauded; however, another crossbowman then struck the king in the left shoulder near the neck. He tried to pull this out in the privacy of his tent but failed; a surgeon, called a 'butcher' by Hoveden, removed it, 'carelessly mangling' the King's arm in the process. The wound swiftly became gangrenous. Accordingly, Richard asked to have the crossbowman brought before him; called alternatively Pierre (or Peter) Basile, John Sabroz, Dudo,^[110]^[111] and Bertrand de Gurdon (from the town of Gourdon) by chroniclers, the man turned out (according to some sources, but not all) to be a boy. This boy claimed that Richard had killed the boy's father and two brothers, and that he had killed Richard in revenge. The boy expected to be executed; Richard, as a last act of mercy, forgave the boy of his crime, saying, "Live on, and by my bounty behold the light of day," before ordering the boy to be freed and sent away with 100 shillings.^[112] Richard then set his affairs in order, bequeathing all his territory to his brother John and his jewels to his nephew Otto.

Richard died on 6 April 1199 in the arms of his mother; it was later said that "As the day was closing, he ended his earthly day." Due to the nature of Richard's death, he was later referred to as 'the Lion (that) by the Ant was slain'. According to one chronicler, Richard's last act of chivalry proved fruitless; in an orgy of medieval brutality, the infamous mercenary captain Mercadier had the crossbowman flayed alive and hanged as soon as Richard died.^[113]

Richard's heart was buried at Rouen in Normandy, the entrails in Châlus (where he died) and the rest of his body was buried at the feet of his father at Fontevraud Abbey in Anjou.^[114]

A 13th-century Bishop of Rochester wrote that Richard spent 33 years in purgatory as expiation for his sins, eventually ascending to Heaven in March 1232.^[115]

Legacy

Richard's reputation over the years has "fluctuated wildly", according to historian John Gillingham.^[116] Richard's contemporaneous image was that of a king who was also a knight, and that was apparently the first such instance of this combination.^[117] He was known as a valiant and competent military leader and individual fighter: courageous and generous. That reputation has come down through the ages and defines the popular image of Richard.^[117] He left an indelible imprint on the imagination extending to the present, in large part because of his military exploits. This is reflected in Steven Runciman's final verdict of Richard I: "*he was a bad son, a bad husband, and a bad king, but a gallant and splendid soldier.*" ("History of the Crusades" Vol. III) Meanwhile, Muslim writers ^[118] during the Crusades period and after wrote of him: "Never have we had to face a bolder or more subtle opponent."^[119]

Richard, however, also received negative portrayals. During his life, he was criticised by chroniclers for having taxed the clergy both for the Crusade and for his ransom, whereas the church and the clergy were usually exempt from taxes.^[120] Victorian England was divided on Richard: "Many of them admired him as a crusader and man of God, erecting an heroic statue to him outside the Houses of Parliament; Stubbs, on the other hand, thought him "*a bad son, a bad husband, a selfish ruler, and a vicious man*". Though born in Oxford, he spoke no English. During his ten years' reign, he was in England for no more than six months, and was totally absent for the last five years.^[116]

Richard produced no legitimate heirs and acknowledged only one illegitimate son, Philip of Cognac. As a result, he was succeeded by his brother John as King of England. However, his French territories initially rejected John as a successor, preferring his nephew Arthur of Brittany, the son of their late brother Geoffrey, whose claim was by modern standards better than John's. Significantly, the lack of any direct heirs from Richard was the first step in the dissolution of the Angevin Empire. While Kings of England continued to press claims to properties on the continent, they would never again command the territories Richard I inherited.

Medieval folklore

Around the middle of the 13th century, various legends developed that, after Richard's capture, his minstrel Blondel travelled Europe from castle to castle, loudly singing a song known only to the two of them (they had composed it together).^[121] Eventually, he came to the place where Richard was being held, and Richard heard the song and answered with the appropriate refrain, thus revealing where the king was incarcerated. The story was the basis of André Ernest Modeste Grétry's opera *Richard Coeur-de-Lion* and seems to be the inspiration for the opening to Richard Thorpe's film version of *Ivanhoe*. It seems unconnected to the real Jean 'Blondel' de Nesle, an aristocratic trouvère. It also does not correspond to the historical reality, since the king's jailers did not hide the fact; on the contrary, they publicised it.^[122]

At some time around the 16th century, tales of Robin Hood started to mention him as a contemporary and supporter of King Richard the Lionheart, Robin being driven to outlawry, during the misrule of Richard's evil brother John, while Richard was away at the Third Crusade. Although this view has become increasingly popular,^[123] it is certainly not supported by the earliest ballads.^[124]

Modern fiction

Richard appears as a major or minor character in many works of fiction, both written and audio-visual. As noted above, Richard appears in connection with Robin Hood in Sir Walter Scott's novel *Ivanhoe* and the many works derived from the novel, and in numerous films about Robin Hood. The opera *Riccardo Primo* by George Frideric Handel is based on Richard's invasion of Cyprus. He is one of the main character in Scott's *The Talisman*, which is set during the Third Crusade. He appears in many other fictional accounts of the Third Crusade and its sequel, for example Graham Shelby's *The Kings of Vain Intent* and *The Devil is Loose*. He is a character in Norah Lofts' novel *The Lute Player* (which focuses on his relationship with Berengaria of Navarre). Richard is a major character in James Goldman's *The Lion in Winter*, in which there are references to the alleged homosexual relation between Richard and Philip of France. James Rado created the role on Broadway in 1966, and Anthony Hopkins played it in Anthony Harvey's 1968 film.

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Notes

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2. ^ Maalouf 1984, p. 318 cites Bahaeddine, p. 239
3. ^ Addison 1842, pp. 141–149.
4. ^ Flori 1999 (French), p. 20.
5. ^ Harvey 1948, pp. 62–64
6. ^ Turner & Heiser^[page needed]
7. ^ Harvey 1948, p. 58.
8. ^ Flori 1999, p. 1.
9. ^ *a b* Gillingham 2002, p. 24.
10. ^ *a b c* Flori 1999, p. ix.
11. ^ Flori 1999, p. 2.
12. ^ Flori 1999, p. 28.
13. ^ Gillingham 2002, p. 28.
14. ^ Flori 1999, p. 10.
15. ^ Leese 1996, p. 57.
16. ^ Brewer 2000, p. 41.
17. ^ Flori 1999, pp. 23–25.
18. ^ Flori 1999, pp. 26–27.
19. ^ Flori 1999, pp. 25, 28.
20. ^ Flori 1999, pp. 27–28.
21. ^ Flori 1999, p. 29.
22. ^ Flori 1999, pp. 29–30.
23. ^ Gillingham 2002, p. 40.
24. ^ Flori 1999, pp. 31–32.
25. ^ Flori 1999, p. 32.
26. ^ Flori 1999, pp. 32–33.

27. ^ Gillingham 2002, p. 41.
28. ^ Gillingham 2002, pp. 49–50.
29. ^ *a b* Gillingham 2002, p. 48.
30. ^ *a b* Flori 1999, p. 33.
31. ^ *a b* Flori 1999, pp. 34–35.
32. ^ Gillingham 2002, p. 49.
33. ^ *a b* Flori 1999, pp. 33–34.
34. ^ *a b c d* Flori 1999, p. 35.
35. ^ Gillingham 2002, pp. 50–51.
36. ^ *a b* Gillingham 2002, p. 50.
37. ^ Flori 1999, p. 36.
38. ^ *a b* Gillingham 2002, p. 52.
39. ^ *a b* Flori, p. 41.
40. ^ Flori, pp. 41–42.
41. ^ Roger of Hoveden, *Gesta Henrici II Benedicti Abbatis*, vol. 1, p. 292
42. ^ Roger of Hoveden & Riley 1853, p. 64
43. ^ Martin 18 March 2008
44. ^ Gillingham 2002, p. 107.
45. ^ Flori 1999 (French), pp. 94–95.
46. ^ *a b c d* Flori 1999 (French), p. 95.
47. ^ Graetz (1902)^l*page needed*^d
48. ^ Flori 1999 (French), pp. 465–466. As cited by Flori, the chronicler Giraud le Cambrien reports that Richard was fond of telling a tale according to which he was a descendant of a countess of Anjou who was in fact the fairy Melusine, concluding that his whole family "came from the devil and would return to the devil".
49. ^ Flori 1999 (French), pp. 319–320.
50. ^ Flori 1999 (French), p. 100.
51. ^ Flori 1999 (French), pp. 97–101
52. ^ *a b* Flori 1999 (French), p. 101
53. ^ Flori 1999 (French), p. 99
54. ^ Stubbs, William, "The Constitutional History of England, *vol. 1, pp.550–551*
55. ^ Gillingham 2002, p. 118.
56. ^ Flori 1999 (French), p. 111
57. ^ Flori 1999 (French), p. 114
58. ^ *a b* Flori 1999 (French), p. 116
59. ^ Flori 1999 (French), p. 117
60. ^ Flori 1999 (French), pp. 124–126
61. ^ Flori 1999 (French), pp. 127–128
62. ^ Flori 1999 (French), p. 131.
63. ^ *a b c* Flori 1999 (French), p. 132.
64. ^ Flori 1999 (French), pp. 133–134.
65. ^ Flori 1999 (French), p. 134.
66. ^ Flori 1999 (French), pp. 134–136.
67. ^ *a b* Flori 1999 (French), p. 137.
68. ^ *a b c* Flori 1999 (French), p. 138.

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70. ^ Richard I. by Jacob Abbot, New York and London Harper & Brothers 1902
71. ^ Harvey, pp.33–4. There is a mention of this question in Richard, A., *Histoire des comtes de Poitou, 778–1204*, vol. I–II, Paris, 1903, t. II, p. 130, cited Flori 1999 (French), p. 448, however.
72. ^ Summarised in McLynn, pp.92–3.
73. ^ Roger of Hoveden, *The Annals*, trans. Henry T. Riley, 2. Vols. (London: H.G. Bohn, 1853; repr. New York: AMS Press, 1968)
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75. ^ Burgwinkle, pp.73–4.
76. ^ *a b* As cited in Flori 1999 (French), p. 448 see for example Brundage, *Richard Lion Heart*, New York, 1974, pp. 38, 88, 202, 212, 257; Runciman, S., *A History of the Crusade*, Cambridge, 1951–194, t. III, pp. 41ff.; and Boswell, J., *Christianity, Social Tolerance and Homosexuality*, Chicago, 1980, p. 231ff.
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78. ^ Gillingham 1994, pp. 119–139
79. ^ Flori 1999 (French), p. 448. According to Flori, this change is due to greater social acceptance of homosexuality.
80. ^ Flori 1999 (French), pp. 456–462.
81. ^ Flori 1999 (French), p. 463.
82. ^ Flori 1999 (French), p. 464.
83. ^ Flori 1999 (French), pp. 454–456. Contemporaneous accounts refer to various signs of friendship between the two when Richard was at Philip's court in 1187 during his rebellion against his father Henry II, including sleeping in the same bed. But, according to Flori and Gillingham, such signs of friendship were part of the customs of the time and cannot be interpreted as indicating homosexuality of either man.
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101. ^ Gillingham 2002, p. 304.
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104. ^ Allen Brown 2004, p. 113.
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(French), p. 234.
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Richard the Lionheart

House of Plantagenet
Born: 1157 8 September Died: 1199 6 April

Regnal titles

Preceded by Henry II	King of England 1189–1199	Succeeded by John
	Count of Anjou 1189–1199	Succeeded by Arthur I
	Duke of Normandy 1189–1199	Succeeded by Eleanor and John
	Count of Maine 1186–1199	
Preceded by Eleanor and Henry I	Duke of Aquitaine 1189–1199 <i>with Eleanor</i>	

Saladin

(Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb)

From Wikipedia, the free encyclopedia: <http://en.wikipedia.org/wiki/Saladin>

Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb

Sultan of Egypt and Syria



Artistic representation of Saladin.

Reign	1174–1193
Coronation	1174, Cairo
Full name	Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb
Born	Muslim year 532: Between 19 Sept. 1137 and 8 September 1138
Birthplace	Tikrit, Iraq[1]
Died	March 4, 1193 CE (aged 55)
Place of death	Damascus, Syria
Buried	Umayyad Mosque, Damascus, Syria
Predecessor	Nur ad-Din Zangi
Successor	Al-Afdal (Syria) Al-Aziz Uthman (Egypt)
Dynasty	Ayyubid
Father	Najm ad-Dīn Ayyūb
Religious beliefs	Sunni Islam

Ṣalāḥ ad-Dīn Yūsuf ibn Ayyūb (1137 or 1138 – March 4, 1193), better known in the Western world as Saladin, was a Kurdish Muslim, who became the first Sultan of Egypt and Syria, and founded the Ayyubid dynasty.[2][3][4] He led Muslim opposition to the Franks and other European Crusaders in the Levant. At the height of his power, his sultanate included Egypt, Syria, Mesopotamia, Hejaz, Yemen, and parts of North Africa.

Under his personal leadership, his forces defeated the Crusaders at the Battle of Hattin, leading the way to his re-capture of Palestine, which had been seized from the Fatimid

Egyptians by the Crusaders 88 years earlier. Though the Crusader Kingdom of Jerusalem would continue to exist for a period, its defeat at Hattin marked a turning point in its conflict with the Muslims and Arabs. As such, Saladin is a prominent figure in Kurdish, Arab, and Muslim culture. Saladin was a strict adherent of Sunni Islam.[5] His noble and chivalrous behavior was noted by Christian chroniclers, especially in the accounts of the Siege of Kerak, and despite being the nemesis of the Crusaders, he won the respect of many of them, including Richard the Lionheart; rather than becoming a hated figure in Europe, he became a celebrated example of the principles of chivalry.[6]

Sources

There are many contemporary and near-contemporary sources available for Saladin's career. Among Saladin's admirers who produced personal biographies are the historians: Qadi al-Fadil from Ascalon; Imad al-Din al-Isfahani, and Bahā' al-Dīn, a jurist from Mosul. Ibn al-Athir (d. 1233), on the other hand, produced a more hostile picture.

Early life

Saladin was born in Tikrit, Iraq. His personal name was "Yusuf"; "Salah ad-Din" is a *laqab*, a descriptive epithet, meaning "Righteousness of the Faith." [7] His family was of Kurdish background and ancestry, [2] and had originated from the village of Ajdanakan near the city of Dvin, in medieval Armenia. [8] [9] In 1132, the defeated army of the Lord of Mosul, Imad ad-Din Zengi, found their retreat blocked by the Tigris opposite the Tikrit fortress where Saladin's father, Najm ad-Din Ayyub was warden. Ayyub provided ferries for the army and gave them refuge in Tikrit. Mujahed al-Din Bihruz, a former greek slave who had been appointed the military governor of northern Mesopotamia for his service to the Seljuks had reprimanded Ayyub for giving Zengi refuge and in 1137, he banished Ayyub from Tikrit after his brother Asad al-Din Shirkuh killed a friend of Bihruz in an honour killing. According to Baha ad-Din ibn Shaddad, Saladin was born the same night his family left Tikrit. In 1139, Ayyub and his family moved to Mosul where Imad ad-Din Zengi acknowledged his debt and appointed Ayyub commander of his fortress in Baalbek. After the death of Zengi in 1146, his son, Nur ad-Din, became the regent of Aleppo and the leader of the Zengids. [10]

Saladin, who now lived in Damascus, was reported to have a particular fondness of the city, but information on his early childhood is scarce. About education, Saladin wrote "children are brought up in the way in which their elders were brought up." According to one of his biographers, al-Wahrani, Saladin was able to answer questions on Euclid, the *Almagest*, arithmetic, and law, but this was an academic ideal and it was study of the Qur'an and the "sciences of religion" that linked him to his contemporaries. [10] Several sources claim that during his studies he was more interested in religion than joining the military. [11] Another factor which may have affected his interest in religion was that during the First Crusade, Jerusalem was taken in a surprise attack by the Christians. [11] In addition to Islam, Saladin had a knowledge of the genealogies, biographies, and histories of the Arabs, as well as the bloodlines of Arabian horses. More significantly, he knew the *Hamasah* of Abu Tammam by heart. [10]

Early expeditions

Saladin's military career began under the tutelage of his uncle Asad al-Din Shirkuh, an important military commander under Nur ad-Din. In 1163, the vizier to the Fatimid caliph al-Adid, Shawar, had been driven out of Egypt by rival Dirgham, a member of the powerful Banu Ruzzaik tribe. He asked for military backing from Nur ad-Din, who complied and in 1164, sent Shirkuh to aid Shawar in his expedition against Dirgham. Saladin, at age 26, went along with them.[12] After Shawar was successfully reinstated as vizier, he demanded that Shirkuh withdraw his army from Egypt for a sum of 30,000 dinars, but he refused insisting it was Nur ad-Din's will that he remain. Saladin's role in this expedition was minor, and it is known that he was ordered by Shirkuh to collect stores from Bilbais prior to its siege by a combined force of Crusaders and Shawar's troops.[13]

After the sacking of Bilbais, the Crusader-Egyptian force and Shirkuh's army were to engage in a battle on the desert border of the Nile River, just west of Giza. Saladin played a major role, commanding the right wing of the Zengid army, while a force of Kurds commanded the left, and Shirkuh stationed in the center. Muslim sources at the time, however, put Saladin in the "baggage of the center" with orders to lure the enemy into a trap by staging a false retreat. The Crusader force enjoyed early success against Shirkuh's troops, but the terrain was too steep and sandy for their horses, and commander Hugh of Caesarea was captured while attacking Saladin's unit. After scattered fighting in little valleys to the south of the main position, the Zengid central force returned to the offensive; Saladin joined in from the rear.[14]

The battle ended in a Zengid victory, and Saladin is credited to have helped Shirkuh in one of the "most remarkable victories in recorded history", according to Ibn al-Athir, although more of Shirkuh's men were killed and the battle is considered by most sources as not a total victory. Saladin and Shirkuh moved towards Alexandria where they were welcomed, given money, arms, and provided a base.[15] Faced by a superior Crusader-Egyptian force who attempted to besiege the city, Shirkuh split his army. He and the bulk of his force withdrew from Alexandria, while Saladin was left with the task of guarding the city.[16]

In Egypt

Emir of Egypt

Shirkuh engaged in a power struggle over Egypt with Shawar and Amalric I of the Kingdom of Jerusalem, in which Shawar requested Amalric's assistance. In 1169, Shawar was reportedly assassinated by Saladin, and Shirkuh died later that year.[17] Nur ad-Din chose a successor for Shirkuh, but al-Adid appointed Saladin to replace Shawar as vizier.[18]

The reasoning behind the Shia caliph al-Adid's selection of Saladin, a Sunni, varies. Ibn al-Athir claims that the caliph chose him after being told by his advisers that "there is no one weaker or younger" than Saladin, and "not one of the emirs obeyed him or served

him." However, according to this version, after some bargaining, he was eventually accepted by the majority of *emirs*. Al-Adid's advisers were also suspected of attempting to split the Syria-based Zengid ranks. Al-Wahrani wrote that Saladin was selected because of the reputation of his family in their "generosity and military prowess." Imad ad-Din wrote that after the brief mourning period of Shirkuh, during which "opinions differed", the Zengid *emirs* decided upon Saladin and forced the caliph to "invest him as vizier." Although positions were complicated by rival Muslim leaders, the bulk of the Syrian rulers supported Saladin due to his role in the Egyptian expedition, in which he gained a record of military qualifications.[19]

Inaugurated as Emir on March 26, Saladin repented "wine-drinking and turned from frivolity to assume the dress of religion." Having gained more power and independence than ever before in his career, he still faced the issue of ultimate loyalty between al-Adid and Nur ad-Din. The latter was rumored to be clandestinely hostile towards Saladin's appointment and was quoted as saying, "how dare he [Saladin] do anything without my orders?" He wrote several letters to Saladin, who dismissed them without abandoning his allegiance to Nur ad-Din.[20]

Later in the year, a group of Egyptian soldiers and *emirs* attempted to assassinate Saladin, but having already known of their intentions, thanks to his intelligence chief Ali bin Safyan, he had the chief conspirator, Naji, Mu'tamin al-Khilafa—the civilian controller of the Fatimid Palace—arrested, and killed. The day after, 50,000 black African soldiers from the regiments of the Fatimid army opposed to Saladin's rule along with a number of Egyptian *emirs* and commoners staged a revolt. By August 23, Saladin had decisively quelled the uprising, and never again had to face a military challenge from Cairo.[21]

Towards the end of 1169, Saladin—with reinforcements from Nur ad-Din—defeated a massive Crusader-Byzantine force near Damietta. Afterward, in the spring of 1170, Nur ad-Din sent Saladin's father to Egypt in compliance with Saladin's request, as well as encouragement from the Baghdad-based Abbasid caliph, al-Mustanjid, who aimed to pressure Saladin in deposing his rival caliph, al-Adid.[22] Saladin himself had been strengthening his hold on Egypt and widening his support base there. He began granting his family members high-ranking positions in the region and increased Sunni influence in Cairo; he ordered the construction of a college for the Maliki branch of Sunni Islam in the city, as well as one for the Shafi'i denomination to which he belonged in al-Fustat.[23]

After establishing himself in Egypt, Saladin launched a campaign against the Crusaders, besieging Darum in 1170.[24] Amalric withdrew his Templar garrison from Gaza to assist him in defending Darum, but Saladin evaded their force and fell on Gaza instead. He destroyed the town built outside the city's castle and killed most of its inhabitants after they were refused entry into the castle.[25] It is unclear exactly when, but during that same year, he attacked and captured the Crusader castle of Eilat, built on an island off the head of the Gulf of Aqaba. It did not pose a threat to the passage of the Muslim navy, but could harass smaller parties of Muslim ships and Saladin decided to clear it from his path.[24]

Sultan of Egypt

According to Imad ad-Din, Nur ad-Din wrote to Saladin in June 1171, telling him to reestablish the Abbasid caliphate in Egypt, which Saladin coordinated two months later after additional encouragement by Najm ad-Din al-Khabushani, the Shafi'i *faqih*, who

vehemently opposed Shia rule in the country. Several Egyptian *emirs* were thus killed, but al-Adid was told that they were killed for rebelling against him. He then fell ill, or was poisoned according to one account. While ill, he asked Saladin to pay him a visit to request that he take care of his young children, but Saladin refused, fearing treachery against the Abbasids, and is said to have regretted his action after realizing what al-Adid had wanted.[26] He died on September 13 and five days later, the Abbasid *khutba* was pronounced in Cairo and al-Fustat, proclaiming al-Mustadi as caliph.[27]

On September 25, Saladin left Cairo to take part in a joint attack on Kerak and Montreal, the desert castles of the Kingdom of Jerusalem, with Nur ad-Din who would attack from Syria. Prior to arriving at Montreal, Saladin withdrew, realizing that if he met Nur ad-Din at Shaubak, he would be refused return to Egypt because of Nur ad-Din's reluctance to consolidate such massive territorial control to Saladin. Also, there was a chance that the Crusader kingdom—which acted as a buffer state between Syria and Egypt—could have collapsed had the two leaders attacked it from the east and the coast. This would have given Nur ad-Din the opportunity to annex Egypt. Saladin claimed he withdrew amid Fatimid plots against him, but Nur ad-Din did not accept "the excuse." [27]

During the summer of 1172, a Nubian army along with a contingent of Armenian refugees were reported on the Egyptian border, preparing for a siege against Aswan. The *emir* of the city had requested Saladin's assistance and was given reinforcements under Turan-Shah—Saladin's brother. Consequently, the Nubians departed, but returned in 1173 and were again driven off. This time Egyptian forces advanced from Aswan and captured the Nubian town of Ibrim. Seventeen months after al-Adid's death, Nur ad-Din had not taken any action regarding Egypt, but expected some return for the 200,000 dinars he had allocated to Shirkuh's army which seized the country. Saladin paid this debt with 60,000 dinars, "wonderful manufactured goods", some jewels, an ass of the finest breed, and an elephant. While transporting these goods to Damascus, Saladin took the opportunity to ravage the Crusader countryside. He did not press an attack against the desert castles, but attempted to drive out the Muslim Bedouins who lived in Crusader territory with the aim of depriving the Franks of guides.[28]

On July 31, 1173, Saladin's father Ayyub was wounded in a horse-riding accident, ultimately causing his death on August 9.[29] In 1174, Saladin sent Turan-Shah to conquer Yemen to allocate it and its port Aden to the territories of the Ayyubid Dynasty. Yemen also served as an emergency territory, to which Saladin could flee in the event of an invasion by Nur ad-Din.

Acquisition of Syria

Capture of Damascus

In the early summer of 1174, Nur ad-Din was mustering an army, sending summons to Mosul, Diyarbakir, and al-Jazira in an apparent preparation of attack against Saladin's Egypt. The Ayyubid dynasty held a council upon the revelation of his preparations to discuss the possible threat and Saladin collected his own troops outside Cairo. On May 15, Nur ad-Din died after being poisoned the previous week and his power was handed to his eleven-year-old son as-Salih Ismail al-Malik. His death left Saladin with political independence and in a letter to as-Salih, he promised to "act as a sword" against his

enemies and referred to the death of his father as an "earthquake shock."^[30]

In the wake of Nur ad-Din's death, Saladin faced a difficult decision; he could move his army against the Crusaders from Egypt or wait until invited by as-Salih in Syria to come to his aid and launch a war from there. He could also take it upon himself to annex Syria before it could possibly fall into the hands of a rival, but feared that attacking a land that formerly belonged to his master—which is forbidden in the Islamic principles he followed—could portray him as hypocritical and thus, unsuitable for leading the war against the Crusaders. Saladin saw that in order to acquire Syria, he either needed an invitation from as-Salih or warn him that potential anarchy and danger from the Crusaders could rise.^[31]

When as-Salih was removed to Aleppo in August, Gumushtigin, the *emir* of the city and a captain of Nur ad-Din's veterans assumed guardianship over him. The *emir* prepared to unseat all of his rivals in Syria and al-Jazira, beginning with Damascus. In this emergency, the *emir* of Damascus appealed to Saif al-Din (a cousin of Gumushtigin) of Mosul for assistance against Aleppo, but he refused, forcing the Syrians to request the aid of Saladin who complied.^[32] Saladin rode across the desert with 700 picked horsemen, passing through al-Kerak then reaching Bosra and according to him, was joined by "*emirs*, soldiers, Kurds, and Bedouins—the emotions of their hearts to be seen on their faces."^[33] On November 23, he arrived in Damascus amid general acclamations and rested at his father's old home there, until the gates of the Citadel of Damascus were opened to him four days later. He installed himself in the castle and received the homage and salutations of the citizens.^[32]

Further conquests

Leaving his brother Tughtigin as Governor of Damascus, Saladin proceeded to reduce other cities that had belonged to Nur ad-Din, but were now practically independent. His army conquered Hamah with relative ease, but avoided attacking Homs because of the strength of its citadel.^[34] Saladin moved north towards Aleppo, besieging it on December 30 after Gumushtigin refused to abdicate his throne.^[35] As-Salih, fearing capture by Saladin, came out of his palace and appealed to the inhabitants not to surrender him and the city to the invading force. One of Saladin's chroniclers claimed "the people came under his spell."^[36]

Gumushtigin requested from Rashid ad-Din Sinan, grand-master of the Assassins of Syria, who were already at odds with Saladin since he replaced the Fatimids of Egypt, to assassinate Saladin in his camp.^[37] A group of thirteen Assassins easily gained admission into Saladin's camp, but were detected immediately before they carried out their attack. One was killed by a general of Saladin and the others were slain while trying to escape.^{[36][38]} To deter Saladin's progress, Raymond of Tripoli gathered his forces by Nahr al-Kabir where they were well-placed for an attack on Muslim territory. Saladin later moved toward Homs instead, but retreated after being told a relief force was being sent to the city by Saif al-Din.^[39]

Meanwhile, Saladin's rivals in Syria and Jazira waged a propaganda war against him, claiming he had "forgotten his own condition [servant of Nur ad-Din]" and showed no gratitude for his old master by besieging his son, rising "in rebellion against his Lord." Saladin aimed to counter this propaganda by ending the siege, claiming he was

defending Islam from the Crusaders; his army returned to Hama to engage a Crusader force there. The Crusaders withdrew beforehand and Saladin proclaimed it "a victory opening the gates of men's hearts."^[39] Soon after, Saladin entered Homs and captured its citadel in March 1175, after stubborn resistance from its defenders.^[40]

Saladin's successes alarmed Saif al-Din. As head of the Zengids, including Gumushtigin, he regarded Syria and Mesopotamia as his family estate and was angered when Saladin attempted to usurp his dynasty's holdings. Saif al-Din mustered a large army and dispatched it to Aleppo whose defenders anxiously had awaited them. The combined forces of Mosul and Aleppo marched against Saladin in Hama. Heavily outnumbered, Saladin initially attempted to make terms with the Zengids by abandoning all conquests north of the Damascus province, but they refused, insisting he return to Egypt. Seeing that confrontation was unavoidable, Saladin prepared for battle, taking up a superior position on the hills by the gorge of the Orontes River. On April 13, 1175, the Zengid troops marched to attack his forces, but soon found themselves surrounded by Saladin's Ayyubid veterans who crushed them. The battle ended in a decisive victory for Saladin who pursued the Zengid fugitives to the gates of Aleppo, forcing as-Salih's advisers to recognize Saladin's control of the provinces of Damascus, Homs and Hama, as well as a number of towns outside Aleppo such as Ma'arat al-Numan.^[41]

After his victory against the Zengids, Saladin proclaimed himself king and suppressed the name of as-Salih in Friday prayers and Islamic coinage. From then on, he ordered prayers in all the mosques of Syria and Egypt as the sovereign king and he issued at the Cairo mint gold coins bearing his official title—*al-Malik an-Nasir Yusuf Ayyub, ala ghaya* "the King Strong to Aid, Joseph son of Job; exalted be the standard." The Abbasid caliph in Baghdad graciously welcomed Saladin's assumption of power and declared him "Sultan of Egypt and Syria."^[42]

The Battle of Hama did not end the contest for power between the Ayyubids and the Zengids, with the final confrontation occurring in the spring of 1176. Saladin had gathered massive reinforcements from Egypt while Saif al-Din was levying troops among the minor states of Diyarbakir and al-Jazira.^[43] When Saladin crossed the Orontes, leaving Hama, the sun was eclipsed. He viewed this as an omen, but he continued his march north. He reached the Sultan's Mound, c. 25 km from Aleppo, where his forces encountered Saif al-Din's army. A hand-to-hand fight ensued and the Zengids managed to plow Saladin's left wing, driving it before him, when Saladin himself charged at the head of the Zengid guard. The Zengid forces panicked and most of Saif al-Din's officers ended up being killed or captured—Saif al-Din narrowly escaped. The Zengid army's camp, horses, baggage, tents, and stores were seized by the Ayyubids. The Zengid prisoners of war, however, were given gifts and freed. All of the booty from the Ayyubid victory was accorded to the army, Saladin not keeping anything himself.^[44]

He continued towards Aleppo which still closed its gates to him, halting before the city. On the way, his army took Buza'a, then captured Manbij. From there they headed west to besiege the fortress of A'zaz on May 15. A few days later, while Saladin was resting in one of his captain's tents, an assassin rushed forward at him and struck at his head with a knife. The cap of his head armor was not penetrated and he managed to grip the assassin's hand—the dagger only slashing his gambeson—and the assailant was soon killed. Saladin was unnerved at the attempt on his life, which he accused Gumushtugin and the Assassins of plotting, and so increased his efforts in the siege.^[45]

A'zaz capitulated on June 21, and Saladin then hurried his forces to Aleppo to punish Gumushtigin. His assaults were again resisted, but he managed to secure not only a truce, but a mutual alliance with Aleppo, in which Gumushtigin and as-Salih were allowed to continue their hold on the city and in return, they recognized Saladin as the sovereign over all of the dominions he conquered. The *emirs* of Mardin and Keyfa, the Muslim allies of Aleppo, also recognized Saladin as the King of Syria. When the treaty was concluded, the younger sister of as-Salih came to Saladin and requested the return of the Fortress of A'zaz; he complied and escorted her back to the gates of Aleppo with numerous presents.[45]

Campaign against Assassins

Saladin had by now agreed truces with his Zengid rivals and the Kingdom of Jerusalem (latter occurred in the summer of 1175), but faced a threat from the Hashshashin sect or "Assassins" led by Rashid ad-Din Sinan. Based in the al-Nusayri Mountains, they commanded nine fortresses built atop high elevations. As soon as he dismissed the bulk of his troops to Egypt, Saladin led his army into the al-Nusayri range in August 1176. He retreated the same month, after laying waste to the countryside, but failing to conquer any of the forts. Most Muslim historians claim that Saladin's uncle mediated a peace agreement between him and Sinan.[46] However, the latter's panegyrist claims Saladin departed due to fears for his own life at the hands of the Assassins. He had his guards supplied with link lights and had chalk and cinders strewed around his tent outside Masyaf—which he was besieging—to detect any footsteps by the Assassins.[47]

According to this version, one night, Saladin's guards noticed a spark glowing down the hill of Masyaf and then vanishing among the Ayyubid tents. Presently, Saladin awoke from his sleep to find a figure leaving the tent. He then saw that the lamps were displaced and beside his bed laid hot scones of the shape peculiar to the Assassins with a note at the top pinned by a poisoned dagger. The note threatened that he would be killed if he didn't withdraw from his assault. Saladin gave a loud cry, exclaiming that Sinan himself was the figure that left the tent. As such, Saladin told his guards to settle an agreement with Sinan.[47] Realizing he was unable to subdue the Assassins, he sought to align himself with them, consequently depriving the Crusaders of aligning themselves against him.[48]

Return to Cairo and forays in Palestine

After leaving the al-Nusayri Mountains, Saladin returned to Damascus and had his Syrian soldiers return home. He left Turan Shah in command of Syria, and left for Egypt with only his personal followers, reaching Cairo on September 22. Having been absent roughly two years, he had much to organize and supervise in Egypt, namely fortifying and reconstructing Cairo. The city walls were repaired and their extensions laid out, while the construction of the Cairo Citadel was commenced.[48] The 280 feet (85 m) deep Bir Yusuf ("Joseph's Well") was built on Saladin's orders. The chief public work he commissioned outside of Cairo was the large bridge at Giza, which intended to form an outwork of defense against a potential Moorish invasion.[49]

Saladin remained in Cairo supervising its improvements, building colleges such as the

Madrasa of the Sword Makers and ordering the internal administration of the country. In November 1177, he set out upon a raid into Palestine; the Crusaders had recently forayed into the territory of Damascus and so Saladin saw the truce was no longer worth preserving. The Christians sent a large portion of their army to besiege the fortress of Harim north of Aleppo and so southern Palestine bore few defenders.[49] Saladin found the situation ripe, and so marched to Ascalon, which he referred to as the "Bride of Syria." William of Tyre recorded that the Ayyubid army consisted of 26,000 soldiers, of which 8,000 were elite forces and 18,000 were black slave soldiers from the Sudan. This army proceeded to raid the countryside, sack Ramla and Lod, and dispersed themselves as far as the Gates of Jerusalem.[50]

Battles and truce with Baldwin

The Ayyubids did allow King Baldwin to enter Ascalon with his Gaza-based Templars without taking any precautions against a sudden attack. Although the Crusader force consisted only of 375 knights, Saladin hesitated to ambush them due to the presence of highly skilled generals. On November 25, while the greater part of the Ayyubid army was absent, Saladin and his men were surprised near Ramla in the battle of Montgisard. Before they could form up, the Templar force hacked the Ayyubid army down. Initially, Saladin attempted to organize his men into battle order, but as his bodyguards were being killed, he saw that defeat was inevitable and so with a small remnant of his troops mounted a swift camel, riding all the way to the territories of Egypt.[51]

Not discouraged by his defeat at Tell Jezer, Saladin was prepared to fight the Crusaders once again. In the spring of 1178, he was encamped under the walls of Homs and a few skirmishes occurred between his generals and the Crusader army. His forces in Hama won a victory over their enemy and brought the spoils, together with many prisoners of war to Saladin who ordered the captives to be beheaded for "plundering and laying waste the lands of the Faithful." He spent the rest of the year in Syria without a confrontation with his enemies.[52]

Saladin's intelligence services reported to him that the Crusaders were planning a raid into Syria. As such, he ordered one of his generals, Farrukh-Shah, to guard the Damascus frontier with a thousand of his men to watch for an attack, then to retire avoiding battle and lighting warning beacons on the hills on which Saladin would march out. In April 1179, the Crusaders led by King Baldwin expected no resistance and waited to launch a surprise attack on Muslim herders grazing their herds and flocks east of the Golan Heights. Baldwin advanced too rashly in pursuit of Farrukh-Shah's force which was concentrated southeast of Quneitra and was subsequently defeated by the Ayyubids. With this victory, Saladin decided to call in more troops from Egypt; he requested 1,500 horsemen to be sent by al-Adil.[53]

In the summer of 1179, King Baldwin had set up an outpost on the road to Damascus and aimed to fortify a passage over the Jordan River, known as Jacob's Ford, that commanded the approach to the Banias plain (the plain was divided by the Muslims and the Christians). Saladin had offered 100,000 gold pieces for Baldwin to abandon the project which was peculiarly offensive to the Muslims, but to no avail. He then resolved to destroy the fortress, called Chastellet and manned by the Templars, moving his headquarters to Banias. As the Crusaders hurried down to attack the Muslim forces, they

fell into disorder, with the infantry falling behind. Despite early success, they pursued the Muslims far enough to become scattered and Saladin took advantage by rallying his troops and charged at the Crusaders. The engagement ended in a decisive Ayyubid victory and many high-ranking knights were captured. Saladin then moved to besiege the fortress which fell on August 30, 1179.[54]

In the spring of 1180, while Saladin was in the area of Safad, anxious to commence a vigorous campaign against the Kingdom of Jerusalem, King Baldwin sent messengers to him with proposals of peace. Due to droughts and bad harvests hampering his commissariat, Saladin agreed to a truce. Raymond of Tripoli denounced the truce, but was compelled to accept after an Ayyubid raid in his territory in May and upon the appearance of Saladin's naval fleet off the port of Tartus.[55]

Domestic issues

In June 1180, Saladin hosted a reception for Nur al-Din Muhammad, the Artuqid *emir* of Keyfa, at Geuk Su, in which he presented him and his brother Abu Bakr presents, valued at over 100,000 dinars according to Imad al-Din. This was intended to cement an alliance with the Artuqids and to impress other *emirs* in Mesopotamia and Anatolia. Previously, Saladin offered to mediate relations between Nur al-Din and Kiliç Arslan II—the Seljuk Sultan of Rum—after the two came into conflict. The latter demanded Nur al-Din return the lands given to him as a dowry for marrying his daughter when he received reports that she was being abused and used by him to gain Seljuk territory. Nur al-Din requested Saladin mediate the issue but Arslan refused.[56]

After Nur al-Din and Saladin met at Geuk Su, the top Seljuk *emir*, Ikhtiyar al-Din al-Hasan, confirmed Arslan's submission, after which an agreement was drawn up. Saladin was later enraged when he received a message from Arslan accusing Nur al-Din of more abuses against his daughter. He threatened to attack the city of Malatya, saying, "it is two days march for me and I shall not dismount [my horse] until I am in the city." [56] Alarmed at the threat, the Seljuks pushed for negotiations. Saladin felt that Arslan was correct to care for his daughter, but Nur al-Din had taken refuge with him, and therefore he could not betray his trust. It was finally agreed that Arslan's daughter would be sent away for a year and if Nur al-Din failed to comply, Saladin would move to abandon his support for him.[56]

Leaving Farrukh-Shah in charge of Syria, Saladin returned to Cairo at the beginning of 1181. According to Abu-Shama, he intended to spend the fast of Ramadan in Egypt and then make the *hajj* pilgrimage to Mecca in the summer. For an unknown reason he apparently changed his plans regarding the pilgrimage and was seen inspecting the Nile River banks in June. He was again embroiled with the Bedouin; he removed two-thirds of their fiefs to use as compensation for the fief-holders at Fayyum. The Bedouin were also accused of trading with the Crusaders and consequently, their grain was confiscated and they were forced to migrate westward. Later, Ayyubid warships were waged against Bedouin river pirates who were plundering the shores of Lake Tanis.[57]

In the summer of 1181, Saladin's former palace administrator Qara-Qush led a force to arrest Majd al-Din—a former deputy of Turan-Shah in the Yemeni town of Zabid—while he was entertaining Imad ad-Din at his estate in Cairo. Saladin's intimates accused Majd

al-Din of misappropriating the revenues of Zabid, but Saladin himself believed there was no evidence to back the allegations. He had Majd al-Din released in return for a payment of 80,000 dinars. In addition, other sums were to be paid to Saladin's brothers al-Adil and Taj al-Muluk Bari. The controversial detainment of Majd al-Din was a part of the larger discontent associated with the aftermath of Turan-Shah's departure from Yemen. Although his deputies continued to send him revenues from the province, centralized authority was lacking and internal quarrel arose between Izz al-Din Uthman of Aden and Hittan of Zabid. Saladin wrote in a letter to al-Adil: "this Yemen is a treasure house ... We conquered it, but up to this day we have had no return and no advantage from it. There have been only innumerable expenses, the sending out of troops ... and expectations which did not produce what was hoped for in the end." [58]

Imperial expansions

Conquest of Mesopotamian hinterland

Saif al-Din had died earlier in June 1181 and his brother Izz al-Din inherited leadership of Mosul. [59] On December 4, the crown-prince of the Zengids, as-Salih, died in Aleppo. Prior to his death, he had his chief officers swear an oath of loyalty to Izz al-Din, as he was the only Zengid ruler strong enough to oppose Saladin. Izz al-Din was welcomed in Aleppo, but possessing it and Mosul put too great of a strain on his abilities. He thus, handed Aleppo to his brother Imad al-Din Zangi, in exchange for Sinjar. Saladin offered no opposition to these transactions in order to respect the treaty he previously made with the Zengids. [60]

On May 11, 1182, Saladin along with half of the Egyptian Ayyubid army and numerous non-combatants left Cairo for Syria. On the evening before he departed, he sat with his companions and the tutor of one of his sons quoted a line of poetry: "enjoy the scent of the ox-eye plant of Najd, for after this evening it will come no more." Saladin took this as an evil omen and he never saw Egypt again. [59] Knowing that Crusader forces were massed upon the frontier to intercept him, he took the desert route across the Sinai Peninsula to Ailah at the head of the Gulf of Aqaba. Meeting no opposition, Saladin ravaged the countryside of Montreal, whilst Baldwin's forces watched on, refusing to intervene. [61] He arrived in Damascus in June to learn that Farrukh-Shah had attacked the Galilee, sacking Daburiyya and capturing Habis Jaldek, a fortress of great importance to the Crusaders. In July, Saladin dispatched Farrukh-Shah to attack Kawkab al-Hawa. Later, in August, the Ayyubids launched a naval and ground assault to capture Beirut; Saladin led his army in the Bekaa Valley. The assault was leaning towards failure and Saladin abandoned the operation to focus on issues in Mesopotamia. [62]

Kukbary, the *emir* of Harran, invited Saladin to occupy the Jazira region, making up northern Mesopotamia. He complied and the truce between him and the Zengids officially ended in September 1182. [63] Prior to his march to Jazira, tensions had grown between the Zengid rulers of the region, primarily concerning their unwillingness to pay deference to Mosul. [64] Before he crossed the Euphrates, Saladin besieged Aleppo for three days, signaling that the truce was over. [63]

Once he reached Bira, near the river, he was joined by Kukbary and Nur al-Din of Hisn

Kayfa and the combined forces captured the cities of Jazira, one after the other. First, Edessa fell, followed by Saruj, then ar-Raqqah, Karkesiya and Nusaybin.[63] Ar-Raqqah was an important crossing point and held by Qutb al-Din Inal, who had lost Manbij to Saladin in 1176. Upon seeing the large size of Saladin's army, he made little effort to resist and surrendered on the condition that he would retain his property. Saladin promptly impressed the inhabitants of the town by publishing a decree that ordered a number of taxes to be canceled and erased all mention of them from treasury records, stating "the most miserable rulers are those whose purses are fat and their people thin." From ar-Raqqah, he moved to conquer al-Fudain, al-Husain, Maksim, Durain, 'Araban, and Khabur—all of which swore allegiance to him.[65]

Saladin proceeded to take Nusaybin which offered no resistance. A medium-sized town, Nusaybin was not of great importance, but it was located in a strategic position between Mardin and Mosul and within easy reach of Diyarbakir.[66] In the midst of these victories, Saladin received word that the Crusaders were raiding the villages of Damascus. He replied "Let them... whilst they knock down villages, we are taking cities; when we come back, we shall have all the more strength to fight them." [63] Meanwhile, in Aleppo, the *emir* of the city Zangi raided Saladin's cities to the north and east, such as Balis, Manbij, Saruj, Buza'a, al-Karzain. He also destroyed his own citadel at A'zaz to prevent it from being used by the Ayyubids if they were to conquer it.[66]

Possession of Aleppo

Saladin turned his attention from Mosul to Aleppo, sending his brother Taj al-Mulk Buri to capture Tell Khalid, 130 km northeast of the city. A siege was set, but the governor of Tell Khalid surrendered upon the arrival of Saladin himself on May 17 before a siege could take place. According to Imad ad-Din, after Tell Khalid, Saladin took a detour northwards to Ain Tab, but he gained possession of it when his army turned towards it, allowing to quickly move backward another c. 100 km towards Aleppo. On May 21, he camped outside the city, positioning himself east of the Citadel of Aleppo, while his forces encircle the suburb of Banaqusa to the northeast and Bab Janan to the west. He stationed his men dangerously close to the city, hoping for an early success.[67]

Zangi did not offer long resistance. He was unpopular with his subjects and wished to return to his Sinjar, the city he governed previously. An exchange was negotiated where Zangi would hand over Aleppo to Saladin in return for the restoration of his control of Sinjar, Nusaybin, and ar-Raqqah. Zangi would hold these territories as Saladin's vassals on terms of military service. On June 12, Aleppo was formally placed in Ayyubid hands.[68] The people of Aleppo had not known about these negotiations and were taken by surprise when Saladin's standard was hoisted over the citadel. Two *emirs*, including an old friend of Saladin, Izz al-Din Jurduk, welcomed and pledged their service to him. Saladin replaced the Hanafi courts with Shafi'i administration, despite a promise he would not interfere in the religious leadership of the city. Although he was short of money, Saladin also allowed the departing Zangi to take all the stores of the citadel that he could travel with and to sell the remainder—which Saladin purchased himself.[69]

In spite of his earlier hesitation to go through with the exchange, he had no doubts about his success, stating that Aleppo was "the key to the lands" and "this city is the eye of Syria and the citadel is its pupil." [70] For Saladin, the capture of the city marked the end of over eight years of waiting since he told Farrukh-Shah "we have only to do the milking

and Aleppo will be ours." From his standpoint, he could now threaten the entire Crusader coast.[71]

After spending one night in Aleppo's citadel, Saladin marched to Harim, near the Crusader-held Antioch. The city was held by Surhak, a "minor *mamluk*." Saladin offered him the city of Busra and property in Damascus in exchange for Harim, but when Surhak asked for more, his own garrison in Harim forced him out.[71] He was then arrested by Saladin's deputy Taqi al-Din on allegations that he was planning to cede Harim to Bohemond III of Antioch. When Saladin received its surrender, he proceeded to arrange the defense of Harim from the Crusaders. He reported to the caliph and his own subordinates in Yemen and Baalbek that was going to attack the Armenians. Before he could move, however, there were a number of administrative details to be settled. Saladin agreed to a truce with Bohemond in return for Muslim prisoners being held by him and then he gave A'zaz to Alam ad-Din Suleiman and Aleppo to Saif al-Din al-Yazkuj—the former was an *emir* of Aleppo who joined Saladin and the latter was a former *mamluk* of Shirkuh who helped rescue him from the assassination attempt at A'zaz.[72]

Fight for Mosul

As Saladin approached Mosul, he faced the issue of taking over a large city and justifying the action.[73] The Zengids of Mosul appealed to an-Nasir, the Abbasid caliph at Baghdad whose vizier favored them. An-Nasir sent Badr al-Badr (a high-ranking religious figure) to mediate between the two sides. Saladin arrived at the city on November 10, 1182. Izz al-Din would not accept his terms because he considered them disingenuous and extensive, and Saladin immediately laid siege to the heavily fortified city.[74]

After several minor skirmishes and a stalemate in the siege that was initiated by the caliph, Saladin intended to find a way to withdraw from the siege without damage to his reputation while still keeping up some military pressure. He decided to attack Sinjar which was now held by Izz al-Din's brother Sharaf al-Din. It fell after a 15-day siege on December 30.[75] Saladin's commanders and soldiers broke their discipline, plundering the city; Saladin only managed to protect the governor and his officers by sending them to Mosul. After establishing a garrison at Sinjar, he awaited a coalition assembled by Izz al-Din consisting of his forces, those from Aleppo, Mardin, and Armenia.[76] Saladin and his army met the coalition at Harran in February 1183, but on hearing of his approach, the latter sent messengers to Saladin asking for peace. Each force returned to their cities and al-Fadil writes "They [Izz al-Din's coalition] advanced like men, like women they vanished."

On March 2, al-Adil from Egypt wrote to Saladin that the Crusaders had struck the "heart of Islam." Raynald de Châtillon had sent ships to the Gulf of Aqaba to raid towns and villages off the coast of the Red Sea. It was not an attempt to extend the Crusader influence into that sea or to capture its trade routes, but merely a piratical move.[77] Nonetheless, Imad al-Din writes the raid was alarming to the Muslims because they were not accustomed to attacks on that sea and Ibn al-Athir adds that the inhabitants had no experience with the Crusaders either as fighters or traders.[78]

Ibn Jubair was told that sixteen Muslim ships were burnt by the Crusaders who then captured a pilgrim ship and caravan at Aidab. He also reported they intended to attack Medina and remove Muhammad's body. Al-Maqrizi added to the rumor by claiming

Muhammad's tomb was going to be relocated to Crusader territory so Muslims would make pilgrimages there. Fortunately for Saladin, al-Adil had his warships moved from Fustat and Alexandria to the Red Sea under the command of an Armenian mercenary Lu'lu. They broke the Crusader blockade, destroyed most of their ships, and pursued and captured those who anchored and fled into the desert.[79] The surviving Crusaders, numbered at 170, were ordered to be killed by Saladin in various Muslim cities.[80]

From Saladin's own point of view, in terms of territory, the war against Mosul was going well, but he still failed to achieve his objectives and his army was shrinking; Taqi al-Din took his men back to Hama, while Nasir al-Din Muhammad and his forces had left. This encouraged Izz al-Din and his allies to take the offensive. The previous coalition regrouped at Harzam some 140 km from Harran. In early April, without waiting for Nasir al-Din, Saladin and Taqi al-Din commenced their advance against the coalition, marching eastward to Ras al-Ein unhindered.[81] By late April, after three days of "actual fighting" according to Saladin, the Ayyubids had captured Amid. He handed the city Nur al-Din Muhammad together with its stores—which consisted of 80,000 candles, a tower full of arrowheads, and 1,040,000 books. In return for a diploma granting him the city, Nur al-Din swore allegiance to Saladin, promising to follow him in every expedition in the war against the Crusaders and repairing damage done to the city. The fall of Amid, in addition to territory, convinced Il-Ghazi of Mardin to enter the service of Saladin, weakening Izz al-Din's coalition.[82]

Saladin attempted to gain the Caliph an-Nasir's support against Izz al-Din by sending him a letter requesting a document that would give him legal justification for taking over Mosul and its territories. Saladin aimed to persuade the caliph claiming that while he conquered Egypt and Yemen under the flag of the Abbasids, the Zengids of Mosul openly supported the Seljuks (rivals of the caliphate) and only came to the caliph when in need. He also accused Izz al-Din's forces of disrupting the Muslim "Holy War" against the Crusaders, stating "they are not content not to fight, but they prevent those who can." Saladin defended his own conduct claiming that he had come to Syria to fight the Crusaders, end the heresy of the Assassins, and to end the wrong-doing of the Muslims. He also promised that if Mosul was given to him, it would lead to the capture of Jerusalem, Constantinople, Georgia, and the lands of the Almohads in the Maghreb, "until the word of God is supreme and the Abbasid caliphate has wiped the world clean, turning the churches into mosques." Saladin stressed that all this would happen by the will of God and instead of asking for financial or military support from the caliph, he would capture and give the caliph the territories of Tikrit, Daquq, Khuzestan, Kish Island, and Oman.[83]

Wars against Crusaders

On September 29, 1182 Saladin crossed the Jordan River to attack Beisan which was found to be empty. The next day his forces sacked and burned the town and moved westwards. They intercepted Crusader reinforcements from Karak and Shaubak along the Nablus road and took a number of prisoners. Meanwhile, the main Crusader force under Guy of Lusignan moved from Sepphoris to al-Fula. Saladin sent out 500 skirmishers to harass their forces and he himself marched to Ain Jalut. When the Crusader force—reckoned to be the largest the kingdom ever produced from its own resources, but still outmatched by the Muslims—advanced, the Ayyubids unexpectedly moved down the stream of Ain Jalut. After a few Ayyubid raids—including attacks on

Zir'in, Forbelet, and Mount Tabor—the Crusaders still were not tempted to attack their main force, and Saladin led his men back across the river once provisions and supplies ran low.[72]

However, Crusader attacks provoked further responses by Saladin. Raynald of Châtillon, in particular, harassed Muslim trading and pilgrimage routes with a fleet on the Red Sea, a water route that Saladin needed to keep open. In response, Saladin built a fleet of 30 galleys to attack Beirut in 1182. Raynald threatened to attack the holy cities of Mecca and Medina. In retaliation, Saladin twice besieged Kerak, Raynald's fortress in Oultrejordain, in 1183 and 1184. Raynald responded by looting a caravan of pilgrims on the Hajj in 1185. According to the later thirteenth century *Old French Continuation of William of Tyre*, Raynald captured Saladin's sister in a raid on a caravan, although this claim is not attested in contemporary sources, Muslim or Frankish, instead stating that Raynald had attacked a preceding caravan, and Saladin set guards to ensure the safety of his sister and her son, who came to no harm.

Following the failure of his Kerak sieges, Saladin temporarily turned his attention back to another long-term project and resumed attacks on the territory of 'Izz ad-Dīn (Mas'ūd ibn Mawdūd ibn Zangi), around Mosul, which he had begun with some success in 1182. However, since then, Mas'ūd had allied himself with the powerful governor of Azerbaijan and Jibal, who in 1185 began moving his troops across the Zagros Mountains, causing Saladin to hesitate in his attacks. The defenders of Mosul, when they became aware that help was on the way, increased their efforts, and Saladin subsequently fell ill, so in March 1186 a peace treaty was signed.[84]

In July 1187 Saladin captured most of the Kingdom of Jerusalem. On July 4, 1187, at the Battle of Hattin, he faced the combined forces of Guy of Lusignan, King Consort of Jerusalem and Raymond III of Tripoli. In this battle alone the Crusader force was largely annihilated by Saladin's determined army. It was a major disaster for the Crusaders and a turning point in the history of the Crusades. Saladin captured Raynald de Châtillon and was personally responsible for his execution in retaliation for his attacks against Muslim caravans. The members of these caravans had, in vain, besought his mercy by reciting the truce between the Muslims and the Crusaders, but he ignored this and insulted their prophet Muhammad before murdering and torturing a number of them. Upon hearing this, Saladin swore an oath to personally execute Raynald.[85]

Guy of Lusignan was also captured. Seeing the execution of Raynald, he feared he would be next. However, his life was spared by Saladin, who said of Raynald:

It is not the wont of kings, to kill kings; but that man had transgressed all bounds, and therefore did I treat him thus.[86]

Capture of Jerusalem

Saladin had captured almost every Crusader city. Jerusalem capitulated to his forces on October 2, 1187, after a siege. When the siege had started, Saladin was unwilling to promise terms of quarter to the Frankish inhabitants of Jerusalem until Balian of Ibelin threatened to kill every Muslim hostage, estimated at 5000, and to destroy Islam's holy shrines of the Dome of the Rock and the al-Aqsa Mosque if quarter was not given. Saladin consulted his council and these terms were accepted. An unusually low ransom

for the times (around \$50 in modern money) was to be paid for each Frank in the city whether man, woman or child but Saladin, against the wishes of his treasurers, allowed many families who could not afford the ransom to leave.[87][88] Patriarch Heraclius of Jerusalem organised, and contributed to a collection which paid the ransoms for about 18,000 of the poorer citizens, leaving another 15,000 to be enslaved, Saladin's brother al-Adil, "asked Saladin for a thousand of them for his own use and then released them on the spot." Most of the foot soldiers were sold into slavery.[89] Upon the capture of Jerusalem, Saladin summoned the Jews and permitted them to resettle in the city.[90] In particular, the residents of Ashkelon, a large Jewish settlement, responded to his request.[91]

Tyre, on the coast of modern-day Lebanon, was the last major Crusader city that was not captured by Muslim forces (strategically, it would have made more sense for Saladin to capture Tyre before Jerusalem—however, Saladin chose to pursue Jerusalem first because of the importance of the city to Islam). The city was now commanded by Conrad of Montferrat, who strengthened Tyre's defences and withstood two sieges by Saladin. In 1188, at Tortosa, Saladin released Guy of Lusignan and returned him to his wife, Queen Sibylla of Jerusalem. They went first to Tripoli, then to Antioch. In 1189, they sought to reclaim Tyre for their kingdom, but were refused admission by Conrad, who did not recognize Guy as king. Guy then set about besieging Acre.

Saladin in the Third Crusade

It is equally true that his generosity, his piety, devoid of fanaticism, that flower of liberality and courtesy which had been the model of our old chroniclers, won him no less popularity in Frankish Syria than in the lands of Islam.

René Grousset (writer)[92]

Hattin and the fall of Jerusalem prompted the Third Crusade (1189-1192), financed in England by a special "Saladin tithe". Richard I of England (Richard the Lionheart) led Guy's siege of Acre, conquered the city and executed 3,000 Muslim prisoners, including women and children.[93] Bahā' ad-Dīn wrote:

The motives of this massacre are differently told; according to some, the captives were slain by way of reprisal for the death of those Christians whom the Muslims had slain. Others again say that the king of England, on deciding to attempt the conquest of Ascalon, thought it unwise to leave so many prisoners in the town after his departure. God alone knows what the real reason was.[93]

Saladin retaliated by killing all Franks captured from August 28 – September 10. Bahā' ad-Dīn writes, "Whilst we were there they brought two Franks to the Sultan (Saladin) who had been made prisoners by the advance guard. He had them beheaded on the spot." [94]

The armies of Saladin engaged in combat with the army of King Richard at the Battle of Arsuf on September 7, 1191, at which Saladin's forces were defeated. After the battle of Arsuf, Richard moved his forces towards Ascalon. Anticipating Richard's next move, Saladin emptied the city and camped a few miles away. When Richard arrived at the city, he was stunned to see it abandoned and the towers demolished. The next day when Richard was preparing to retreat to Jaffa, Saladin attacked his Army. After a furious battle, Richard managed to save some of his troops and retreated to Ascalon. This was

the last major battle between the two forces. All military attempts and battles made by Richard the Lionheart to re-take Jerusalem were defeated and failed. Richard only had 2,000 fit soldiers and 50 fit knights to use in battle. With such a small force, Richard could not hope to take Jerusalem even though he got near enough to see the Holy City. However, Saladin's relationship with Richard was one of chivalrous mutual respect as well as military rivalry. At Arsuf, when Richard lost his horse, Saladin sent him two replacements. Richard proposed that his sister, Joan of England, Queen of Sicily, should marry Saladin's brother and that Jerusalem could be their wedding gift.[95] However, the two men never met face to face and communication was either written or by messenger.

As leaders of their respective factions, the two men came to an agreement in the Treaty of Ramla in 1192, whereby Jerusalem would remain in Muslim hands but would be open to Christian pilgrimages. The treaty reduced the Latin Kingdom to a strip along the coast from Tyre to Jaffa.

Death

Saladin died of a fever on March 4, 1193, at Damascus, not long after Richard's departure. In Saladin's possession at the time of his death were 1 piece of gold and 47 pieces of silver. He had given away his great wealth to his poor subjects and there was none left to pay for his funeral.[96] He was buried in a mausoleum in the garden outside the Umayyad Mosque in Damascus, Syria.

Seven centuries later, Emperor Wilhelm II of Germany donated a new marble sarcophagus to the mausoleum. Saladin was, however, not placed in it. Instead the mausoleum, which is open to visitors, now has two sarcophagi: the empty one made of marble and the original wooden one, which holds Saladin.

Family

According to Imad al-Din, Saladin had fathered five sons before he left Egypt in 1174. Saladin's eldest son, al-Afdal was born in 1170 and Uthman was born in 1172 to Shamsa who accompanied Saladin to Syria. Saladin had a third son named, Az-Zahir Ghazi, who later became Lord of Aleppo.[97] Al-Afdal's mother bore Saladin another child in 1177. A letter preserved by Qalqashandi records that a twelfth son was born in May 1178, while on Imad al-Din's list, he appears as Saladin's seventh son. Mas'ud was born in 1175 and Yaq'ub in 1176, the latter to Shamsa. Nur al-Din's widow, Ismat al-Din Khatun, remarried to Saladin in September 1176. Ghazi and Da'ud were born to the same mother in 1173 and 1178, respectively, and the mother of Ishaq who was born in 1174 also gave birth to another son in July 1182.[98]

Recognition and legacy

Muslim world

A Knight without fear or blame who often had to teach his opponents the right way to practice chivalry. (inscription written by Kaiser Wilhelm II on a wreath he laid on Saladin's Tomb.[92])

In 1898 German Emperor Wilhelm II visited Saladin's tomb to pay his respects. The visit, coupled with anti-colonial sentiments, led nationalist Arabs to reinvent the image of Saladin and portray him as a hero of the struggle against the West. The image of Saladin they used was the romantic one created by Walter Scott and other Europeans in the West at the time. It replaced Saladin's reputation as a figure who had been largely forgotten in the Muslim world, eclipsed by more successful figures such as Baybars of Egypt.[99]

Modern Arab states have sought to commemorate Saladin through various measures, often based on the image created of him in the 19th century west^[citation needed]. A governorate centered around Tikrit and Samarra in modern-day Iraq, Salah ad Din Governorate, is named after him, as is Salahaddin University in Arbil, the largest city of Iraqi Kurdistan. A suburb community of Arbil, Masif Salahaddin, is also named after him.

Few structures associated with Saladin survive within modern cities. Saladin first fortified the Citadel of Cairo (1175–1183), which had been a domed pleasure pavilion with a fine view in more peaceful times. In Syria, even the smallest city is centred on a defensible citadel, and Saladin introduced this essential feature to Egypt.

Although the Ayyubid dynasty that he founded would only outlive him by 57 years, the legacy of Saladin within the Arab World continues to this day. With the rise of Arab nationalism in the Twentieth Century, particularly with regard to the Arab-Israeli conflict, Saladin's heroism and leadership gained a new significance. Saladin's recapture of Palestine from the European Crusaders is considered inspiration for the modern-day Arabs' opposition to Zionism.

Moreover, the glory and comparative unity of the Arab World under Saladin was seen as the perfect symbol for the new unity sought by Arab nationalists, such as Gamal Abdel Nasser. For this reason, the Eagle of Saladin became the symbol of revolutionary Egypt, and was subsequently adopted by several other Arab states (United Arab Emirates, Iraq, the Palestinian Territory, and Yemen).



Saladin's tomb in Damascus, Syria.

Western world

His fierce struggle against the crusaders was where Saladin achieved a great reputation in Europe as a chivalrous knight, so much so that there existed by the fourteenth century an epic poem about his exploits. Though Saladin faded into history after the Middle Ages, he appears in a sympathetic light in Sir Walter Scott's novel *The Talisman* (1825). It is mainly from this novel that the contemporary view of Saladin originates. According to Jonathan Riley-Smith, Scott's portrayal of Saladin was that of a "modern [19th Century] liberal European gentlemen, beside whom medieval Westerners would always have made a poor showing."^[100] Despite the Crusaders' slaughter when they originally conquered Jerusalem in 1099, Saladin granted amnesty and free passage to all common Catholics and even to the defeated Christian army, as long as they were able to pay the aforementioned ransom (the Greek Orthodox Christians were treated even better, because they often opposed the western Crusaders). An interesting view of Saladin and the world in which he lived is provided by Tariq Ali's novel *The Book of Saladin*.^[101] Notwithstanding the differences in beliefs, the Muslim Saladin was respected by Christian lords, Richard especially. Richard once praised Saladin as a great prince, saying that he was without doubt the greatest and most powerful leader in the Islamic world.^[102] Saladin in turn stated that there was not a more honorable Christian lord than Richard. After the treaty, Saladin and Richard sent each other many gifts as tokens of respect, but never met face to face.

In April 1191, a Frankish woman's three month old baby had been stolen from her camp and had been sold on the market. The Franks urged her to approach Saladin herself with her grievance. According to Bahā' al-Dīn, Saladin used his own money to buy the child back:

He gave it to the mother and she took it; with tears streaming down her face, and hugged the baby to her chest. The people were watching her and weeping and I (Ibn Shaddad) was standing amongst them. She suckled it for some time and then Saladin ordered a horse to be fetched for her and she went back to camp.^[103]

At the end of World War I British Commander General Edmund Allenby had succeeded in capturing Damascus from Turkish troops . According to some sources, after his triumphal entry into the city, Allenby raised his sword in salute to the famous statue of Saladin and proudly declared "Today the wars of the Crusaders are completed." This quotation was incorrectly attributed to Allenby, and throughout his life he vehemently protested against his conquest of Palestine in 1917 having been called a "Crusade". In 1933 Allenby reiterated this stance by saying: "The importance of Jerusalem lay in its strategic importance, there was no religious impulse in this campaign".^[104]

Nevertheless, as if to thumb their nose at Allenby the British press continued to celebrate his victory over the Ottoman Empire by printing cartoons of Richard the Lionheart looking down on Jerusalem from the heavens with the caption reading "At last my dream has come true."^[105]^[106]

After marching into Damascus in July 1920 to put down an anti-colonial rising, French General Henri Gouraud is reputed to have stood at Saladin's grave, kicked it and said: "The Crusades have ended now! Awake Saladin, we have returned! My presence here consecrates the victory of the Cross over the Crescent." There are a number of accounts of this, but the anecdote seems of fairly recent provenance. See: *Waiting for Saladin*, Dawn (newspaper), Irfan Husain, 5 April 2003. *Joining hands politically*, Dawn

(newspaper), Anwar Syed, 27 March 2005. *Another Gulf War, another al-Qaeda*, Asia Times, Ahmad Faruqi, 20 March 2003. *Syriana, or The Godfather, Part I*, World Policy Journal, Karl E. Meyer, Volume XXIII, No 1, Winter 2006. Tariq Ali, *The Clash of Fundamentalisms: Crusades, Jihads and Modernity*. Verso, 2002, p.43. *Memories of war, fear and friendship in my home city, where time has stood still*, The Independent, Robert Fisk, 19 March 2005.

Notes

1. ^ History – Saladin[*dead link*]
2. ^ *a b* A number of contemporary sources make note of this. The biographer Ibn Khallikan writes, "Historians agree in stating that [Saladin's] father and family belonged to Duwin [Dvin]...They were Kurds and belonged to the Rawādiya (sic), which is a branch of the great tribe al-Hadāniya": Minorsky (1953), p. 124. The medieval historian Ibn Athir relates a passage from another commander: "...both you and Saladin are Kurds and you will not let power pass into the hands of the Turks": Minorsky (1953), p. 138.
3. ^ Steed, Brian L., *Piercing the Fog of War: Recognizing Change on the Battlefield*, (Zenith Press, 2009), 176;"*Saladin was a Kurd from Tikrit*."
4. ^ "Encyclopedia of World Biography on Saladin". Retrieved August 20, 2008.
5. ^ *Moors' Islamic Cultural Home souvenir III, 1970–1976* Islamic Cultural Home, 1978, p. 7.
6. ^ "Saladin, Richard the Lionheart and the legacy of the Crusades". Channel 4. Retrieved 2011-07-25.
7. ^ H. A. R. Gibb, "The Rise of Saladin", in *A History of the Crusades*, vol. 1: The First Hundred Years, ed. Kenneth M. Setton (University of Wisconsin Press, 1969). p. 563.
8. ^ Bahā' al-Dīn (2002), p 17.
9. ^ Ter-Ghevondyan 1965, p. 218
10. ^ *a b c* Lyons & Jackson 1982, p. 3
11. ^ *a b* "Who2 Biography: Saladin, Sultan / Military Leader". Answers.com. Retrieved August 20, 2008.
12. ^ Lyons & Jackson 1982, pp. 6–7
13. ^ Lyons & Jackson 1982, p. 8
14. ^ Lyons & Jackson 1982, p. 14
15. ^ Lyons & Jackson 1982, p. 15
16. ^ Lyons & Jackson 1982, p. 16
17. ^ Lyons & Jackson 1982, p. 25
18. ^ Lyons & Jackson 1982, p. 28
19. ^ Lyons & Jackson 1982, pp. 28–29
20. ^ Lyons & Jackson 1982, pp. 32–33
21. ^ Lyons & Jackson 1982, pp. 34, 36
22. ^ Lyons & Jackson 1982, p. 38
23. ^ Lyons & Jackson 1982, p. 41
24. ^ *a b* Lyons & Jackson 1982, p. 43
25. ^ Pringle, 1993, p.208.
26. ^ Lyons & Jackson 1982, p. 45
27. ^ *a b* Lyons & Jackson 1982, pp. 46–47
28. ^ Lyons & Jackson 1982, pp. 60–62
29. ^ Lyons & Jackson 1982, p. 64
30. ^ Lyons & Jackson 1982, pp. 73–74
31. ^ Lyons & Jackson 1982, pp. 74–75

32. ^ *a b* Lane-Poole 1906, p. 136
33. ^ Lyons & Jackson 1982, p. 81
34. ^ Lane-Poole 1906, p. 13
35. ^ Lane-Poole 1906, p. 137
36. ^ *a b* Lyons & Jackson 1982, p. 87
37. ^ Lane-Poole 1906, p. 138
38. ^ Lane-Poole 1906, p. 139
39. ^ *a b* Lyons & Jackson 1982, pp. 88–89
40. ^ Lane-Poole 1906, p. 140
41. ^ Lane-Poole 1906, p. 141
42. ^ Lane-Poole 1906, pp. 141–142
43. ^ Lane-Poole 1906, p. 143
44. ^ Lane-Poole 1906, p. 144
45. ^ *a b* Lane-Poole 1906, pp. 144–146
46. ^ Lane-Poole 1906, p. 148
47. ^ *a b* Lane-Poole 1906, pp. 149–150
48. ^ *a b* Lane-Poole 1906, p. 151
49. ^ *a b* Lane-Poole 1906, p. 153
50. ^ Lane-Poole 1906, p. 154
51. ^ Lane-Poole 1906, p. 155
52. ^ Lane-Poole 1906, p. 156
53. ^ Lyons & Jackson 1982, p. 136
54. ^ Lane-Poole 1906, pp. 157–159
55. ^ Lane-Poole 1906, pp. 160–161
56. ^ *a b c* Lyons & Jackson 1982, p. 148
57. ^ Lyons & Jackson 1982, p. 156
58. ^ Lyons & Jackson 1982, pp. 158–159
59. ^ *a b* Lyons & Jackson 1982, p. 149
60. ^ Lane-Poole 1906, pp. 164–165
61. ^ Lane-Poole 1906, p. 167
62. ^ Lane-Poole 1906, pp. 168–169
63. ^ *a b c d* Lane-Poole 1906, pp. 169–170
64. ^ Lyons & Jackson 1982, p. 164
65. ^ Lyons & Jackson 1982, p. 176
66. ^ *a b* Lyons & Jackson 1982, p. 177
67. ^ Lyons & Jackson 1982, p. 195
68. ^ Lane-Poole 1906, pp. 172–173
69. ^ Lyons & Jackson 1982, pp. 198–199
70. ^ Lyons & Jackson 1982, p. 199
71. ^ *a b* Lyons & Jackson 1982, p. 201
72. ^ *a b* Lyons & Jackson 1982, pp. 202–203
73. ^ Lyons & Jackson 1982, p. 178
74. ^ Lyons & Jackson 1982, p. 179
75. ^ Lyons & Jackson 1982, pp. 180–181
76. ^ Lane-Poole 1906, p. 171
77. ^ Lyons & Jackson 1982, p. 184
78. ^ Lyons & Jackson 1982, p. 185
79. ^ Lyons & Jackson 1982, p. 186
80. ^ Lyons & Jackson 1982, p. 187

81. ^ Lyons & Jackson 1982, p. 188
82. ^ Lyons & Jackson 1982, p. 191
83. ^ Lyons & Jackson 1982, pp. 192–194
84. ^ Bosworth, 1989, p. 781
85. ^ *Saladin Or What Befell Sultan Yusuf* by Beha Ed-din, Baha' Al-Din Yusuf Ib Ibn Shaddad, Kessinger Publishing, 2004, p.42, p.114
86. ^ *Saladin Or What Befell Sultan Yusuf* by Beha Ed-din, Baha' Al-Din Yusuf Ib Ibn Shaddad, Kessinger Publishing, 2004, p.115.
87. ^ Runciman (1990), p 465.
88. ^ *E. J. Brill's First Encyclopaedia of Islam, 1913–1936*. Brill. 1993. ISBN 978-90-04-09790-2.
89. ^ The era of the Second and Third Crusades » The Crusader states to 1187, Encyclopædia Britannica
90. ^ Scharfstein and Gelabert, 1997, p. 145.
91. ^ Rossoff, 2001, p. 6.
92. ^ *a b* Grousset (1970).
93. ^ *a b* Richard The Lionheart Massacres The Saracens, 1191, Beha-ed-Din, his account appears in Archer, T.A., *The Crusade of Richard I* (1889); Gillingham, John, *The Life and Times of Richard I* (1973).
94. ^ Bahā' al-Dīn (2002) pp 169–170
95. ^ Bishop, Morris (2001). *The Middle Ages*. Boston, Mass.: Houghton Mifflin Harcourt. p. 102. ISBN 0-618-05703-X.
96. ^ Bahā' al-Dīn (2002) pp 25 & 244.
97. ^ *Encyclopedia of Islam*, Vol. XI, Ed. P.J.Bearman, T.Bianquis, C.E.Bosworth, E. van Donzel and W.P.Heinrichs, (E.J.Brill, 2002), 392.
98. ^ Lyons & Jackson 1982, p. 135
99. ^ Riley Smith, Jonathan, "The Crusades, Christianity and Islam", (Columbia 2008), p. 63-66
100. ^ Riley Smith, Jonathan, "The Crusades, Christianity and Islam", (Columbia 2008), p. 67
101. ^ (London: Verso, 1998)
102. ^ Lyons & Jackson 1982, p. 357
103. ^ Bahā' al-Dīn (2002), pp. 147–148.; Lyons & Jackson 1982, pp. 325–326
104. ^ Jonathan Phillips, *Holy Warriors: a modern History of the Crusades* (London, 2009), pp.327–331.
105. ^ Andrew Curry, "The First Holy War", U.S. News and World Report, April 8, 2002.
106. ^ "Bundan iyisi Şam'da kayısı / Gezi – Tatil / Milliyet Blog". Blog.milliyet.com.tr. Retrieved November 3, 2010.

Saladin in fiction

- A heavily fictionalized version of Saladin is played by Ghassan Massoud in the 2005 movie *Kingdom of Heaven*.
- Saladin was portrayed by Milind Soman in the Swedish 2007 film *Arn – The Knight Templar* and 2008 sequel *Arn – The Kingdom at Road's End*.

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Rulers of the Ayyubid dynasty Founded by Saladin

Sultans of Egypt (1171–1250)

- Salah ad-Din al-Aziz Uthman al-Mansur
Muhammad al-Adil I al-Kamil al-Adil II as-
Salih Ayyub al-Muazzam Turanshah Al-
Ashraf Musa

Emirs of Damascus (1174–1260)

- Salah ad-Din al-Afdal al-Adil I al-Mu'azzam Isa an-
Nasir Dawud al-Ashraf as-Salih Ismail as-
Salih Ayyub an-Nasir Yusuf

Emirs of Hims (1175–1262)

- Asad ad-Din Shirkuh Muhammad ibn Shirkuh al-
Mujahid al-Mansur Ibrahim al-Ashraf Musa

Emirs of Hama (1175–1341)

- 91. al-Muzaffar Umar al-Mansur Muhammad
Nasir Kilij-Arslan al-Muzaffar Mahmud al-
Mansur Muhammad II al-Mansur Mahmud II
al-Mu'ayyad Abu al-Fida al-Afdal
Muhammad

Emirs of Aleppo (1177–1230)

- az-Zahir Ghazi Dayfa Khatun (regent) al-Aziz
Muhammad an-Nasir Yusuf

Emirs of Baalbek (1183–1260)

- Turan-Shah Farrukh-Shah Bahram-Shah

Emirs of Mesopotamia (1180–1245)

- al-Awhad Ayyub al-Ashraf al-Muzaffar Ghazi

Emirs of Arabia (1173–1228)

- Turan-Shah Tughtekin ibn Ayyub al-Mu'izz
Ismail an-Nasir Ayyub Muzaffar Sulayman
Mas'ud Yusuf

Fourth Crusade 1202-1204

A complete English translation of *Memoirs or Chronicle of The Fourth Crusade and The Conquest of Constantinople* by Geoffrey de Villehardouin (1160-1213) is on the internet at <http://www.fordham.edu/halsall/basis/villehardouin.asp>.

From http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades07.htm

Launched in 1202, the Fourth Crusade was in part instigated by Venetian leaders who saw it as a means to increase their power and influence. Crusaders who arrived in Venice expecting to be taken to Egypt were instead diverted towards their allies in Constantinople. The great city was mercilessly sacked in 1204 (during Easter week, yet), leading to greater enmity between Eastern and Western Christians.

Timeline of the Crusades: Fourth Crusade 1198 - 1207

1198 - 1216 The power of the medieval papacy reaches its apex with the reign of Pope Innocent III (1161 - 1216) who managed to excommunicate both Holy Roman emperor Otto IV (1182 - 1218) and King John of England (c. 1167 - 1216) in 1209.

1198 - 1204 The Fourth Crusade is called to recapture Jerusalem. but it is diverted to Constantinople instead. The capital of the Byzantine Empire would be captured, sacked, and held by Latin rulers until 1261.

March 05, 1198 The Teutonic Knights are re-formed as a military order in a ceremony at Acre in Palestine.

August 1198 Pope Innocent III proclaims the launch of the Fourth Crusade.

December 1198 A special tax on churches is created for the purpose of funding the Fourth Crusade.

1199 A political Crusade is launched against Markward of Anweiler.

1199 Berthold, Bishop of Buxtehude (Uexküll), dies in battle and his successor Albert arrives with a new Crusading army.

February 19, 1199 Pope Innocent III issues a bull which assigns the uniform of a white tunic with a black cross to the Teutonic Knights. This uniform is worn during the Crusades.

April 06, 1199 Richard I Lionheart, king of England, dies from the effects of an arrow wound received during the siege of Chalus in France. Richard had been one of the leaders of the Third Crusade.

c. 1200 Muslim conquests in India started a decline of Buddhism in northern India, eventually resulting in its effective elimination in the nation of its origin.

1200 French nobles gather at the court of Theobald III of Champagne for a tournament.

Here Fulk of Neuilly promotes the Fourth Crusade and they agree to "take the cross," electing Theobald their leader

1200 Saladin's brother, Al-Adil, takes control of the Ayyubid Empire.

1201 Death of Count Theobald III of Champagne, son of Henry I of Champagne and original leader of the Fourth Crusade. Boniface of Montferrat (brother of Conrad of Montferrat, an important figure in the Third Crusade) would be elected leader in Theobald's place.

1201 Alexius, son of deposed Byzantine emperor Isaac II Angelus, escapes from prison and travels to Europe to seek help in recovering his throne.

1201 Even while negotiating with Europeans on a price for transporting Crusader to Egypt, Venetians negotiate a secret treaty with the sultan of Egypt, guaranteeing that nation against invasion.

1202 Albert, the third Bishop of Buxtehude (Uexküll), establishes the knightly crusading order known as the Swordbrothers (also sometimes referred to as the Livonian Order, Livonian Brothers of the Sword (latin *Fratres militiae Christi*), the Christ Knights, or The Militia of Christ of Livonia). Mostly non-landed members of the lower nobility, the Swordbrothers are separated into classes of knights, priests, and servants.

November 1202 Christians on the Fourth Crusade arrive at Venice in the hopes of being transported by ship to Venice, but they don't have the 85,000 marks required for payment so the Venetians, under doge Enrico Dandolo, barricades them on the island of Lido until he figures out what to do with them. Eventually, he decides that they can make up the difference by capturing some cities for Venice.

November 24, 1202 After just five days of fighting, Crusaders capture the Hungarian port of Zara, a Christian city on the coast of Dalmatia. The Venetians had once controlled Zara but lost it to the Hungarians and offered passage to Egypt to the Crusaders in exchange for Zara. The importance of this port had been growing and the Venetians feared the rivalry from the Hungarians. Pope Innocent III is infuriated by this and excommunicates the entire Crusade as well as the city of Venice, not that anyone seems to notice or care.

1203 Crusaders abandon the city of Zara and move on Constantinople. Alexius Angelus, son of deposed Byzantine Emperor Isaac II, offers the Crusaders 200,000 marks and the reunification of the Byzantine Church with Rome if they capture Constantinople for him.

April 06, 1203 Crusaders launch an attack on the Christian city of Constantinople.

June 23, 1203 A fleet carrying Crusaders on the Fourth Crusade enters Bosphorus.

July 17, 1203 Constantinople, capital of the Byzantine Empire, falls to Crusading forces from Western Europe. Deposed emperor Isaac II is freed and resumes rule alongside his son, Alexius IV, while Alexius III flees to Mosynopolis in Thrace. Unfortunately, there is no money to pay the Crusaders and the Byzantine nobility are infuriated at what happened. Thomas Morosini of Venice is installed as patriarch of Constantinople, increasing the rivalry between Eastern and Western churches.

1204 Albert, the third Bishop of Buxtehude (Uexküll), gets official approval from Pope Innocent III for his Crusade in the Baltic region.

February 1204 The Byzantine nobility re-imprison Isaac II, strangle Alexius IV, and install Alexius Ducas Murtzuphlos, brother-in-law of Alexius III, on the throne as Alexius V Ducas.

April 11, 1204 After months of not being paid and infuriated at the execution of their ally, Alexius III, soldiers of the Fourth Crusade once again attack Constantinople. Pope Innocent III had again ordered them not to attack fellow Christians, but the papal letter was suppressed by clergy on the scene.

April 12, 1204 The armies of the Fourth Crusade capture Constantinople again and establish the Latin Empire of Byzantium, but not before they sack the city and rape its inhabitants for three straight days - during Easter week. Alexius V Ducas is forced to flee to Thrace. Although Pope Innocent III protests at the behavior of the Crusaders, he does not hesitate to accept a formal reunion of the Greek and Latin churches.

May 16, 1204 Baldwin of Flanders becomes the first Latin Emperor of Constantinople and the Byzantine Empire and French is made the official language. Boniface of Montferrat, the leader of the Fourth Crusade, goes on to capture the city of Thessalonica (second-largest Byzantine city) and founds the Kingdom of Thessalonica.

April 01, 1205 Death of Amalric II, king of both Jerusalem and Cyprus. His son, Hugh I, assumes control of Cyprus while John of Ibelin becomes regent for Amalric's daughter Maria for the kingdom of Jerusalem (even though Jerusalem is still in Muslim hands).

August 20, 1205 Henry of Flanders is crowned Emperor of the Latin Empire, formerly the Byzantine Empire, after the death of Baldwin I.

1206 Mongol leader Temujin is proclaimed "Genghis Khan," which means "emperor within the Seas."

1206 Theodore I Lascaris assumes the title Emperor of Nicaea. After the fall of Constantinople to the Crusaders, Byzantine Greeks spread throughout what is left of their empire. Theodore, son-in-law of the Byzantine Emperor Alexius III, sets himself up in Nicaea and leads a series of defensive campaigns against the Latin invaders. In 1259 Michael VIII Palaeologus would capture the throne and later capture Constantinople from the Latins in 1261.

May 1207 Raymond VI of Toulouse (descendant of Raymond IV of Toulouse, a leader of the First Crusade) refuses to assist in the suppression of the Cathars in southern France and is excommunicated by Pope Innocent III.

September 04, 1207 Boniface of Montferrat, leader of the Fourth Crusade and founder the Kingdom of Thessalonica, is ambushed and killed by Kaloyan, Tsar of Bulgaria.

Fourth Crusade – 1202-1204

From Wikipedia, the free encyclopedia: http://en.wikipedia.org/wiki/Fourth_Crusade



Conquest of Constantinople by the Crusaders in 1204.

Location: Balkans

Result: Creation of the Latin Empire

Territorial Changes: Partition of the Byzantine Empire; Creation of Crusader States in the Balkans

Belligerents	
Crusaders: Republic of Venice Holy Roman Empire France <ul style="list-style-type: none"> • Montferrat • Champagne • Blois • Amiens • Île-de-France • Saint-Pol • Burgundy • Flanders 	Byzantine Empire Hungary <ul style="list-style-type: none"> • Dalmatia Bulgarian Empire
Commanders and leaders	
Boniface I Louis I Enrico Dandolo Isaac II Angelos	Alexios III Angelos Alexios V Doukas Kaloyan of Bulgaria Emeric I
Strength	
Crusaders: 10,000 men[1] Venetians: 10,000 men[1] and 210 ships[2]	Byzantines: 15,000 men[3] and 20 ships[4]

Background

Ayyubid Sultan Saladin had conquered most of the Frankish Kingdom of Jerusalem, including the ancient city itself, in 1187. The Kingdom had been established 88 years before after the capture and sack of Jerusalem by the First Crusade. The city was sacred to both Christians and Muslims and returning it to Christian hands had been the express purpose of the First Crusade. Saladin's was a Muslim dynasty, and his incorporation of Jerusalem into his domains shocked and dismayed the Catholic countries of Western Europe. Pope Urban III literally died of the shock.^[5] The Crusader states had been reduced to three cities along the sea coast, Tyre, Tripoli, Antioch.

The Third Crusade (1189–1192) reclaimed much land for the Kingdom of Jerusalem, including the key towns of Acre and Jaffa, but had failed to take Jerusalem. The Crusade had also been marked by a significant escalation in long standing tension between the Germanic princes of western Catholicism and the Byzantine Empire still centered on Constantinople. The experiences of the first two Crusades had thrown into stark relief the vast cultural differences between the two Christian civilizations. The Latins (as the Byzantines called them because of their adherence to the Latin Rite) viewed the Byzantine preference for diplomacy and trade over war, as duplicitous and degenerate, and their policy of tolerance and assimilation towards Muslims as a corrupt betrayal of the faith. For their part, the educated and wealthy Byzantines saw the Latins as lawless, impious, covetous, blood-thirsty, undisciplined, and (quite literally) unwashed. The leader of the Third Crusade Holy Roman Emperor Frederick I Barbarossa openly plotted with the Serbs, Bulgars, Byzantine traitors, and even the Muslim Seljuqs against the Empire and at one point even sought Papal support for a Crusade against the Orthodox Byzantines.^[6] The Third Crusade had also seized the breakaway Byzantine province of Cyprus. But rather than return it to the Empire, Richard I of England sold the island to the Knights Templar

Barbarossa's army had quickly disintegrated and took ship back to Europe after his death, leaving the English and French, who had come by sea, to fight Saladin. In 1195, Henry VI, son and heir of Barbarossa, sought to efface this humiliation by declaring a new Crusade and in the summer of 1197 a large number of German knights and nobles, including two Archbishops, nine bishops, five dukes and numerous other nobles sailed for Palestine. There they captured Sidon and Beirut, but news of Henry's death along the way, sent many of the leaders quickly back to their estates in Europe. Deserted by their leaders, the rank and file Crusaders panicked before an Egyptian army and fled to their ships in Tyre.

Also in 1195 Byzantine Emperor Isaac II Angelos was deposed by his brother in a palace coup. Ascending as Alexios III Angelos, the new emperor had his brother blinded (a traditional punishment for treason) and imprisoned. Ineffectual on the battlefield, Isaac had been an incompetent ruler who had let the treasury dwindle, outsourced the navy to the Venetians, and distributed military weapons and supplies as gifts to loyalists, fatally undermining the Empire's defense.^[7] But the new Emperor was to prove even worse. Anxious to shore-up his position, he bankrupted the treasury. His attempts to secure the support of border commanders undermined central authority. He neglected defense and diplomacy completely and was reduced to plundering Imperial tombs to meet expenses.

His chief admiral and brother-in-law of the Empress, Michael Stryphnos, reportedly sold the fleet's equipment down to the nails to enrich himself.

The Crusade Begins

Pope Innocent III succeeded to the papacy in 1198, and the preaching of a new crusade became the goal of his pontificate, expounded in his bull *Post miserabile*.^{[8][9]} His call was largely ignored by the European monarchs: the Germans were struggling against Papal power, and England and France were still engaged in warfare against each other. However, due to the preaching of Fulk of Neuilly, a crusading army was finally organised at a tournament held at Écry by Count Thibaut of Champagne in 1199. Thibaut was elected leader, but he died in 1201 and was replaced by an Italian count, Boniface of Montferrat.^[10]

Boniface and the other leaders sent envoys to Venice, Genoa, and other city-states to negotiate a contract for transport to Egypt, the object of their crusade; one of the envoys was the future historian Geoffrey of Villehardouin. Genoa was uninterested, but in March 1201 negotiations were opened with Venice, which agreed to transport 33,500 crusaders, a very ambitious number. This agreement required a full year of preparation on the part of the Venetians to build numerous ships and train the sailors who would man them, all the while curtailing the city's commercial activities. The crusading army was expected to comprise 4,500 knights (as well as 4,500 horses), 9,000 squires, and 20,000 foot-soldiers.

The majority of the crusading army that set out from Venice in October 1202 originated from areas within France. It included men from Blois, Champagne, Amiens, Saint-Pol^[disambiguation needed], the Ile-de-France and Burgundy. Several other regions of Europe sent substantial contingents as well, such as Flanders and Montferrat. Other notable groups came from the Holy Roman Empire, including the men under Bishop Martin of the Pairis Abbey and Bishop Conrad of Halberstadt, together in alliance with the Venetian soldiers and sailors led by the doge Enrico Dandolo. The crusade was to be ready to sail on June 24, 1202 and make directly for the Ayyubid capital, Cairo. This agreement was ratified by Pope Innocent, with a solemn ban on attacks on Christian states.^[11]

Attack on Zara

As there was no binding agreement among the crusaders that all should sail from Venice, many chose to sail from other ports, particularly Flanders, Marseilles, and Genoa. By 1201 the bulk of the crusader army was collected at Venice, though with far fewer troops than expected: 12,000 instead of 33,500. About 4-5,000 knights and 8,000 foot soldiers showed up.^[12] The Venetians had performed their part of the agreement: there lay 50 war galleys and 450 transports—enough for three times the assembled army.^[13] The Venetians, under their aged and blind Doge Dandolo, would not let the crusaders leave without paying the full amount agreed to, originally 85,000 silver marks. The crusaders could only pay some 51,000 silver marks, and that only by reducing themselves to extreme poverty. This was disastrous to the Venetians, who had halted their commerce for a great length of time to prepare this expedition. In addition to this

about 14,000 men or as many as 20-30,000 men (out of Venice's population of 60-100,000 people) were needed to man the entire fleet, placing further strain on the Venetian economy.[13][14]

Dandolo and the Venetians considered what to do with the crusade, too small to pay its fee but disbanding it would lead to great shame upon Venice as well as the loss of significant money and trading activities. Following the Massacre of the Latins of Constantinople in 1182, the ruling Angelos dynasty had expelled the Venetian merchant population with the support of the Greek population.[15] These events gave the Venetians a hostile attitude towards Byzantium but it remains unclear if Constantinople was always intended to be the target and the issue remains under fierce debate today. Dandolo, who joined the crusade during a public ceremony in the church of San Marco di Venezia, proposed that the crusaders pay their debts by intimidating many of the local ports and towns down the Adriatic which would culminate in the attack of the port of Zara in Dalmatia.[16] The city had been dominated economically by Venice throughout the 12th century, but had rebelled in 1181 and allied with King Emeric of Hungary[17][18][19] and Croatia. Subsequent Venetian attacks were repulsed, and by 1202 the city was economically independent, under the protection of the King.[20]

The Hungarian king was Catholic and had himself agreed to join the Crusade (though this was mostly for political reasons, and he had made no actual preparations to leave). Many of the Crusaders were opposed to attacking Zara, and some, including a force led by the elder Simon de Montfort, refused to participate altogether and returned home. While the Papal legate to the Crusade, Cardinal Peter of Capua endorsed the move as necessary to prevent the crusade's complete failure, Pope Innocent III was alarmed at this development and wrote a letter to the Crusading leadership threatening excommunication.[21]

Historian Geoffrey Hindley's *The Crusades* mentions that in 1202 Pope Innocent III forbade the Crusaders of Western Christendom from committing any atrocious acts against their Christian neighbours, despite wanting to secure papal authority over Byzantium.[22] This letter was concealed from the bulk of the army and the attack proceeded. The citizens of Zara made reference to the fact that they were fellow Catholics by hanging banners marked with crosses from their windows and the walls of the city, but nevertheless the city fell after a brief siege. When Innocent III heard of the sack he sent a letter to the crusaders excommunicating them, and ordered them to return to their holy vows and head for Jerusalem. Out of fear that this would dissolve the army the leaders of the crusade decided not to inform the army of this. In any event, Innocent shortly reconsidered his decision. Regarding the Crusaders as having been blackmailed by the Venetians, he rescinded the excommunications against all non-Venetians in the expedition.[23]

Diversion to Constantinople

Boniface of Montferrat, meanwhile, had left the fleet before it sailed from Venice, to visit his cousin Philip of Swabia. The reasons for his visit are a matter of debate; he may have realized the Venetians' plans and left to avoid excommunication, or he may have wanted to meet with the Byzantine prince Alexios IV Angelos, Philip's brother-in-law and the son of the recently deposed Byzantine emperor Isaac II Angelos. Alexios IV had recently fled

to Philip in 1201 but it is unknown whether or not Boniface knew he was at Philip's court. There, Alexios IV offered to pay the entire debt owed to the Venetians, give 200,000 silver marks to the Crusaders, 10,000 Byzantine professional troops for the Crusade, the maintenance of 500 knights in the Holy Land, the service of the Byzantine navy to transport the Crusader Army to Egypt and the placement of the Eastern Orthodox Church under the authority of the Pope if they would sail to Byzantium and topple the reigning emperor Alexios III Angelos, brother of Isaac II. It was a tempting offer for an enterprise that was short on funds. Doge Dandolo was a fierce supporter of the plan, however in his earlier capacity as an ambassador to Byzantium and someone who knew the finer details of how Byzantine politics worked, it is likely he knew the promises were false and there was no hope of any Byzantine emperor raising the money promised, let alone raising the troops and giving the church to the Holy See. Count Boniface agreed and Alexios IV returned with the Marquess to rejoin the fleet at Corfu after it had sailed from Zara. Most of the rest of the Crusade's leaders, encouraged by bribes from Dandolo,[23] eventually accepted the plan as well. However, there were dissenters; led by Reynold of Montmirail, those who refused to take part in the scheme to attack Christendom's greatest city sailed on to Syria.[23] The remaining fleet of 60 war galleys, 100 horse transports, and 50 large transports (the entire fleet was manned by 10,000 Venetian oarsmen and marines) sailed in late April 1203.[1] In addition, 300 siege engines were brought along on board the fleet.[24] Hearing of their decision, the Pope hedged and issued an order against any more attacks on Christians unless they were actively hindering the Crusader cause, but failed to condemn the scheme outright.[25]

When the Fourth Crusade arrived at Constantinople, the city had a population of 400,000 people, a garrison of 15,000 men (including 5,000 Varangians), and a fleet of 20 galleys.[3][4][26][27] The main objective of the Crusaders was to place Alexios IV on the Byzantine throne so that they could receive the rich payments he had promised them. Conon of Bethune delivered this ultimatum to the Lombard envoy sent by the Emperor Alexios III Angelos, who was the pretender's uncle and had seized the throne from the pretender's father Isaac II. The citizens of Constantinople were not concerned with the cause of the deposed emperor and his exiled son; hereditary right of succession had never been adopted by the empire and a palace coup between brothers wasn't considered illegitimate in the way it would have been in the West. First the crusaders attacked and were repulsed from the cities of Chalcedon and Chrysopolis, suburbs of the great city. They won a cavalry skirmish in which they were outnumbered, defeating 500 Byzantines with just 80 Frankish knights.[28]

Siege of July 1203

To take the city by force, the crusaders first needed to cross the Bosphorus. About 200 ships, horse transports and galleys would undertake to deliver the crusading army across the narrow strait, where Alexios III had lined up the Byzantine army in battle formation along the shore, north of the suburb of Galata. The Crusaders' knights charged straight out of the horse transports, and the Byzantine army fled south.

The Crusaders followed south, and attacked the Tower of Galata, which held the northern end of the massive chain that blocked access to the Golden Horn. As they laid siege to the Tower, the Byzantines counterattacked with some initial success. However, when the Crusaders rallied and the Byzantines retreated to the Tower, the Crusaders

were able to follow the soldiers through the Gate, and took the Tower. The Golden Horn now lay open to the Crusaders, and the Venetian fleet entered. The Crusaders sailed alongside Constantinople with 10 galleys to display the would-be Alexios IV, but from the walls of the city the Byzantines taunted the puzzled crusaders, who had been led to believe that the citizens would rise up to welcome young pretender Alexios as a liberator.[29]

On July 11, the Crusaders took positions opposite the Palace of Blachernae on the northwest corner of the city. Their first attempts were repulsed, but on July 17, with four divisions attacking the land walls, while the Venetian fleet attacked the sea walls from the Golden Horn, the Venetians took a section of the wall of about 25 towers, while the Varangian guard held off the Crusaders on the land wall. The Varangians shifted to meet the new threat, and the Venetians retreated under the screen of fire. The fire destroyed about 120 acres (0.49 km²) of the city and left some 20,000 people homeless.[30]

Alexios III finally took offensive action, and led 17 divisions from the St. Romanus Gate, vastly outnumbering the crusaders. Alexios III's army of about 8,500 men faced the Crusader's seven divisions (about 3,500 men), but his courage failed, and the Byzantine army returned to the city without a fight.[31] The unforced retreat and the effects of the fire greatly damaged morale, and the disgraced Alexios III abandoned his subjects, slipping out of the city and fleeing to Mosynopolis in Thrace.[32] The Imperial officials quickly deposed their runaway emperor and restored Isaac II, robbing the Crusaders of the pretext for attack.[32] The Crusaders were now in the quandary of having achieved their stated aim, but being debarred from the actual objective, namely the reward that the younger Alexios had (unbeknownst to the Byzantines) promised them. The Crusaders insisted that they would only recognize Isaac II's authority if his son was raised to co-emperor and on August 1, he was crowned Alexios IV, co-emperor.[32]

Further attacks on Constantinople

Alexios IV realised that his promises were hard to keep. Alexios III had managed to flee with 1,000 pounds of gold and some priceless jewels, leaving the imperial treasury short on funds. At that point the young emperor ordered the destruction and melting of valuable Byzantine and Roman icons in order to extract their gold and silver, but even then he could only raise 100,000 silver marks. In the eyes of all Greeks who knew of this decision, it was a shocking sign of desperation and weak leadership, which deserved to be punished by God. The Byzantine historian Nicetas Choniates characterized it as "the turning point towards the decline of the Roman state." [33]

Forcing the populace to destroy their icons at the behest of an army of foreign schismatics did not endear Alexios IV to the citizens of Constantinople. In fear of his life, the co-emperor asked the Crusaders to renew their contract for another six months, to end by April 1204. There was, nevertheless, still fighting in the city. In August 1203 the crusaders attacked a mosque (Constantinople at this time had a sizable Muslim population), which was defended by a combined Muslim and Byzantine opposition. Meanwhile, Alexios IV had led 6,000 men from the Crusader army against his rival Alexios III in Adrianople.[34]

On the second attempt of the Venetians to set up a wall of fire to aid their escape, they instigated the "Great Fire", in which a large part of Constantinople was burned down. Opposition to Alexios IV grew, and one of his courtiers, Alexios Doukas (nicknamed

'Mourtzouphlos' because of his thick eyebrows), soon overthrew him and had him strangled to death in January 1204. Alexios Doukas took the throne himself as Alexios V; Isaac also died in January 1204, probably of natural causes.[33]

The crusaders and Venetians, incensed at the murder of their supposed patron, demanded that Mourtzouphlos honour the contract which Alexios IV had promised. When the Byzantine emperor refused, the Crusaders assaulted the city once again. On April 8, Alexios V's army put up a strong resistance which did much to discourage the crusaders.[33]

The Byzantines hurled enormous projectiles onto the enemy siege engines, shattering many of them. A serious hindrance to the crusaders was bad weather conditions. Wind blew from the shore and prevented most of the ships from drawing close enough to the walls to launch an assault. Only five of the wall's towers were actually engaged and none of these could be secured; by mid-afternoon it was evident that the attack had failed.[33]

The Latin clergy discussed the situation amongst themselves and settled upon the message they wished to spread through the demoralised army. They had to convince the men that the events of 9 April were not God's judgment on a sinful enterprise: the campaign, they argued, was righteous and with proper belief it would succeed. The concept of God testing the determination of the Crusaders through temporary setbacks was a familiar means for the clergy to explain failure in the course of a campaign.[33]

The clergy's message was designed to reassure and encourage the Crusaders. Their argument that the attack on Constantinople was spiritual revolved around two themes. First, the Greeks were traitors and murderers since they had killed their rightful lord, Alexios IV.[33] The churchmen used inflammatory language and claimed that "the Greeks were worse than the Jews",[33] and they invoked the authority of God and the pope to take action.

Although Innocent III had again demanded that they not attack, the papal letter was suppressed by the clergy, and the Crusaders prepared for their own attack, while the Venetians attacked from the sea; Alexios V's army stayed in the city to fight, along with the imperial bodyguard, the Varangians, but Alexios V himself fled during the night.

Sack of Constantinople



Capture of Constantinople by the Fourth Crusade in 1204

On April 12, 1204, the weather conditions finally favoured the Crusaders. A strong northern wind aided the Venetian ships in coming close to the walls. After a short battle, approximately seventy Crusaders managed to enter the city. Some Crusaders were eventually able to knock holes in the walls, large enough for only a few knights at a time to crawl through; the Venetians were also successful at scaling the walls from the sea, though there was extremely bloody fighting with the Varangians. The crusaders captured the Blachernae section of the city in the northwest and used it as a base to attack the rest of the city, but while attempting to defend themselves with a wall of fire, they ended up burning down even more of the city. This second fire left 15,000 people homeless.[34] The Crusaders completely took the city on April 13.

The crusaders inflicted a horrible and savage sacking on Constantinople for three days, during which many ancient and medieval Roman and Greek works were either stolen or destroyed. The magnificent Library of Constantinople was destroyed. Despite their oaths and the threat of excommunication, the Crusaders ruthlessly and systematically violated the city's churches and monasteries, destroying, defiling, or stealing all they could lay hands on; nothing was spared. It was said that the total amount looted from Constantinople was about 900,000 silver marks. The Venetians received 150,000 silver marks that was their due, while the Crusaders received 50,000 silver marks. A further 100,000 silver marks were divided evenly up between the Crusaders and Venetians. The remaining 500,000 silver marks were secretly kept back by many Crusader knights.

Speros Vryonis in *Byzantium and Europe* gives a vivid account of the sack:

The Latin soldiery subjected the greatest city in Europe to an indescribable sack. For three days they murdered, raped, looted and destroyed on a scale which even the ancient Vandals and Goths would have found unbelievable. Constantinople had become a veritable museum of ancient and Byzantine art, an emporium of such incredible wealth that the Latins were astounded at the riches they found. Though the Venetians had an appreciation for the art which they discovered (they

were themselves semi-Byzantines) and saved much of it, the French and others destroyed indiscriminately, halting to refresh themselves with wine, violation of nuns, and murder of Orthodox clerics. The Crusaders vented their hatred for the Greeks most spectacularly in the desecration of the greatest Church in Christendom. They smashed the silver iconostasis, the icons and the holy books of Hagia Sophia, and seated upon the patriarchal throne a whore who sang coarse songs as they drank wine from the Church's holy vessels. The estrangement of East and West, which had proceeded over the centuries, culminated in the horrible massacre that accompanied the conquest of Constantinople. The Greeks were convinced that even the Turks, had they taken the city, would not have been as cruel as the Latin Christians. The defeat of Byzantium, already in a state of decline, accelerated political degeneration so that the Byzantines eventually became an easy prey to the Turks. The Crusading movement thus resulted, ultimately, in the victory of Islam, a result which was of course the exact opposite of its original intention.[35][36]

When Innocent III heard of the conduct of his pilgrims he was filled with shame and rage, and strongly rebuked them.

According to a subsequent treaty, the empire was apportioned between Venice and the crusade's leaders, and the Latin Empire of Constantinople was established. Boniface was not elected as the new emperor, although the citizens seemed to consider him as such; the Venetians thought he had too many connections with the former empire because of his brother, Renier of Montferrat, who had been married to Maria Komnene, empress in the 1170s and 80s. Instead they placed Baldwin of Flanders on the throne. Boniface went on to found the Kingdom of Thessalonica, a vassal state of the new Latin Empire. The Venetians also founded the Duchy of the Archipelago in the Aegean Sea. Meanwhile, Byzantine refugees founded their own successor states, the most notable of these being the Empire of Nicaea under Theodore Laskaris (a relative of Alexios III), the Empire of Trebizond, and the Despotate of Epirus.

Outcome



Map showing the partition of the Byzantine Empire into The Latin Empire, Empire of Nicaea and Despotate of Epirus after AD 1204

Almost none of the crusaders ever made it to the Holy Land, and the unstable Latin Empire siphoned off much of Europe's crusading energy. The legacy of the Fourth Crusade was the deep sense of betrayal the Latins had instilled in their Greek coreligionists. With the events of 1204, the schism between the Church in the West and East was not just complete but also solidified. As an epilogue to the event, Pope Innocent III, the man who had unintentionally launched the ill-fated expedition, thundered against the crusaders thus:

How, indeed, will the church of the Greeks, no matter how severely she is beset with afflictions and persecutions, return into ecclesiastical union and to a devotion for the Apostolic See, when she has seen in the Latins only an example of perdition and the works of darkness, so that she now, and with reason, detests the Latins more than dogs? As for those who were supposed to be seeking the ends of Jesus Christ, not their own ends, who made their swords, which they were supposed to use against the pagans, drip with Christian blood, they have spared neither religion, nor age, nor sex. They have committed incest, adultery, and fornication before the eyes of men. They have exposed both matrons and virgins, even those dedicated to God, to the sordid lusts of boys. Not satisfied with breaking open the imperial treasury and plundering the goods of princes and lesser men, they also laid their hands on the treasures of the churches and, what is more serious, on their very possessions. They have even ripped silver plates from the altars and have hacked them to pieces among themselves. They violated the holy places and have carried off crosses and relics.[37]

Nevertheless, the Pope's negative reaction was short-lived. When the crusaders took the piles of money, jewels, and gold that they had captured in the sack of Constantinople back to Rome, Innocent III welcomed the stolen items and agreed to let the crusaders

back into the Church. Furthermore at the Fourth Council of the Lateran the Pope welcomed and recognised to it western (Catholic) prelates from Sees established in the conquered lands—thus recognising their legitimacy over formerly Orthodox areas.

The Latin Empire was soon faced with a great number of enemies, which the crusaders had not taken into account. Besides the individual Byzantine Greek states in Epirus and Nicaea, the Empire received great pressure from the Seljuk Sultanate and the Bulgarian Empire. The Greek states were fighting for supremacy against both Latins and each other. Almost every Greek and Latin protagonist of the event was killed shortly after. Murtzuphlus' betrayal by Alexius III led to his capture by the Latins and his execution at Constantinople in 1205. Not long after, Alexius III was himself captured by Boniface and sent to exile in Southern Italy; he died in Nicaea in 1211. On 14 April 1205, one year after the conquest of the city, Emperor Baldwin was decisively defeated and captured at the Battle of Adrianople by the Bulgarians; he was executed by the Bulgarian Emperor Kaloyan in 1205 or 1206. Two years after that, on 4 September 1207, Boniface himself was killed in an ambush by the Bulgarians, and his head was sent to Kaloyan. He was succeeded by his infant son Demetrius of Montferrat, who ruled until he reached adulthood, but was eventually defeated by Theodore I Ducas, the despot of Epirus and a relative of Murtzuphlus, and thus the Kingdom of Thessalonica was restored to Byzantine rule in 1224.

Various Latin-French lordships throughout Greece—in particular, the duchy of Athens and the principality of the Morea—provided cultural contacts with western Europe and promoted the study of Greek. There was also a French cultural work, notably the production of a collection of laws, the *Assises de Romanie* (Assizes of Greece). The Chronicle of Morea appeared in both French and Greek (and later Italian and Aragonese) versions. Impressive remains of crusader castles and Gothic churches can still be seen in Greece. Nevertheless, the Latin Empire always rested on shaky foundations. The city was re-captured by the Nicaean Greeks under Michael VIII Palaeologus in 1261, and commerce with Venice was re-established.

In an ironic series of events, during the middle of the 15th century, the Latin Church (Roman Catholic Church) tried to organise a new crusade which aimed at the restoration of the Eastern Roman or Byzantine Empire which was gradually being torn down by the advancing Ottoman Turks. The attempt, however, failed, as the vast majority of the Byzantine civilians and a growing part of their clergy refused to recognize and accept the short-lived near Union of the Churches of East and West signed at the Council of Florence and Ferrara by the Ecumenical patriarch Joseph II of Constantinople. The Greek population, inspired by aversion from the Latins and the Western states, held that the Byzantine civilization which revolved around the Orthodox faith would be more secure under Ottoman Islamic rule. Overall, religious-observant Byzantines preferred to sacrifice their political freedom and political independence in order to preserve their faith's traditions and rituals in separation from the Roman See. In the late 14th and early 15th century, two kinds of crusades were finally organised by the Kingdoms of Hungary, Poland, Wallachia and Serbia. Both of them were checked by the Ottoman Empire. During the Ottoman siege of Constantinople in 1453, a significant band of Venetian and Genoese knights died in the defence of the city.^[citation needed]

Legacy

The prominent medievalist Steven Runciman, writing in 1954, stated that "There was never a greater crime against humanity than the Fourth Crusade."^[39] The controversy that has surrounded the Fourth Crusade has led to diverging opinions in academia on whether its objective was indeed the capture of Constantinople. The traditional position, which holds that this was the case, was challenged by Thomas F. Madden and Donald E. Queller in 1977 in their book, *The Fourth Crusade*.^[40]

Constantinople was considered as a bastion of Christianity that defended Europe from the advancing forces of Islam, and the Fourth Crusade's sack of the city dealt a possibly fatal blow to this Eastern bulwark. Although the Greeks would go on to retake Constantinople and restore the Byzantine Empire, their power had been seriously weakened in the chaos unleashed by the Crusade, leaving them easy prey for the Ottoman Turks who conquered the city for good in 1453.

Eight hundred years after the Fourth Crusade, Pope John Paul II twice expressed sorrow for the events of the Fourth Crusade. In 2001, he wrote to Christodoulos, Archbishop of Athens, saying, "It is tragic that the assailants, who set out to secure free access for Christians to the Holy Land, turned against their brothers in the faith. The fact that they were Latin Christians fills Catholics with deep regret."^[41] In 2004, while Bartholomew I, Patriarch of Constantinople, was visiting the Vatican, John Paul II asked, "How can we not share, at a distance of eight centuries, the pain and disgust."^[42] This has been regarded as an apology to the Greek Orthodox Church for the terrible slaughter perpetrated by the warriors of the Fourth Crusade.^[43]

In April 2004, in a speech on the 800th anniversary of the city's capture, Ecumenical Patriarch Bartholomew I formally accepted the apology. "The spirit of reconciliation is stronger than hatred," he said during a liturgy attended by Roman Catholic Archbishop Philippe Barbarin of Lyon, France. "We receive with gratitude and respect your cordial gesture for the tragic events of the Fourth Crusade. It is a fact that a crime was committed here in the city 800 years ago." Bartholomew said his acceptance came in the spirit of Pascha. "The spirit of reconciliation of the resurrection... incites us toward reconciliation of our churches."^[44]

The Fourth Crusade was one of the last of the major crusades to be launched by the Papacy, though it quickly fell out of Papal control. After bickering between laymen and the papal legate led to the collapse of the Fifth Crusade, later crusades were directed by individual monarchs, mostly against Egypt. Only one subsequent crusade, the Sixth, succeeded in restoring Jerusalem to Christian rule, and then only for a short time. The Crusades, as it seems, became politically and economically expedient for Crusaders who were more inclined to follow an ambitious, worldly conscience rather than a spiritual one.

"O City, City, eye of all cities, universal boast, supramundane wonder, nurse of churches, leader of the faith, guide of Orthodoxy, beloved topic of orations, the abode of every good thing! Oh City, that hast drunk at the hand of the Lord the cup of his fury! O City, consumed by fire..."

Niketas Choniates laments the fall of Constantinople to the Crusaders.^[38]

In fiction/music

The Fourth Crusade is depicted in Poul Anderson's novel *There Will Be Time* from the point of view of a 20th Century time-traveller who saves the life of a Byzantine girl during the carnage and falls in love with her.

Umberto Eco's novel *Baudolino* begins shortly after the Sack of Constantinople.

The second volume of Judith Tarr's trilogy *The Hound and the Falcon*—titled *The Golden Horn*—also depicts the Fourth Crusade and Sack, showing it from its prelude through the aftermath in a historical fiction/fantasy setting that captures elements of both the Latin and Greek sides of the conflict.

The Fourth Crusade, which lends the title to British Death Metal band Bolt Thrower's fourth album title *The IVth Crusade*, is the lyrical inspiration for the title track and the cover artwork is a painting from Eugène Delacroix, showing "The Entry of the Crusaders in Constantinople".

The events of the Fourth Crusade are the narrative focus of the 2011 video game *The Cursed Crusade*, albeit with some supernatural twists.

A unique, often humorous account of the Fourth Crusade is told in Nicole Galland's novel *Crossed: A Tale of the Fourth Crusade* (2008, Harper Perennial).

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Pope Innocent III

From http://en.wikipedia.org/wiki/Pope_Innocent_III



Pope Innocent III (1160 or 1161 – 16 July 1216) was Pope from 8 January 1198 until his death. His birth name was Lotario dei Conti di Segni, sometimes anglicised to Lothar of Segni.

Pope Innocent was one of the most powerful and influential popes in the history of the papacy. He exerted a wide influence over the Christian regimes of Europe, claiming supremacy over all of Europe's kings. Pope Innocent was central in supporting the Catholic Church's reforms of ecclesiastical affairs through his decretals and the Fourth Lateran Council. This resulted in a considerable refinement of the Western canon law. Pope Innocent is notable for using interdict and other censures to compel princes to obey his decisions, although these measures were not uniformly successful. The pope called for crusades against militant heretics like the Cathars as well as Muslims. One of Pope Innocent's most critical decisions was calling upon Christian forces to begin the Fourth Crusade. Although the Crusades were, in part, originally intended to support the Byzantine Empire at Constantinople from attack by Turkish invaders, the Fourth Crusade resulted in the sack of Constantinople by the Crusaders in 1204, which greatly upset Pope Innocent.....

Crusades and suppression of heresy

Innocent III was a vigorous opponent of heresy, and undertook campaigns against it.

At the beginning of his pontificate, he focused on the Albigenses, also known as the Cathars, a sect that had become widespread in the area that is now southwestern France, but which at that time was under the control of local princes, such as the Counts of Toulouse. The Cathars rejected the authority and the teachings of the Catholic Church, and what they viewed in it as corrupt.

In 1199, Innocent III condemned the public preaching of heretical teachers. Two Cistercian monks were sent to dispute the teachings of the Cathars and to reassert papal authority.

The 1208 murder of Pierre de Castelnau, a papal representative in Albigensian territory, changed Innocent's focus from words to weapons. Innocent called upon King Philip II Augustus of France to suppress the Albigenses. Under the leadership of Simon de Montfort, 5th Earl of Leicester, a campaign was launched. The Albigensian Crusade, which led to the brutal slaughter of approximately 20,000[17] men, women and children, Cathar and Catholic alike[17] essentially destroyed the previously flourishing civilization of Occitania and brought the region firmly under the control of the king of France. It was directed not only against heretical Christians, but also the nobility of Toulouse and vassals of the Crown of Aragon. King Peter II of Aragon, "the Catholic," was directly involved in the conflict, and was killed in the course of the Battle of Muret in 1213. The conflict largely ended with the Treaty of Paris of 1229, in which the integration of the Occitan territory in the French crown was agreed to. Military action ceased in 1255.

Innocent also decreed the Fourth Crusade of 1198, intended to recapture the Holy Land.

Pope Innocent III spent a majority of his tenure as Pope (1198-1216) preparing for a great crusade on the Holy Land. His first attempt was the Fourth Crusade (1202-1204) which he decreed in 1198.[18][19] Unlike past popes, Innocent III displayed interest in leading the crusade himself, rather than simply instigating it and allowing secular leaders to organize the expedition.[17]

Innocent III's first order of business in preaching the crusade was to send missionaries to every Western Orthodox state to endorse the campaign. Innocent III sent Peter of Capua to the kings France and England with specific instructions to convince them to settle their differences. As a result, in 1199, Innocent III was successful in forging a truce of five years between the two nations. The intent of the truce between the kings was not to allow them to lead the crusade, but rather to improve the likelihood that they would provide assistance. For the army's leadership, Innocent aimed his pleas at the knights and nobles of Europe.[17] The pleadings were successful in France, where many lords answered the pope's call, including the army's two eventual leaders, Theobald of Champagne and Boniface, marquis of Montferrat. Innocent III's calls to action were not received with as much enthusiasm in England or Germany. For this reason, the Fourth Crusade became mainly a French affair.[20]

The Fourth Crusade was an expensive endeavor. Innocent III chose to raise funds by doing something previously unheard of in popes. He forced the entire clergy under his leadership to give one fortieth of their income in support of the Crusade. This marked the first time a pope ever imposed a direct tax on his clerical subjects. The pope faced

many difficulties with collecting this tax, including corruption of his own officials and disregard of his subjects in England. He continued in his attempt to garner funds for his crusade by sending envoys to King John of England and King Philip of France. Both men pledged to contribute one fortieth of their own salaries to the campaign. John also declared that the tax would be collected throughout England as well. The other source of funds for the crusade was the crusaders themselves. Innocent III declared that those who took the vow to become crusaders but could no longer perform the tasks that they had promised to complete, they could be released of their oaths by a contribution of funds to the original cause. The pope put Archbishop Hubert Walter in charge of collecting these dues.[17][21]

At the onset of the crusade, the intended destination was Egypt, as the Christians and Muslims were under a truce at the time.[20] An agreement was made between the French Crusaders and the Venetians. The Venetians would supply vessels and supplies for the crusaders and in return, the crusaders would pay 85,000 marks (£200,000).[22] Innocent gave his approval of this agreement under two conditions: a representative of the pope must accompany the crusade, and the attack of any other Christians was strictly forbidden. The French failed to raise sufficient funds for payment of the Venetians. As a result, they diverted the crusade to the Christian city of Zara at the will of the Venetians to subsidize the debt. This diversion was adopted without the consent of Innocent III, who threatened excommunication to any who took part in the attack. A majority of the French ignored the threat and attacked Zara. They were excommunicated by Innocent III, but soon were forgiven so as to continue the crusade. A second diversion of the course then occurred when the crusaders decided to conquer Constantinople, the capitol of the Byzantine Empire. This course was taken without any knowledge by Innocent III, and he did not learn of it until after the city had been captured.[23]

Innocent viewed the capture of Constantinople as a way to reunite the schismatic Western and Eastern Orthodox Churches. His goal was to install the Latin (Western) ideals into the main center of the Greek (Eastern) Church. He saw the invasion as a way of making the Greek Church submit to the views of those that occupied their city. His tactics ultimately failed due to the significant differences between the two divisions. The crusade did lead to the start of the Latin Empire's rule of Constantinople, which lasted for the next sixty years.[24]

Boniface I, Marquess of Montferrat

From Wikipedia, the free encyclopedia

http://en.wikipedia.org/wiki/Boniface_I,_Marquess_of_Montferrat

Boniface of Montferrat (Italian: *Bonifacio del Monferrato*; Greek: Βονιφάτιος Μομφερρατικός, *Vonifatios Momferratikos*) (c. 1150 – 1207) was Marquess of Montferrat and the leader of the Fourth Crusade. He was the third son of William V of Montferrat and Judith of Babenberg, born after his father's return from the Second Crusade. He was a younger brother of William 'Longsword', Count of Jaffa and Ascalon, and of Conrad I of Jerusalem.

Boniface in Italy

Boniface's youthful exploits in the late 1170s are recalled in the famous *Epic Letter*, "*Valen marques, senher de Monferrat*", by his good friend and court troubadour Raimbaut de Vaqueiras. These included the rescue of the heiress Jacopina of Ventimiglia from her uncle Count Otto, who was intending to deprive her of her inheritance and send her to Sardinia. Boniface arranged a marriage for her. When Albert of Malaspina (husband of one of Boniface's sisters) abducted Saldina de Mar, a daughter of a prominent Genoese family, Boniface rescued her and restored her to her lover, Ponset d'Aguilar. Like the rest of the family, he also supported his cousin Frederick I Barbarossa in their wars against the independent city communes of the Lombard League.

Boniface's eldest brother, William, had died in 1177, soon after marrying Princess Sibylla, the heiress to the Kingdom of Jerusalem. In 1179, the Byzantine emperor Manuel I Comnenus offered his daughter Maria the Porphyrogenita as a bride to one of the sons of William V. Since Boniface, like his older brother Conrad, was already married, and Frederick was a priest, the youngest brother, Renier, married her instead, only to be murdered along with her during the usurpation of Andronicus.

In 1183, Boniface's nephew Baldwin V was crowned co-king of Jerusalem. William V went out to the Latin Kingdom to support his grandson, leaving Conrad and Boniface in charge of Montferrat. However, in 1187, Conrad also left for the East: Isaac II Angelus had offered his sister Theodora to Boniface as a wife, to renew the family's Byzantine alliance, but Boniface had just married for the second time, while Conrad was a recent widower.

In 1189, Boniface joined the council of regency for Thomas I of Savoy, son of his cousin Humbert III, until the boy came of age about two years later. In 1191, after the new Emperor Henry VI granted him the county of Incisa, a fifteen-year war broke out against the neighbouring communes of Asti and Alessandria. Boniface joined the Cremona League, while the two cities joined the League of Milan. Boniface defeated the cities at Montiglio in June that year, but the war as a whole went badly for the dynasty's interests. At Quarto, he and Vaqueiras saved his brother-in-law Alberto of Malaspina when he was unhorsed. The first phase of the war ended with a truce in April 1193. By now, Boniface was Marquess of Montferrat, following the deaths of his father in 1191 and of Conrad, the newly elected King of Jerusalem, in 1192. (No claim to Montferrat ever seems to have been made on behalf of Conrad's posthumous daughter Maria.)

In June 1194, Boniface was appointed one of the leaders of Henry VI's expedition to

Sicily. At Messina, amid the fighting between the Genoese and Pisan fleets, Vaqueiras protected his lord with his own shield – an act which helped the troubador win a knighthood from Boniface that year, after the campaign's successful conclusion: Henry's coronation in Palermo. In October 1197, the truce with Asti ended. Boniface made an alliance with Acqui in June 1198. There were numerous skirmishes and raids, including at Ricaldone and Caranzano, but by 1199 it was clear the war was lost, and Boniface entered into negotiations.

Throughout the 1180s and 1190s, despite the wars, Boniface had nevertheless presided over one of the most prestigious courts of chivalric culture and troubador song. In the 12th century, the Piemontèis language (which in the present day reflects more French and Italian influences) was virtually indistinguishable from the Occitan of Southern France and Catalonia. Besides Vaqueiras, visitors included Peire Vidal, Gaucelm Faidit, and Arnaut de Mareuil. Boniface's patronage was celebrated widely. To Gaucelm, he was *Mon Thesaur* (*My Treasure*). Curiously, Vaqueiras sometimes addressed him as *N'Engles* (*Lord Englishman*), but the in-joke is never explained. His sister Azalaïs, Marchioness of Saluzzo, also shared this interest and was mentioned by Vidal.

The Fourth Crusade



Boniface elected as leader of the Fourth Crusade, Soissons, 1201: history painting by Henri Decaisne, early 1840s, Salles des Croisades, Versailles.

When the original leader of the Fourth Crusade, Count Theobald III of Champagne, died

in 1201, Boniface was chosen as its new leader. He was an experienced soldier, and it was an opportunity to reassert his dynasty's reputation after defeat at home. Boniface's family was well known in the east: his nephew Baldwin and brother Conrad had been Kings of Jerusalem, and his niece Maria was heiress of the kingdom.

Boniface's cousin Philip of Swabia was married to Irene Angelina, a daughter of the deposed Byzantine emperor Isaac II Angelus and niece of Conrad's second wife Theodora. In the winter of 1201 Boniface spent Christmas with Phillip in Hagenau, and while there also met with Alexius Angelus, Isaac II's son, who had escaped from the custody of his uncle Alexius III Angelus. At this time the three discussed the possibility of using the crusading army to restore Alexius' right to the throne. Both Boniface and Alexius travelled separately to Rome to ask for Pope Innocent III's blessing for the endeavour; however, Boniface was specifically told by Innocent not to attack any Christians, including the Byzantines.

The Crusader army was in debt to the doge of Venice, who had provided their fleet. He instructed them to attack the rebellious cities of Trieste, Moglia, and Zara and beat them into submission before sailing for Cairo. The Pope was angered by these Christian cities being attacked by a Crusader army. The doge, Enrico Dandolo, was now the true war leader of this Crusade, with Boniface as only a figurehead. Alexius Angelus made many promises to the Crusaders and their principal financier, the doge of Venice, for riches and honors if they would help him reclaim his kingdom. Dandolo placated the Pope by having Alexius Angelus promise to submit the Orthodox Church to Rome when he was restored to his throne in Constantinople. This being done, the fleet set sail for Constantinople in 1203.

After the conquest of Constantinople in 1204, Boniface was assumed to be the new emperor, both by the western knights and the conquered Byzantine citizens. However, the Venetians vetoed him, believing that he already had too many connections in the Empire (and, likely, felt that they would not have as much influence in the new Empire if Boniface was in control). Instead, they chose Baldwin of Flanders. Boniface founded the Kingdom of Thessalonica and also held all the territories lied east of Bosphorus and territories in Crete, though he later conceded Crete to Baldwin. Late 13th and 14th century sources suggest that Boniface based his claim to Thessalonica on the statement that his younger brother Renier had been granted Thessalonica on his marriage to Maria Komnene in 1180.[1]

Family and death

Boniface was first married c. 1170 to Helena del Bosco. They had three children:

- William VI, (c. 1173-17 September 1226). Marquess of Montferrat.
- Beatrice, m. Henry II del Carretto, marquess of Savona, as the second of his three wives; she is the *Bel Cavalher (Fair Knight)* of Vaqueiras's songs, composed in the 1190s.
- Agnes of Montferrat (d. 1207), m. the Emperor Henry of Flanders in 1207.

According to Nicetas Choniates, Boniface had remarried circa in late 1186 – early 1187. This bride was possibly Jeanne de Châtillon-sur-Loing, daughter of Raynald de Châtillon-sur-Loing and his first wife Princess Constance of Antioch. The *Lignages d'Outremer* name "*Maria e Joanna*" as the two daughters of "*Rinaldo de Castellion*" and his wife "*Costanza...la Nova Princessa*", stating that Marie (presumably being an error for Agnes) married "*el re d'Ungaria*" and Jeanne married "*el re de Salonichio*". This is the only

reference so far found to this daughter but, if it is correct, "*el re de Salonichio*" can only refer to Boniface. Jeanne would have been the maternal aunt of Boniface's last wife; apparently, the marriage was childless or, if they had children, none survived to adulthood.[2][3]

In 1205 in Constantinople he married the Dowager Empress Margaret of Hungary, daughter of King Bela III of Hungary. Margaret was the widow of Emperor Isaac II Angelus. They had one child:

- Demetrius, b. c. 1205, King of Thessalonica

Boniface was killed in an ambush by the Bulgarians on September 4, 1207, and his head was sent to Bulgarian Tsar Kaloyan. The loyal Raimbaut de Vaqueiras, who had followed him to the East, probably died with him: it is significant that he composed no *planh* (lament) in his memory.

Notes

1. ^ E.g. Salimbene de Adam, *Chronicle*, 1966 edition vol. 2 p. 790. Cf. (Runciman 1951–1954, vol. 3 p. 125), and for full discussion (Haberstumpf 1995, pp. 56–67).
2. ^ Cawley, Charles, *Champagne Nobility*, Foundation for Medieval Genealogy, retrieved August 2012,^[unreliable source]^[better source needed]
3. ^ Some sources claim that in 1197, Boniface married Eleonora, a daughter of his cousin Humbert III of Savoy. If so, she died in 1202, leaving no known children. Usseglio is sceptical of this marriage having taken place: the evidence is thin, and there would have been questions of consanguinity. It is notable that Vaqueiras, in his songs of the 1190s, addressed Beatrice, but neither he nor any other troubadour working at the court in this period dedicated any songs to a wife of Boniface, which suggests he was a long-term widower. Another fact show that Humbert III of Svoy only had two surviving daughters, Sophia or Eleonora and Alix. Sophia/Eleonora was the second wife of Azzo VI of Este; in consequence, a marriage between her and Boniface was impossible. Alix died in infancy, shortly before her betrothal with John of England.

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Preceded by Conrad	Marquess of Montferrat 1192–1207	Succeeded by William VI
Preceded by —	King of Thessalonica 1205–1207	Succeeded by Demetrius

Enrico Dandolo

From Wikipedia, the free encyclopedia http://en.wikipedia.org/wiki/Enrico_Dandolo



Enrico Dandolo (1107? – 21 June 1205) was the 41st Doge of Venice from 1192 until his death. Remembered for his blindness, piety, longevity, and shrewdness, and is infamous for his role in the Fourth Crusade which he, at age ninety and blind, surreptitiously redirected against the Byzantine Empire from reconquering the Holy Land, sacking Constantinople in the process.

In the nineteenth-century, the Regia Marina (Italian Navy) launched an ironclad battleship named *Enrico Dandolo*.

Blindness

It is not known for certain when and how Dandolo became blind. The story passed around after the

Fourth Crusade (which is the version told by modern Venetians and accepted by many historians) was that he had been blinded by the Byzantines during his 1171 embassy, although it is possible that he suffered from cortical blindness as a result of a severe blow to the back of the head received sometime between 1174 and 1176.[1]

Dandolo's blindness appears to have been total. Writing thirty years later, Geoffrey de Villehardouin, who had known Dandolo personally, stated, "Although his eyes appeared normal, he could not see a hand in front of his face, having lost his sight after a head wound." Although even this account may have become exaggerated by the gloss of time, it is clear in any event that Dandolo's sight was severely impaired.

Life

Early career in politics

Born in Venice, he was the son of the powerful jurist and member of the ducal court, Vitale Dandolo. Dandolo had served the *Serenissima* Republic in diplomatic (as ambassador to Ferrara and *bailus* in Constantinople) and perhaps military roles for many years.

Dandolo was from a socially and politically prominent Venetian family. His father Vitale was a close advisor of Doge Vitale II Michiel, while an uncle, also named Enrico Dandolo, was patriarch of Grado, the highest-ranking churchman in Venice. Both these men lived to be quite old, and the younger Enrico was overshadowed until he was in his sixties.

Dandolo's first important political roles were during the crisis years of 1171 and 1172. In March 1171 the Byzantine government had seized the goods of thousands of Venetians living in the empire, and then imprisoned them all. Popular demand forced the doge to gather a retaliatory expedition, which however fell apart when struck by the plague early in 1172. Dandolo had accompanied the disastrous expedition against Constantinople led by Doge Vitale Michiel during 1171-1172. Upon returning to Venice, Michiel was killed by an irate mob, but Dandolo escaped blame and was appointed as an ambassador to Constantinople in the following year, as Venice sought unsuccessfully to arrive at a diplomatic settlement of its disputes with Byzantium. Renewed negotiations begun twelve years later finally led to a treaty in 1186, but the earlier episodes seem to have created in Enrico Dandolo a deep and abiding hatred for the Byzantines.

During the following years Dandolo twice went as ambassador to King William II of Sicily, and then in 1183 returned to Constantinople to negotiate the restoration of the Venetian quarter in the city.

Dogeship

On 1 January 1193, Dandolo became the thirty-ninth Doge of Venice. Already old and blind, but deeply ambitious, he displayed tremendous mental and (for his age) physical strength. Some accounts say he was already 85 years old when he became Doge. His remarkable deeds over the next eleven years bring that age into question, however. Others have hypothesized that he may have been in his mid-70s when he became Venice's leader.

Two years after taking office, in 1194, Enrico enacted reforms to the Venetian currency system. He introduced the large silver *grosso* worth 26 *denarii*, and the *quartarolo* worth 1/4 of a *dinaro*. Also he reinstated the Bianco worth 1/2 denaro, which had not been minted for twenty years. He debased the *dinaro* and its fractions, whereas the *grosso* was kept at 98.5% pure silver to ensure its usefulness for foreign trade. Enrico's revolutionary changes made the *grosso* the dominant currency for trade in the Mediterranean and contributed to the wealth and prestige of Venice. In later years, the value of the *grosso* would climb relative to the increasingly debased denaro, until it was itself debased in 1332. Soon after the introduction of the *grosso*, the *dinaro* began to be referred to as the *piccolo*. Literally *grosso* means "large one" and *piccolo* means "small one".

Dandolo in the Fourth Crusade

In 1202 the knights of the Fourth Crusade were stranded in Venice, unable to pay for the ships they had commissioned after far fewer troops arrived than expected. Dandolo developed a plan that allowed the crusaders' debt to be suspended if they assisted the Venetians in restoring nearby Zadar to Venetian control. At an emotional and rousing ceremony in San Marco di Venezia, Dandolo "took the cross" (committed himself to crusading) and was soon joined by thousands of other Venetians. Dandolo became an important leader of the crusade.

Venice was the major financial backer of the Fourth Crusade, supplied the Crusaders' ships, and lent money to the Crusaders who became heavily indebted to Venice. Because of the crusaders' continued delays, provisions were also a problem for the enterprise.

Although they were supposed to be sailing to Egypt, Dandolo convinced them to stop at Zadar, a port city on the Adriatic that was claimed both by Venice and by the Kingdom of Hungary. Dandolo encouraged the crusaders to attack the city which had rebelled from Venice. A small number of Crusaders refused to help; but the others realized that the conquest of the rebel town and subsequent wintering there was the only way to hold the faltering crusade together. Zadar was besieged and captured on November 15, 1202.

Shortly afterwards, Alexius Angelus, son of the deposed Byzantine emperor Isaac II, arrived in that city. Dandolo agreed to go along with the crusade leaders' plan to place Alexius Angelus on the throne of the Byzantine Empire in return for Byzantine support of the crusade. This ultimately led to the conquest and sack of Constantinople on April 13, 1204, an event at which Dandolo was present and in which he played a directing role. The Catholic Crusaders then took permanent control of the Eastern Orthodox capital of Constantinople and established a Catholic state, the Latin Empire. In the *Partitio Romaniae*, Venice gained title to three-eighths of the Byzantine Empire as a result of her crucial support to the Crusade. The Byzantine Empire was never again as powerful as it had been prior to the Fourth Crusade.

He was active enough to take part in an disastrous expedition against the Bulgarians (battle of Adrianople 1205), but died in 1205. He was buried in Hagia Sophia in Constantinople, probably in the upper Eastern gallery. In the 19th century an Italian restoration team placed a cenotaph marker near the probable location, which is still visible today. The marker is frequently mistaken by tourists as being a medieval marker of the actual tomb of the doge. The real tomb was destroyed by the Turks after the conquest of Constantinople in 1453 and subsequent conversion of Hagia Sophia into a mosque.^[*citation needed*]

Descendants

His son, Raniero, served as vice-doge during Dandolo's absence and was later killed in the war against Genoa for the control of Crete. His granddaughter, Anna Dandolo, was

married to the Serbian king Stefan Nemanjić. Although later genealogists attributed a whole brood of distinguished children to the doge, none of them actually existed. It is very possible that he had only the one son. During his dogeship he was married to a woman named Contessa, who may have been a member of the Minotto clan. Although there were several subsequent doges of the Dandolo family, none were direct descendents of Enrico.

Notes

1. ^ Madden 2003

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Preceded by Orio Mastropiero	Doge of Venice 1192–1205	Succeeded by Pietro Ziani
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From http://www.allempires.com/article/index.php?q=enrico_dandolo

Enrico Dandolo, the Ruthless Crusader

Enrico Dandolo is believed to have been born sometime around 1107. The exact date remains a mystery. He was born into an influential noble family in Venice. Throughout his life, he held positions of influence in Venice and was involved with many of the Republic's diplomatic missions. He was a shrewd politician, eventually becoming Doge in 1192. Always sensing opportunity, he managed to expand Venice into the dominant maritime power in the Eastern Mediterranean Sea, taking for Venice a large portion of Byzantine lands. Near the end of his life, he was instrumental in establishing the Latin Empire, a deed which he is often vilified for. Whatever the circumstance, he always placed the interests of Venice before all others. His ruthless nature, ambition and sheer opportunity allowed Venice to expand and dominate trade in the Mediterranean for centuries.

The Dandolo's themselves could trace their ancestry back to the 11th Century, some

sources even claim as early as the 7th century at the election of the first Doge. The family itself remains prominent throughout Venetian history, producing for Venice many Admirals and four Doges. The Venetian Republic was eventually absorbed into the Austro-Hungarian Empire. Girolamo Dandolo, the last Admiral of Venice, died in 1847 an Admiral of the Austrian Navy. It is quite clear that the Dandolo family had a significant presence throughout most, if not all, of Venetian history.

Information on Dandolo's early life is relatively obscure. Dandolo became the Patriarch of Grado in 1146. His actions at this time show him to be a man of courage. He defended his rights as the Patriarch against the Doge Pietro Polani and the rival Michiel family. This action by Dandolo led to the exile of the entire Dandolo family. Ten years later however, the Dandolos were permitted to return to Venice, having patched up their relationship with the ruling elite through a series of marriages and political concessions.

From this time on, Dandolo would accompany many diplomatic missions abroad. He accompanied Doge Vitale Michiel to Constantinople in 1171. A year later, Dandolo returned to Constantinople with the Byzantine ambassador. It is said that Dandolo so compassionately and vigorously defended Venetian interests, the Byzantine Emperor had him blinded. Indeed some historians agree with this assessment. However, Groffroi de Villehardouin, a chronicler of the fourth Crusade, wrote that Dandolo's blindness or bad sight came from a head injury. However it happened, many historians have concluded that Dandolo had a personal distain for the Byzantines, however, this is conjecture.

Following the diplomatic trip to Constantinople, Dandolo traveled to the Kingdom of Sicily as the Venetian Ambassador. He also fulfilled this same role when he traveled to Ferrara in 1191. In that time, the power of the Michiel family began to decline. The Dandolo's began aggressively competing with the Ziani family. Eventually, the Dandolo's were able to secure a place in the history books. Doge Orio Mastropiero retired to a monetary in 1192 whereupon Dandolo returned to Venice, and on June 1st, 1192, was elected Doge, perhaps at the age of 85.

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One of his first acts as Doge was swearing the "ducal promise," this defined the role and power of the office of the Doge. Dandolo also revised Venice's penal code and published the first set of civil statutes. Dandolo also revised the currency of Venice, issuing the grosso or matapan, this as part of a new economic policy encouraging trade with the east. He concluded treaties with many nations, including Byzantium.

In the 1190's, the Italian state of Pisa attempted to expand its influence into the Adriatic

sea. Cities which traditionally belonged to Venice, that rose up in revolt were actively supported by the Pisans. Among the cities, Zara, Brindisi and Puglia. Zara managed to hold out until the 4th Crusade in large part because of the Pisan navy and because it came under the protection of the King of Hungary. The Pisan fleet was defeated by the Venetian fleet when it blockaded Brindisi and Puglia in 1199. However, Dandolo's most profound activity as Doge occurred during the Fourth Crusade.

Dandolo and The 4th Crusade

A Crusade had been in the planning stage since 1199. Originally conceived of by Count Tibald of Champagne who died in 1201, whereupon Boniface of Montferrat succeeded Tibald as the Crusade leader. Pope Innocent III, who was elected Pope in 1198, gave the Crusade his blessing. The original plan of the Crusaders was to land an army in Egypt. However, Venice had a trade relationship with Egypt and did not wish for this relationship to be threatened. The Crusaders arrived in Venice and contracted the Venetians (who overcharged) for a fleet three times larger than was necessary. The Crusader army itself arrived in 1202 and was smaller than expected. The Crusaders now had no way to pay off the debt. Seeing an opportunity, Dandolo convinced the Crusaders to assist Venice in conquering the city of Zara which was now under Hungarian control (and thus a Christian city). Dandolo, who was in his mid-nineties, accompanied the fleet.

Zara fell in November of 1202. Despite the plunder and economic gain of Zara, the wealth gained was still insufficient for the Crusaders to break free from their debt. Furthermore, Boniface received a letter from the Pope condemning the attack and excommunicating the Venetians. However, Boniface refused to publish the letter. The Crusaders needed a way out.

Isaac II of Byzantium was deposed by his brother Alexius III in 1195. Isaac's son, who would later be known as Alexius IV, made his way to the Kingdom of Swabia in order to gain support to restore his father to the throne. Alexius IV made contact with the Crusaders in Zara, where the fleet was staying for the winter. Alexius IV conspired with the Crusaders, offering them an army of ten thousand soldiers and two hundred thousand marks. The Crusaders were originally eighty thousand marks in debt, such a large amount of wealth was too hard to pass up. The Crusaders decided to set sail for Constantinople to restore Isaac II throne. Unfortunately, the Pope knew in advance of the plan to divert the Crusade to Constantinople. The Pope sent another letter to Boniface. In it, he forbade any attack on Constantinople and ordered his earlier letter published immediately. However, the Crusader fleet had left Zara before the letter could arrive.

The Crusader fleet entered the Bosphorus early in 1203 and camped across the straits from Constantinople. Though the Byzantines had a fleet, it was in no shape to fight the Venetian fleet. The Emperor's brother-in-law, the Admiral of the Byzantine fleet, grew rich selling off the equipment of the Byzantine navy, reducing it to a horrible and unprepared state.

First, the Crusaders sent an emissary into the city in an attempt to proclaim Isaac II as Emperor. However, peaceful attempts to restore Isaac failed. The Crusader fleet then landed its army at Galata, a suburb across the Golden Horn harbor, the inlet to Constantinople. The Fleet could not enter the Golden Horn due to an immense fifteen

hundred foot iron chain, which was protected by a tower. However, the Byzantines launched a botched attack against the Crusader camp, which saw the Crusaders gain control of the tower. It was then that the Venetian fleet entered the harbor and scaled up the city walls. Emperor Alexius III fled the city across the Bosphorus. Alexius III's own people turned around and proclaimed Isaac II and his son Alexius IV the Co-Emperor's of Byzantium. Isaac II however was in a depleted mental capacity and not fit to rule, this forced his son to handle the Empire's affairs.

Alexius IV was unable to pay off his debt to the Crusaders and finally he and his father were deposed by the Byzantine's themselves who then turned hostile toward the Crusaders. This forced the Crusaders to take matters into their own hands. Here, Dandolo exceeded his capacity as a mere contractor for transporting an army to its destination. It was decided by a council of Venetians and Crusaders that in the new order, which would replace the Byzantine Empire, six Venetians and six Crusaders would choose an Emperor and that if the Crusaders were elected to the Emperorship, the Venetians would appoint a Patriarch and visa versa. Though an old man, Dandolo preferred to be in the forefront of the fighting. Armed with the gonfalon of St. Marks, Dandolo stood at the bow of his galley encouraging his men as they made their landing. The Crusaders finally gained complete control over Constantinople on April 13th, 1204. In the following days, the Crusaders pillaged the city. Priceless relics were carted off to Venice never to be returned. The Crusaders then turned their attention to establishing a new order in Byzantium.

Though a candidate, Dandolo had no interest in becoming Emperor and he distrusted Boniface. With Dandolo's support, Count Baldwin of Flanders became the Emperor of the new Latin Empire in 1204. Dandolo took the title "lord of the fourth part and a half of the whole empire of Romania" which corresponded roughly to the amount of Byzantine lands gained by the Venetians. Indeed, Dandolo was more interested in the land he could gain for Venice. Among the new lands gained were Crete, Albania and Islands in the Aegean Sea which were consolidated into the Duchy of the Archipelago. Dandolo also ensured that Venice gained dominant trading rights in important harbors along Mediterranean trade routes. After the 4th Crusade, Venice became the dominant Maritime power in the Eastern Mediterranean Sea.

Legacy of the Latin Empire

Soon after his ascension to the throne of the Latin Empire, Baldwin faced a new threat. Much of the Byzantine Aristocracy in Thrace was in revolt against their new Emperor. These same Aristocrats called upon Czar Kaloyan of Bulgaria to come to their aid. Originally, the Czar offered the crusaders an alliance only to have it turned down. Worried that his Kingdom was next, Kaloyan invaded Thrace. Accompanying his army were fourteen thousand Cumans, Turkic Pagan soldiers. Like the Emperor Valens over 800 years earlier at Adrianople against the Goths, Baldwin's army would suffer a disastrous defeat at the hands of the Bulgarian army. After subduing rebel cities, the Crusader army arrived at Adrianople and began the siege. Dandolo himself was present. The Bulgarians managed to sneak their entire army very close to the Crusader camp. The following day, a small skirmish occurred between the Cuman cavalry and the Crusader army. The Crusaders were soundly defeated. The next day, fighting was intense, however, the Bulgarians prevailed, much credit owed to their Pagan allies. The Emperor was taken alive, Dandolo now took command of the remnants of the army. Through his

strength of personality, he managed to lead the defeated army back to Constantinople.

The Latin Empire lost its first Emperor within a year. For the following 60 years the Latin Empire struggled to maintain its existence. In Byzantium's stead, successor states were established, in Asia Minor the Empire of Nicea and the Empire of Trebizond, in Greece the Despotate of Epirus. However, none grew more prominent than Nicea. In 1261, the Empire of Nicea retook Constantinople without bloodshed. The Crusader garrison was away at sea pillaging Greek islands. This allowed a small unit of Nicean soldiers (perhaps a few dozen) to infiltrate the city and claim it for the Emperor of Nicea. The Emperor of Nicea, Michael VIII, rushed to Constantinople and reclaimed the city.

Though Constantinople was reclaimed, and the Latin Empire destroyed, Byzantium was never quite the same. The Christians, both Orthodox and Catholic, had the same interest of keeping the Muslims in Asia Minor out of Europe. Constantinople, the most heavily fortified city in the world and at the crossroads between Europe and Asia, was perfect for defending Europe from the Muslims. However, the Crusader's greed led them to temporarily destroy the Byzantine Empire and this caused it irreparable harm. After Byzantium was reestablished, it was but a shadow of its former self. Two hundred years after retaking Constantinople, the Byzantine Empire was finally overran by the Ottoman Turks.

Whatever the consequence was for Byzantium, Venice flourished. Dandolo's foreign policy ensured Venice gained exclusive trading rights throughout the Mediterranean Sea. Historians often refer to him as the "founder of the Venetian Colonial Empire." When Dandolo first came to power, Venice was troubled with problems. He resolved the domestic matters plaguing Venice and used the opportunity of the Fourth Crusade to expand Venetian influence throughout the Mediterranean. However, his own role in the downfall of Byzantium only hastened Constantinople's fall to the Muslims.

Dandolo himself, exhausted from the campaign in 1205, died in Constantinople, comfortably in bed; this in stark contrast with Boniface, the leader of the Crusade and Baldwin, the first Latin Emperor. Both Boniface and Baldwin were captured by the Bulgarians and executed. These three men, the framework for the Latin Empire, were dead within 4 years of its conception.

Dandolo was buried in the Hagia Sophia, his grave encased in a marble tomb. Some accounts claim the tomb was destroyed by the Ottoman Turks, others claim it was destroyed by the Niceans. Though the tomb itself was destroyed, Dandolo's grave can still be found inside the Hagia Sophia. Many articles often portray Dandolo hijacking the Crusade. However, one should remember that though Dandolo did divert the Crusade to Zara, it was Alexius IV who made contact with the crusader fleet and it would never have diverted to Constantinople without him. When Alexius IV arrived in the Crusader camp, Dandolo saw another opportunity for Venice and pursued it. Despite his ruthlessness, he saw to it that Venice's interests took precedence above all others.

[1] Encyclopedia Britannica

[2] Encyclopedia Americana

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Cathar & Baltic Crusades

1208 - 1300

Although Muslims obviously suffered at the hands of good Christians throughout the Middle Ages, it should not be forgotten that pagans and other Christians suffered just as much. Augustine's exhortation to compel entry into the church was used with great zeal when church leaders dealt with Christians who dared to follow a different sort of religious path. Pagans in the north were targeted for forced conversion.

1208 - 1229	A Crusade against the Cathars (Albigenses) in southern France is launched by <u>Pope Innocent III</u> .
1208	Albert, the third Bishop of Buxtehude (Uexküll), makes strong advances in the Baltic Crusade by forcibly converting the Kur and Lett peoples to Christianity. Albert and the Swordbrothers make great use of the fact that most of the tribes in the region are not on good terms with each other. The most effective means for advancing Christianity is to conquer one group, which would not be aided by anyone else, and then convince them to launch an attack on a neighbor whom they already disliked. In this manner one tribe after another was absorbed into Christendom.
January 1208	Pierre de Castelnau, a papal legate in southern France who had been making some progress in converting <u>Cathar</u> heretics (also known as Albigensians) to orthodox Catholicism, is murdered. This sparks an outcry and, later this same year, a violent <u>Crusade</u> against the Cathar and the <u>Waldenses</u> in Southern France called by <u>Pope Innocent III</u> .
June 1209	Raymond VI of Toulouse agrees to the demands of <u>Pope Innocent III</u> that he act against the Cathars after finding that more than 10,000 Crusaders had gathered at Lyon to lay waste to <u>Cathar</u> areas in southern France.
July 22, 1209	The city of Beziers in southern France is sacked and its population of around 10,000 massacred by the Abbot of Citeaux during the <u>Crusade</u> against the Cathars. Caesar of Heisterbach, the papal representative,

	records Abbot Arnaud-Amaury saying "Caedite eos! Novit enim Dominus qui sunt eius" (Latin for "Slay them all! God will know his own.")
August 01, 1209	Crusaders arrive at the French town of Carcassonne, controlled by Raymond-Roger de Trencavel and believed to be a <u>Cathar</u> stronghold.
August 07, 1209	During the Crusader siege of Carcassonne the city's access to water is cut off. Raymond-Roger de Trencavel attempts to negotiate but is taken prisoner while under a flag of truce.
August 15, 1209	The city of Carcassonne surrenders to the Crusaders. Unlike at Beziers the citizens are not killed but they are all forced to leave. Raymond-Roger de Trencavel is executed and Simon de Montfort, commander of the Crusader army, assumes control of the city and surrounding region for himself.
December 1209	Crusaders attack the castle of Cabaret, near the French town of Lastours. Pierre-Roger de Cabarat manages to hold out, however.
March 1210	Crusaders in southern France lay siege to Bram and, after capturing it, kill the Cathars living there.
July 22, 1210	Citizens of the fortified town of Minerve in southern France surrender to the Crusaders seeking out Cathars. Those who were willing to convert were allowed to do so but the 140 who refused were burned at the stake.
August 1210	Crusaders in southern France trying to root out the <u>Cathar</u> movement lay siege to the town of Termes.
December 1210	The town of Termes falls to the Crusaders after a siege that had lasted since August.
1211	Crusading Bishop Albert lays the cornerstone for Riga's Dome Cathedral. By this point much of modern-day Latvia had been converted to Christianity and German merchants are settling throughout the region.
March 1211	Crusaders return to the castle of Cabaret and this time Pierre-Roger de Cabarat surrenders.
May 1211	Crusaders capture the castle of Aimery de Montréal, hanging several knights and burning several hundred Cathars who had fought there.
June 1211	Crusaders attempt to besiege the city of Toulouse, but they are short of supplies and must withdraw.
September	Raymond of Toulouse leads an attack Simon de Monfort at

1211	Castelnaudary. Monfort is able to escape, but Castelnaudary falls to the Cathars and Raymond goes on to liberate over thirty <u>Cathar</u> towns in the province of Toulouse before his counter-Crusade peters out at Lastours.
1212	The <u>Children's Crusade</u> is supposedly launched by the 12-year old French boy Stephen de Cloyes. More than 50,000 children are thought to have been sold into slavery, but many historians disbelieve that this Crusade ever occurred.
September 12, 1213	Battle of Muret: Peter II of Aragon, I of Catalonia comes to the aid of the Cathars in Toulouse and Languedoc who are being harassed by Crusaders. Peter is killed and his army flees.
1214	Raymond of Toulouse is forced to flee to England.
November 1214	Simon de Montfort entered Périgord captures the <u>Cathar</u> castles of Domme and Montfort.
1215	The Magna Carta is signed and English barons forced King John to agree to a statement of their rights.
1215 - 1221	The Fifth Crusade is launched as an attack on <u>Egypt</u> but it ultimately ends in failure.
December 14, 1215	The Fourth Lateran Council accepts the Constitution Ad Liberandum in order to help fund the Fifth Crusade.
April 1216	Raymond of Toulouse and his son, both <u>Cathar</u> heretics, return to southern France, raise a large force from the various Cathar towns that had been captured by the Crusaders, and begin to strike back.
1217	The Swordbrothers, a Christian army first organized in 1202, invades the region which today makes up Estonia for the purpose of wiping out local pagan beliefs.
September 1217	Raymond of Toulouse recaptures the city of Toulouse from the Crusaders.
December 1217	Armies of the Fifth Crusade attack Mount Tabor.
1218	Newgate Prison, London's infamous debtor prison, is completed.
1218	The Swordbrothers begin their conquest of Estonia.
1219	Pope Honorius III sends Cardinal Pelagius of Albano to the Holy Land to lead the Fifth Crusade.

June 03, 1219	The French town of Marmande falls to the Crusaders.
1220	During the Baltic Crusade, Conrad of Masovia drives the pagan Prussians out of Chelmno Land.
November 22, 1220	Pope Honorius III crowns <u>Holy Roman Emperor Frederick</u> in the expectation that Frederick would support the Church and participate in the Fifth Crusade.
1222	Raymond of Toulouse, defender of the Cathars against the Crusaders, dies and his son Raymond takes over for him.
1223	Pagans from the island of Saaremaa revolt against new Christian leaders, recapturing most of Estonia. They would lose it all again by the next year.
1224	Amaury de Montfort, leader of the Crusade against the Cathars, flees Carcassonne. The son of Raymond-Roger de Trencaval returns from exile and reclaims the area.
November 1225	Raymond, son of Raymond of Toulouse, is excommunicated.
June 1226	The <u>Crusade</u> against Cathars in southern France is renewed.
1227	<p>Medieval theologian <u>Thomas Aquinas</u> is born. Aquinas codified Catholic theology in works like <u>Summa Theologica</u>, marking the high point of the medieval scholastic movement.</p>  <p>© ClipArt.com</p> <p>Thomas Aquinas</p>
1228 - 1229	The Sixth <u>Crusade</u> is led by <u>Holy Roman Emperor Frederick II</u> of Hohenstaufen, King of <u>Jerusalem</u> through his marriage to Yolanda, daughter of John of Brienne, king of <u>Jerusalem</u> . Frederick had promised to participate in the Fifth Crusade but failed to do so, thus he was under a great deal of pressure to do something substantive this time around. This Crusade would end with a peace treaty granting Christians control of several important holy sites, including <u>Jerusalem</u> .
June 28, 1228	Emperor Frederick II of Hohenstaufen officially (and finally) sets forth on a Crusade.
1229	The Teutonic Order launches a Crusade to conquer Prussia.

1229 - 1231	James I of Aragon launches a Crusade in Spain, conquering Valencia and the Balearic Islands.
1229	Death of Albert, the third Bishop of Buxtehude (Uexküll). Albert had been a major driving force behind the Baltic Crusade.
February 18, 1229	Emperor Frederick II of Hohenstaufen signs a treaty with Sultan Malik Al-Kamil of <u>Egypt</u> and thus acquires controls of Jerusalem, Nazareth, and Bethlehem from Muslim forces. Al-Kamil had been impressed with Frederick's knowledge of Arabic language and culture, leading to a mutual exchange of ideas and respect which allowed the dramatic and unexpected peace treaty to be signed. In exchange, Frederick agrees to support Al-Kamil against his own nephew, al-Nasir. Frederick had been essentially forced to negotiate because at the time he had been excommunicated by Pope Gregory IX and most of the Crusaders in the region (for example, Patriarch Gerald of Lausanne, the <u>Knights Hospitaller</u> , and the <u>Knights Templar</u>) simply failed to obey his commands. Gregory refuses to accept the treaty as valid and doesn't support it.
March 18, 1229	Frederick II crowns himself king of <u>Jerusalem</u> in the Church of the Holy Sepulcher. Conrad IV of Germany had become titular King of <u>Jerusalem</u> the previous year with his father Frederick II as regent. Frederick's wife, Yolanda of <u>Jerusalem</u> and titular Queen of <u>Jerusalem</u> . had died the previous year, so Frederick took the crown for himself.
April 12, 1229	A peace treaty formally ends the Albigensian <u>Crusade</u> in southern France.
November 1229	The Inquisition is established in Toulouse to eliminate the last of the Cathars hiding in the Languedoc region.
1233	The Inquisition launches a ruthless campaign against the Cathars, burning any that they find and even digging up bodies to burn.
1234	The <u>Teutonic Knights</u> arrive in the Baltic region to assist in fending off invasions from pagan Prussians.
May 12, 1237	By decree of <u>Pope Gregory IX</u> , the crusading order "The Swordbrothers" is merged into the order, "The <u>Teutonic Knights</u> ." Both orders had been heavily involved in <u>Crusades</u> against pagan Prussians; the Swordbrothers, however, had experienced numerous defeats (especially at the Battle of Saule in 1236) and their growing weakness necessitated that they join with the Teutonic Knights.
October 1240	Raymond-Roger de Trencavel is defeated at Carcassonne by Crusaders going after Cathars.
April 09,	Battle of Wahlstatt (Polish: Legnickie Pole): A <u>Crusade</u> against the

1241	Mongols is proclaimed after the <u>Teutonic Knights</u> and Henry II the Pious, duke of Poland, are defeated by the Mongols. Mongol leader Batu Khan, son of Ghengis Khan, is only stopped from continuing into the heart of Europe by the news of his father's death, causing him to immediately return home.
March 16, 1244	Montsegur, the largest <u>Cathar</u> stronghold, falls after a nine month siege.
1252	The <u>Teutonic Knights</u> capture the Lithuanian city of Klaipeda from local pagans. Lithuania would be access to the Baltic Sea until the 20th century.
1253	Pagan leader Mindaugas of Lithuania agrees to convert to Christianity.
1255	The <u>Teutonic Knights</u> build their stronghold of Königsberg.
May 1255	The last <u>Cathar</u> stronghold - an isolated fort at Quéribus - is captured.
1260	Battle of Durbe: Lithuanians defeat the Livonian <u>Teutonic Knights</u>
1263	Mindaugas, first and only Christian king of Lithuania, is assassinated by his pagan cousin Treniota.
1284	The <u>Teutonic Knights</u> complete their conquest of Prussia, eliminating the local Prussian population as an independent ethnic group. The Prussians would be assimilated by the Germans, Poles, and Lithuanians while the Prussian name would be adopted by the Germans for themselves.
1309	The Teutonic Order moves its headquarters to Marienburg, Prussia.

and after the murder of the papal legate, Pierre de Castelnau, Innocent III declared a crusade against Languedoc, offering the lands of the Cathar "heretics" to any French nobleman willing to take up arms. The violence led to France's acquisition of lands with closer linguistic, cultural, and political ties to Catalonia (see Occitan). The pope declared that all Albigenses "should be imprisoned and their property confiscated".[2]

The Albigensian Crusade also had a role in the creation and institutionalization of both the Dominican Order and the Medieval Inquisition.

Origin

The Catholic Church had always dealt sternly with heresy, but before the 12th century these tended to centre around individual preachers or small localised sects. By the 12th century, more organized groups such as the Waldensians and Cathars were beginning to appear in the towns and cities of newly urbanized areas. In Western mediterranean France, one of the most urbanized areas of Europe at the time, the Cathars grew to represent a popular mass movement[3] that included religion and politics, and the belief was spreading to other areas. Relatively few believers took the *consolamentum* to become full Cathars, but the movement attracted many followers and sympathisers.

The Cathari were dualistic, believing not in one all-encompassing god, but in two, equal and comparable in status. They held that the physical world was evil and created by the demiurge Rex Mundi (Latin, "King of the World"), who encompassed all that was corporeal, chaotic and powerful; the second god, the one whom they worshipped, was entirely disincarnate: a being or principle of pure spirit and completely unsullied by the taint of matter. He was the god of love, order and peace. Procreation was evil, so women were suspect. Civil authority had no claim on a Cathar, since this was the rule of the physical world. The goal of a Cathar was to become perfect. Cathar missionaries would point out examples of clerical immorality and would contrast that behaviour with uprightness of their own actions. They took special attention to point out the grievances the people of the south received from the French kings, and exalted a local sense of nationalism and independence. Thus, the religious movement moved into the political arena. The Catholic Church was deeply concerned by the spread of Cathar teachings and its developments.



← *This Pedro Berruguete work of the 15th century depicts a story of Saint Dominic and the Albigensians, in which the texts of each were cast into a fire, but only Saint Dominic's proved miraculously resistant to the flames.*

Deriving from earlier varieties of gnosticism, Cathar theology found its most surprising success in the Languedoc and the Cathars were known as Albigensians, either because of an association with the city of Albi, or because the 1176 Church Council which

declared the Cathar doctrine heretical was held near Albi.[4][5] In Languedoc, political control was divided among many local lords and town councils.[6] Before the crusade there was little fighting in the area and a fairly sophisticated polity. Western Mediterranean France itself was at that time divided between the Crown of Aragon and the county of Toulouse.

On becoming Pope in 1198, Innocent III resolved to deal with the Cathars. The Cathars did not recognize the authority of the French king or, evidently, the Catholic Church, and so initially a delegation of friars was sent out to assess the situation in the province of Languedoc. The Cathar leadership was protected by powerful nobles,[7] who had clear interest in independence from the king.

The powerful count Raymond VI of Toulouse refused to assist, and openly supported Cathars and their independent movement, so he was excommunicated in May 1207 and an interdict was placed on his lands. The Church senior legate, Pierre de Castelnau, responsible for these actions was murdered by fanatical supporters of Count Raymond of Toulouse, which brought down more penalties on him, and he soon reconciled with the Church. The French king, Philippe II, decided to act against those nobles who permitted Catharism and undermined the obedience owed to secular authority. The actual crusade lasted only two months, but the internal conflict between the north and the south continued for some twenty years.

Military campaigns

The military campaigns of the Crusade can be divided into several periods: the first from 1209 to 1215 was a series of great successes for the crusaders in Languedoc. There was episodes of extreme violence like the killing of Béziers, faced the forces assembled by vassal lords of the Capetian mainly from Ile de France and the north of France, led by Simon de Montfort, against the nobility of Toulouse led by Count Raymond VI of Toulouse and the family Trencavel that, as allies and vassals of the king of Aragon Peter II the Catholic, invoked direct involvement in the conflict at the Aragonese monarch, who was defeated and killed in the course of Battle of Muret in 1213.

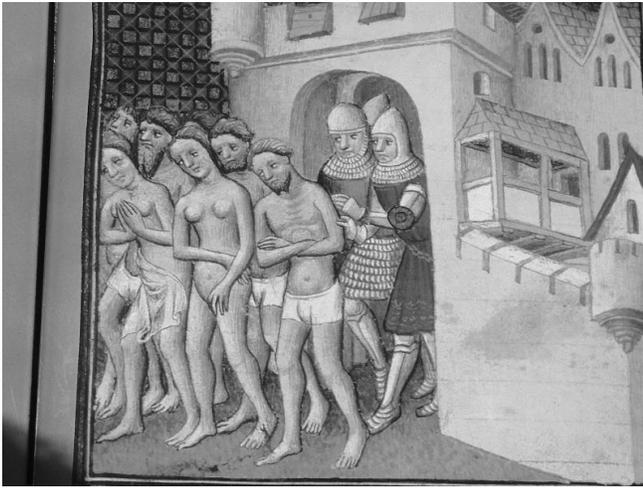
The captured lands, however, were largely lost between 1215 and 1225 in a series of revolts and military reverses. The death of Simon de Montfort at the site to Toulouse after the return of Count Raymond VII of Toulouse and the consolidation of Occitan resistance supported by the Count of Foix and Aragonese crown forces decided the military intervention of Louis VIII of France from 1226 with the support of Pope Honorius III.

The situation turned again following the intervention of the French king, Louis VIII, in 1226. He died in November of that year, but the struggle continued under King Louis IX and the area was reconquered by 1229; the leading nobles made peace, culminating in the Treaty of Meaux-Paris in 1229, which was agreed the integration of the territory Occitan in the French crown. After 1233, the Inquisition was central to crushing what remained of Catharism. Resistance and occasional revolts continued, but the days of Catharism were numbered. Military action ceased in 1255.

Initial success 1209 to 1215

By mid 1209, around 10,000 crusaders had gathered in Lyon before marching south.[8] In June, Raymond of Toulouse, recognizing the disaster at hand, finally promised to act against the Cathars, and his excommunication was lifted.[9] The crusaders turned

towards Montpellier and the lands of Raymond-Roger de Trencavel, aiming for the Cathar communities around Albi and Carcassonne. Like Raymond of Toulouse, Raymond-Roger sought an accommodation with the crusaders, but he was refused a meeting and raced back to Carcassonne to prepare his defences.[10]



← *Cathars being expelled from Carcassonne in 1209.*

In August 1209 the crusaders captured the small village of Servian and headed for Béziers, arriving on July 21. Under the command of the Papal Legate Arnaud-Amaury[11] they started to invest the city, called the Catholics within to come out, and demanded that the Cathars surrender.[12] Both groups refused. The city fell the following day when an abortive sortie was pursued back through the open gates.[13]

The entire population was slaughtered and the city burned to the ground. Contemporary sources give estimates of the number of dead ranging between fifteen and twenty thousand. The latter figure appears in Arnaud-Amaury's report to the Pope.[14] The news of the disaster quickly spread and afterwards many settlements surrendered without a fight.

The next major target was Carcassonne. The city was well fortified, but vulnerable, and overflowing with refugees.[15] The crusaders arrived on August 1, 1209. The siege did not last long.[16] By August 7 they had cut the city's water supply. Raymond-Roger sought negotiations but was taken prisoner while under truce, and Carcassonne surrendered on August 15.[17] The people were not killed, but were forced to leave the town — naked according to Peter of les Vaux-de-Cernay. "In their shifts and breeches" according to another source. Simon de Montfort now was appointed leader of the Crusader army,[18] and was granted control of the area encompassing Carcassonne, Albi, and Béziers. After the fall of Carcassonne, other towns surrendered without a fight. Albi, Castelnaudary, Castres, Fanjeaux, Limoux, Lombers and Montréal all fell quickly during the autumn.[19] However, some of the towns that had surrendered later revolted.

The next battle centred around Lastours and the adjacent castle of Cabaret. Attacked in December 1209, Pierre-Roger de Cabaret repulsed the assault.[20] Fighting largely halted over the winter, but fresh crusaders arrived.[21] In March 1210, Bram was captured after a short siege.[22] In June the well-fortified city of Minerve was invested.[23] It withstood a heavy bombardment, but in late June the main well was destroyed, and on July 22, the city surrendered.[24] The Cathars were given the opportunity to return to Catholicism. Most did. The 140 who refused were burned at the stake.[25] In August the crusade proceeded to the stronghold of Termes.[26] Despite sallies from Pierre-Roger de Cabaret, the siege was solid, and in December the town fell.[27] It was the last action of the year.

When operations resumed in 1211 the actions of Arnaud-Amaury and Simon de Montfort had alienated several important lords, including Raymond de Toulouse,[28] who had been excommunicated again. The crusaders returned in force to Lastours in March and Pierre-Roger de Cabaret soon agreed to surrender. In May the castle of Aimery de Montréal was retaken; he and his senior knights were hanged, and several hundred

Cathars were burned.[29] Cassès[30] and Montferrand[31] both fell easily in early June, and the crusaders headed for Toulouse.[32] The town was besieged, but for once the attackers were short of supplies and men, and so Simon de Montfort withdrew before the end of the month.[33] Emboldened, Raymond de Toulouse led a force to attack Montfort at Castelnaudary in September.[34] Montfort broke free from the siege[35] but Castelnaudary fell and the forces of Raymond went on to liberate over thirty towns[36] before the counter-attack ground to a halt at Lastours, in the autumn. The following year much of the province of Toulouse was captured by Catholic forces.[37]

In 1213, forces led by King Peter II of Aragon, came to the aid of Toulouse.[38] The force besieged Muret,[39] but in September Battle of Muret led to the death of King Peter,[40] and his army fled (this battle also marks end of Aragonese foothold north of the Pyrénées). It was a serious blow for the resistance, and in 1214 the situation became worse: Raymond was forced to flee to England,[41] and his lands were given by the Pope to the victorious Philippe II,^[citation needed] a stratagem which finally succeeded in interesting the king in the conflict. In November the always active Simon de Montfort entered Périgord[42] and easily captured the castles of Domme[43] and Montfort;[44] he also occupied Castlenaud and destroyed the fortifications of Beynac.[45] In 1215, Castelnaud was recaptured by Montfort,[46] and the crusaders entered Toulouse. Toulouse was gifted to Montfort.[47] In April 1216 he ceded his lands to Philippe.

Revolts and reverses 1216 to 1225

However, Raymond, together with his son, returned to the region in April 1216 and soon raised a substantial force from disaffected towns. Beaucaire was besieged in May and fell after a three month siege; the efforts of Montfort to relieve the town were repulsed. Montfort had then to put down an uprising in Toulouse before heading west to capture Bigorre, but he was repulsed at Lourdes in December 1216. In September 1217, while Montfort was occupied in the Foix region, Raymond re-took Toulouse. Montfort hurried back, but his forces were insufficient to re-take the town before campaigning halted. Montfort renewed the siege in the spring of 1218. While attempting to fend off a sally by the defenders, Montfort was struck and killed by a stone hurled from defensive siege equipment.[48] Popular accounts state that the city's artillery was operated by the women and girls of Toulouse.[49]

Innocent III died in July 1216; and with Montfort now dead, the crusade was left in temporary disarray. The command passed to the more cautious Philippe II, who was more concerned with Toulouse than heresy. The crusaders had taken Belcaire and besieged Marmande in late 1218 under Amaury de Montfort, son of the late Simon. While Marmande fell on June 3, 1219, attempts to retake Toulouse failed, and a number of Montfort holds also fell. In 1220, Castelnaudary was re-taken from Montfort. He reinvested the town in July 1220, but it withstood an eight month siege. In 1221, the success of Raymond and his son continued: Montréal and Fanjeaux were re-taken, and many Catholics were forced to flee. In 1222, Raymond died and was succeeded by his son, also named Raymond. In 1223, Philippe II died and was succeeded by Louis VIII. In 1224, Amaury de Montfort abandoned Carcassonne. The son of Raymond-Roger de Trencavel returned from exile to reclaim the area. Montfort offered his claim to the lands of Languedoc to Louis VIII, who accepted.

French royal intervention

In November 1225, at a Council of Bourges, Raymond, like his father, was

excommunicated. The council gathered a thousand churchmen to authorize a tax on their annual incomes, the "Albigensian tenth", to support the Crusade, though permanent reforms intended to fund the papacy in perpetuity foundered.[50] Louis VIII headed the new crusade into the area in June 1226. Fortified towns and castles surrendered without resistance. However, Avignon, nominally under the rule of the German emperor, did resist, and it took a three-month siege to finally force its surrender that September. Louis VIII died in November and was succeeded by the child king Louis IX. But Queen regent Blanche of Castile allowed the crusade to continue under Humbert de Beaujeu. Labécède fell in 1227 and Vareilles in 1228. Systematically, the crusaders while besieging Toulouse laid the surrounding landscape in waste, rooting up vineyards, burning fields and farms, slaughtering livestock.[51] Raymond did not have the manpower to intervene. Eventually, Queen Blanche offered Raymond a treaty: recognizing him as ruler of Toulouse in exchange for his fighting Cathars, returning all Church property, turning over his castles and destroying the defenses of Toulouse. Moreover, Raymond had to marry his daughter Jeanne to Louis' brother Alphonse, with the couple and their heirs obtaining Toulouse after Raymond's death, and the inheritance reverting to the king in case they did not have issue, as actually happened. Raymond agreed and signed the Treaty of Paris at Meaux on April, 12 1229. He was then seized, whipped and briefly imprisoned.

Inquisition

The Languedoc now was firmly under the control of the King of France. The Inquisition was established in Toulouse in November 1229, and the surviving elements of Catharism were eliminated from the region, largely thanks to the famous inquisitor Bernard Gui. Under Pope Gregory IX the Inquisition was given great power to suppress the heresy. Contrary to popular legend, the Inquisition proceeded largely by means of legal investigation, persuasion and reconciliation. Judicial procedures were used and although the accused were not allowed to know the names of their accusers, they were permitted to mount a defence. The vast majority found guilty of heresy were given light penalties. 11 percent of offenders faced prison. Only around 1 percent, the most steadfast and relapsed Cathars were sentenced for treason, and faced burning at the stake. In those days, little distinction was made between rebellion against the spiritual order and revolt against the temporal order.[52] Some bodies were, however, exhumed for burning. Many still resisted, taking refuge in fortresses at Fenouillèdes and Montségur, or inciting small uprisings. In 1235, the Inquisition was forced out of Albi, Narbonne, and Toulouse. Raymond-Roger de Trencavel led a military campaign in 1240, but was defeated at Carcassonne in October, then besieged at Montréal. He soon surrendered and was exiled to Aragon. In 1242, Raymond of Toulouse attempted to mount a revolt in conjunction with an English invasion, but the English were quickly repulsed and his support evaporated. He was subsequently pardoned by the king.

Cathar strongholds fell one by one. Montségur withstood a nine-month siege before being taken in March 1244. The final hold-out, a small, isolated, overlooked fort at Quéribus, quickly fell in August 1255. The last known burning of a person who professed Cathar beliefs occurred in Corbières, in 1321.[53]

Notes

1. ^ VC Introduction: The historical background

2. ^ *Catholic Encyclopedia*, vol. 1, page 268
3. ^ VC §5
4. ^ Mosheim, Johann Lorenz. *Mosheim's Institutes of Ecclesiastical History, Ancient and Modern* 385 (W. Tegg 1867) [1]
5. ^ See also the Third Lateran Council, 1179
6. ^ cf Graham-Leigh
7. ^ VC §8-9
8. ^ VC §84
9. ^ PL §XIII
10. ^ VC §88
11. ^ MD Costen. *The Cathars and the Albigensian Crusade*. Manchester University Press 1997. p. 121. ISBN 0-7190-4331-X.
12. ^ VC §89
13. ^ VC §90-91
14. ^ According to the Cistercian writer Caesar of Heisterbach, Arnaud-Amaury, when asked by a Crusader how to distinguish the Cathars from the Catholics, answered: "*Caedite eos! Novit enim Dominus qui sunt eius*" – "Kill them [all]! Surely the Lord discerns which [ones] are his". On the other hand, the legate's own statement, in a letter to the Pope in August 1209 (col.139), states: while discussions were still going on with the barons about the release of those in the city who were deemed to be Catholics, the servants and other persons of low degree and unarmed attacked the city without waiting for orders from their leaders. To our amazement, crying "to arms, to arms!", within the space of two or three hours they crossed the ditches and the walls and Béziers was taken. Our men spared no one, irrespective of rank, sex or age, and put to the sword almost 20,000 people. After this great slaughter the whole city was despoiled and burnt, as Divine vengeance miraculously...
15. ^ VC §92-93
16. ^ VC §94-96, PL §XIV
17. ^ VC §98
18. ^ VC §101
19. ^ VC §108-113
20. ^ VC §114
21. ^ VC §115-140
22. ^ VC §142
23. ^ VC §151
24. ^ VC §154
25. ^ VC §156
26. ^ VC §168
27. ^ VC §169-189
28. ^ VC §194
29. ^ VC §215
30. ^ VC §233 PL §XVII
31. ^ VC §235
32. ^ VC §239
33. ^ VC §243
34. ^ VC §253-265
35. ^ VC §273-276, 279

36. ^ VC §266, 278
37. ^ VC §286-366, PL §XVOO
38. ^ VC §367-446
39. ^ VC §447-484, PL §XX
40. ^ VC §463, PL §XXI
41. ^ PL §XXV
42. ^ VC §528-534
43. ^ VC §529
44. ^ VC §530
45. ^ VC §533-534
46. ^ VC §569
47. ^ VC §554-559, 573
48. ^ Paul MEYER, *La Chanson de la Croisade Contre les Albigeois Commencée par Guillaume de Tudèle et Continué par un Poète Anonyme Éditée et Traduite Pour la Societe de L'Histoire de France'TOME SECOND', 1879, p 419*
49. ^ Paul MEYER, *La Chanson de la Croisade Contre les Albigeois Commencée par Guillaume de Tudèle et Continué par un Poète Anonyme Éditée et Traduite Pour la Societe de L'Histoire de France'TOME SECOND', 1879, p 419*
50. ^ Richard Kay, *The Council of Bourges, 1225: A Documentary History* (Brookfield, Vermont: Ashgate) 2002.
51. ^ Zoe Oldenbourg. *Massacre at Montsegur. A History of the Albigensian Crusade.* (1961). Phoenix, 2006. p. 215. ISBN 1-84212-428-5.
52. ^ Christopher Tyerman, *God's war: a new history of the Crusades*, 2006, p 602
53. ^ Website of Stephen O'Shea The victim was the Cathar Perfect, William Beliaсте.

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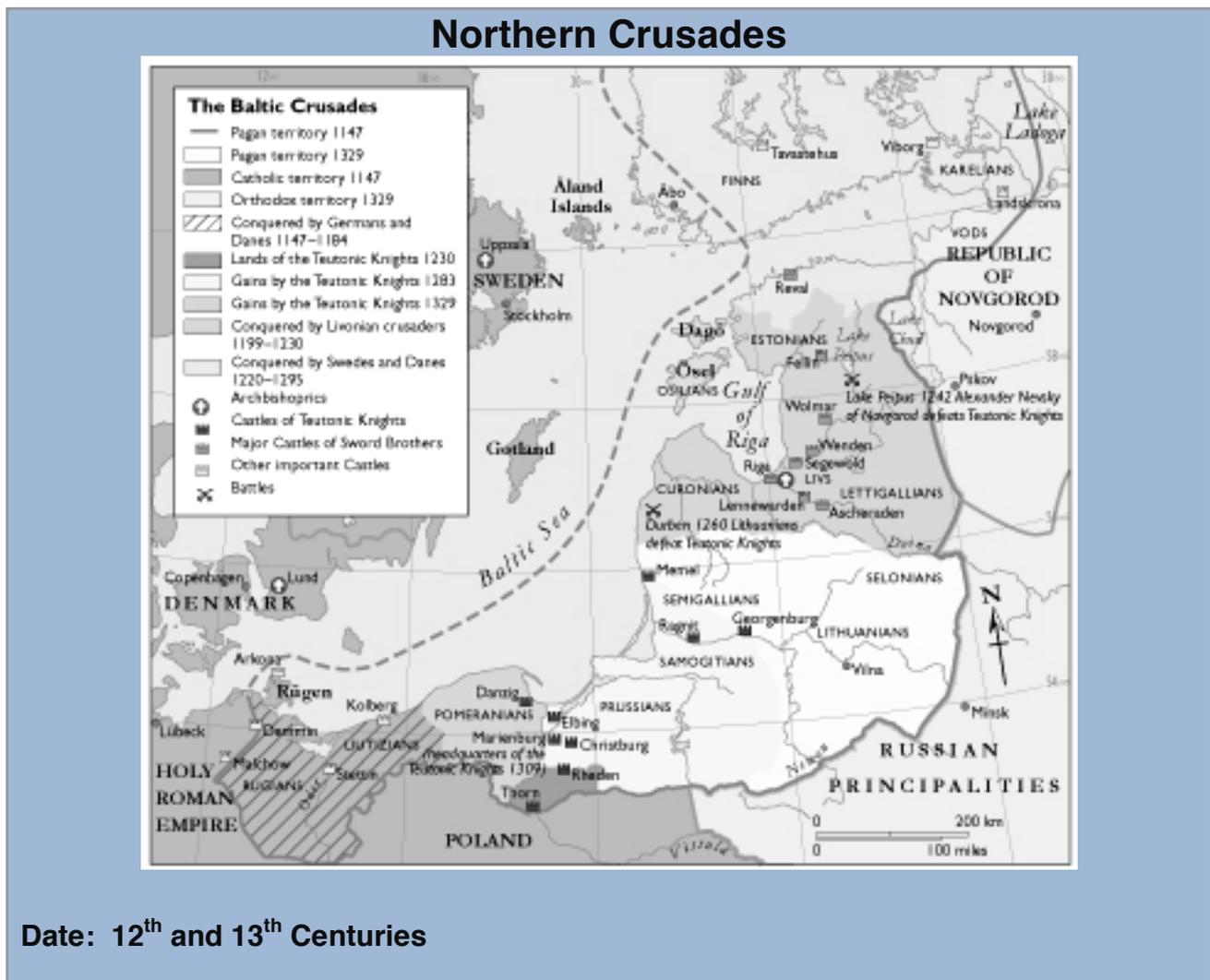
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Northern Crusades -- Baltic Crusades

From Wikipedia, http://en.wikipedia.org/wiki/Northern_Crusades



Location: Estonia Latvia, Lithuania, Prussia	
Belligerents	
Crusaders <ul style="list-style-type: none"> • Denmark • Sweden • Sword-Brothers • Teutonic Order 	Pagans <ul style="list-style-type: none"> • Estonians • Oeselians • Semigallians • Curonians • Latgallians • Selonians • Livonians • Old Prussians • Polabian Slavs
Commanders and leaders	
Valdemar I of Denmark Valdemar II of Denmark John I of Sweden Albert of Riga Anders Sunesen Caupo of Turaida † Theoderich von Treyden† Volquint† Wenno Wilken von Endorpt† Tāļivaldis of Tālava†	Lembitu of Lehola† Ako of Salaspilst† Visvaldis of Jersika Viestards of Tērvete Nameisis of Zemgale†

The Northern Crusades^[1] or Baltic Crusades^[2] were crusades undertaken by the Christian kings of Denmark and Sweden, the German Livonian and Teutonic military orders, and their allies against the pagan peoples of Northern Europe around the southern and eastern shores of the Baltic Sea. Swedish and German Catholic campaigns against Russian Eastern Orthodox Christians are also sometimes considered part of the Northern Crusades.^{[1][3]} Some of these wars were called crusades during the Middle Ages, but others, including most of the Swedish ones, were first dubbed crusades by 19th century romantic nationalist historians. The east Baltic world was transformed by military conquest: first the Livs, Latgallians and Estonians, then the Semigallians, Curonians, Prussians and the Finns underwent defeat, baptism, military occupation and sometimes extermination by groups of Danes, Germans and Swedes.^[4]

Background

The official starting point for the Northern Crusades was Pope Celestine III's call in 1193; but the Christian kingdoms of Scandinavia and the Holy Roman Empire had already

begun moving to subjugate their pagan neighbors even earlier. The non-Christian people who were objects of the campaigns at various dates included:

- the Polabian Wends, Sorbs, and Obotrites between the Elbe and Oder rivers (by the Saxons, Danes, and Poles, beginning with the Wendish Crusade in 1147)
- the peoples of (present-day) Finland in 1154 (Finland Proper; disputed), 1249? (Tavastia) and 1293 (Karelia) (Swedish Crusades, although Christianization had started earlier),
- Livonians, Latgallians, Selonians, and Estonians (by the Germans and Danes, 1193–1227),
- Semigallians and Curonians (1219–1290),
- Old Prussians,
- Lithuanians and Samogitians (by the Germans, unsuccessfully, 1236–1316).

Armed conflict between the Baltic Finns, Balts and Slavs who dwelt by the Baltic shores and their Saxon and Danish neighbors to the north and south had been common for several centuries prior to the crusade. The previous battles had largely been caused by attempts to destroy castles and sea trade routes and gain economic advantage in the region, and the crusade basically continued this pattern of conflict, albeit now inspired and prescribed by the Pope and undertaken by Papal knights and armed monks.

Wendish Crusade

The campaigns started with the 1147 Wendish Crusade against the Polabian Slavs (or "Wends") of what is now northern and eastern Germany. The crusade occurred parallel to the Second Crusade to the Holy Land, and continued irregularly until the 16th century.

Livonian Crusade

By the 12th century, the peoples inhabiting the lands now known as Estonia, Latvia and Lithuania formed a pagan wedge between increasingly powerful rival Christian states – Greek Orthodox Church to their east and Catholic Church to their west. The difference in creeds was one of the reasons they had not yet been effectively converted. During a period of more than 150 years leading up to the arrival of German crusaders in the region, Estonia was attacked thirteen times by Russian principalities, and by Denmark and Sweden as well. Estonians for their part made raids upon Denmark and Sweden. There were peaceful attempts by some Catholics to convert the Estonians, starting with missions dispatched by Adalbert, Archbishop of Bremen in 1045-1072. However, these peaceful efforts seem to have had only limited success.

Campaign against the Livonians (1198–1212)

Moving in the wake of German merchants who were now following the old trading routes of the Vikings, a monk named Meinhard landed at the mouth of the Daugava river in present-day Latvia in 1180 and was made bishop in 1186. Pope Celestine III proclaimed a crusade against the Baltic heathens in 1195, which was reiterated by Pope Innocent III and a crusading expedition led by Meinhard's successor, Bishop Berthold of Hanover, landed in Livonia (part of present-day Latvia, surrounding the Gulf of Riga) in 1198.

Although the crusaders won their first battle, Bishop Berthold was mortally wounded and the crusaders were repulsed.

In 1199, Albert of Buxhoeveden was appointed by the Archbishop Hartwig II of Bremen to Christianise the Baltic countries. By the time Albert died 30 years later, the conquest and formal Christianisation of present-day Estonia and northern Latvia was complete. Albert began his task by touring the Empire, preaching a Crusade against the Baltic countries, and was assisted in this by a Papal Bull, which declared that fighting against the Baltic heathens was of the same rank as participating in a crusade to the Holy Land. Though he landed in the mouth of the Daugava in 1200 with only 23 ships and 500 soldiers, the bishop's efforts ensured that a constant flow of recruits followed. The first crusaders usually arrived to fight during the spring and returned to their homes in the autumn. To ensure a permanent military presence, the Livonian Brothers of the Sword were founded in 1202. The founding by Bishop Albert of the market at Riga in 1201 attracted citizens from the Empire and economic prosperity ensued. At Albert's request, Pope Innocent III dedicated the Baltic countries to the Virgin Mary to popularize recruitment to his army and the name "Mary's Land" has survived up to modern times.

In 1206 the crusaders subdued the Livonian stronghold in Turaida on the right bank of Gauja river, the ancient trading route to the Northwestern Rus. In order to gain control over the left bank of Gauja, the stone castle was built in Sigulda before 1210. By 1211 the Livonian province of Metsepole (now Limbaži district) and mixed Livonian-Latgalian inhabited county of Idumea (now Straupe) was converted to the Roman Catholic faith. The last battle against the Livonians was the siege of Satezele hillfort near to Sigulda in 1212. The Livonians, who had been paying tribute to the East Slavic Principality of Polotsk, at first considered the Germans as useful allies. The first prominent Livonian to be christened was their leader Caupo of Turaida. As the German grip tightened, the Livonians rebelled against the crusaders and the christened chief but the uprising was put down. Caupo of Turaida remained an ally of the crusaders until his death in the Battle of St. Matthew's Day in 1217.[5]

The German crusaders enlisted newly baptised Livonian warriors to participate in their campaigns against Latgallians and Selonians (1208–1209), Estonians (1208–1227) and against Semigallians, Samogitians and Curonians (1219–1290).

Campaign against the Latgallians and Selonians (1208–1224)

After subjugation of Livonians the crusaders turned their attention to the Latgalian principalities to the east along the Gauja and Daugava rivers. The military alliance in 1208 and later conversion from the Greek Orthodoxy to Roman Catholic faith of the Principality of Tālava was the only peaceful subjugation of the Baltic tribes during the Nordic crusades. The ruler of Tālava Tālivaldis (*Talibaldus de Tolowa*) became the most loyal ally of German crusaders against the Estonians, and he died as a martyr and a Catholic in 1215. The war against the Latgalian and Selonian countries along the Daugava waterway started in 1208 by occupation of the Orthodox Principality of Koknese and the Selonian hillfort of Sēlpils. The campaign continued in 1209 by attack on the Orthodox Principality of Jersika (known as *Letitia*), accused by crusaders to be the ally of Lithuanian pagans. After defeat the king of Jersika Visvaldis became the vassal of the Bishop of Livonia and received part of his country (Southern Latgale) as a fiefdom.

Selonian stronghold Sēlpils was briefly the seat of a Selonian diocese (1218–1226), and then came under the rule of the Livonian Order. Only in 1224, with the division of Tālava and Adzele counties between the Bishop of Rīga and the Order of the Swordbearers, Latgallian countries finally became the possession of German conquerors. The territory of the former Principality of Jersika was divided by the Bishop of Rīga and the Livonian Order in 1239.

Campaign against the Estonians (1208–1224)

By 1208, the Germans were strong enough to begin operations against the Estonians, who were at that time divided into eight major and several smaller counties led by elders with limited co-operation between counties. In 1208-27, war parties of the different sides rampaged through Livonian, Northern Latgallian and Estonian counties, with Livonians and Latgallians normally as allies of the Crusaders and Principalities of Polotsk and Pskov appearing as allies of different sides at different times. Hill forts, which were the key centres of Estonian counties, were besieged and captured a number of times. A truce between the war-weary sides was established for three years (1213–1215) and it proved generally more favourable to the Germans, who consolidated their political position, while the Estonians were unable to develop their system of loose alliances into a centralised state. The Livonian leader Kaupo was killed in battle near Viljandi (Fellin) on 21 September 1217, but the battle was a crushing defeat for the Estonians, whose leader Lembitu was also killed. Since 1211, his name had come to the attention of the German chroniclers as a notable Estonian elder and he became the central figure of the Estonian resistance.

The Christian kingdoms of Denmark and Sweden were also greedy for conquests on the Eastern shores of the Baltic. While the Swedes made only one failed foray into western Estonia in 1220, the Danish Fleet headed by King Valdemar II of Denmark had landed at the Estonian town of Lindanisse^[6] (present-day Tallinn) in 1219. After the Battle of Lyndanisse the Danes established a fortress, which was besieged by Estonians in 1220 and 1223, but held out. Eventually, the whole of northern Estonia was in Danish hands.

Wars against Saaremaa (1206–61)

The last Estonian county to hold out against the invaders was the island county of Saaremaa, whose war fleets had raided Denmark and Sweden during the years of fighting against the German crusaders.

In 1206, a Danish army led by king Valdemar II and Andreas, the Bishop of Lund landed on Saaremaa and attempted to establish a stronghold without success. In 1216 the Livonian Brothers of the Sword and the bishop Theodorich joined forces and invaded Saaremaa over the frozen sea. In return the Oeselians raided the territories in Latvia that were under German rule the following spring. In 1220, the Swedish army led by king John I of Sweden and the bishop Karl of Linköping conquered Lihula in Rotalia in Western Estonia. Oeselians attacked the Swedish stronghold the same year, conquered it and killed the entire Swedish garrison including the Bishop of Linköping.

In 1222, the Danish king Valdemar II attempted the second conquest of Saaremaa, this time establishing a stone fortress housing a strong garrison. The Danish stronghold was besieged and surrendered within five days, the Danish garrison returned to Revel,

leaving bishop Albert of Riga's brother Theodoric, and few others, behind as hostages for peace. The castle was razed to the ground by the Oeselians.[7]

A 20,000 strong army under Papal legate William of Modena crossed the frozen sea while the Saaremaa fleet was icebound, in January 1227. After the surrender of two major Oeselian strongholds, Muhu and Valjala, the Oeselians formally accepted Christianity.

In 1236, after the defeat of the Livonian Brothers of the Sword in the Battle of Saule, military action on Saaremaa broke out again. In 1261, warfare continued as the Oeselians had once more renounced Christianity and killed all the Germans on the island. A peace treaty was signed after the united forces of the Livonian Order, the Bishopric of Ösel-Wiek, and Danish Estonia, including mainland Estonians and Latvians, defeated the Oeselians by conquering their stronghold at Kaarma. Soon thereafter, the Livonian Order established a stone fort at Pöide.

Wars against the Curonians and Semigallians (1201–90)

Already in 1201 Curonians started to battle against the crusaders repeatedly attacking Riga in 1201 and 1210, however the Bishop Albert was considering Courland to be tributary of Valdemar II of Denmark and didn't start the large scale campaign. Only after his death the crusaders concluded a treaty of peaceful submission of Vanemane in 1230, a county with mixed Livonian, Oselian and Curonian population in the northeastern part of Courland. In the same year the papal vice-legat Baldouin of Alnea annulled this agreement and concluded an agreement with the ruler of Bandava in the central Courland Lamekins (*Lammechinus rex*), delivering his kingdom in the hands of papacy, with Baldouin becoming the popes's delegate in Courland and bishop of Semigallia. However, the Germans complained about him to the Roman Curia, and in 1234 Pope Gregory IX removed Baldouin as his delegate.

After the fatal defeat in the Battle of Saule by Samogitians and Semigallians the remnants of Swordbrothers were reorganised in 1237 as a subdivision of the Teutonic Order and became known as the Livonian Order. In 1242 under the leadership of the master of Livonian Order Andrew of Groningen the crusaders had begun the military conquest of Courland. They defeated the Curonians as far south as Embūte near the contemporary border with Lithuania and founded the main fortress in Kuldīga. Pope Innocent IV allotted in 1245 the Livonian Order two thirds of conquered Courland and one third to the Bishopric of Courland.

In the Battle of Durbe the forces of Samogitians and Curonians overpowered the united forces of Livonian and Teutonic Orders in 1260. Crusaders finally subjugated the Curonians in 1267, and concluded the peace treaty stipulating the obligations and the rights of the defeated rivals. The unconquered southern parts of their territories (Ceklis and Megava) were united under the rule of the Grand Duchy of Lithuania.

The conquest of Semigallian counties started in 1219 when crusaders from Rīga occupied Mežotne, the major port on the Lielupe waterway, and founded the Bishopric of Semigallia. After several unsuccessful campaigns against the pagan Semigallian duke Viestards and his kinsfolk Samogitians the Roman Curia decided to abolish the Bishopric of Semigallia in 1251 and divide its territories between the Bishopric of Rīga and the Order of Livonia. In 1265 the stone castle on river of Lielupe was built in Jelgava,

which became the main military basis for the crusades against Semigallians. In 1271 the capital hillfort in Tērvete was conquered, but Semigallians under the Duke Nameisis rebelled in 1279, when Lithuanians defeated the Livonian Order forces in the Battle of Aizkraukle. Semigallian forces under the Duke Nameisis unsuccessfully attacked Rīga in 1280, in response to which around 14,000 crusaders besieged Turaida castle in 1281. To conquer the remaining Semigallian hillforts the Order's master Villekin of Endorpe built a castle called *Heiligenberg* right next to the Tērvete castle in 1287. In 1287 the Semigallians made another attempt to conquer Rīga, but failed to take it again. On their return home Livonian knights attacked them, but were defeated in the Battle of Garoza where the Order's master Villekin and at least 35 knights lost their lives. The new master of the Order Cuno of Haciginstein organised the last campaign against the Semigallians in 1289 and 1290, when the hillforts of Dobele, Rakte and Sidarbe were conquered and most of the Semigallian warriors joined the Samogitian and Lithuanian forces.

Prussia and Lithuania

Campaigns of Konrad of Masovia

Konrad I, the Polish Duke of Masovia, unsuccessfully attempted to conquer pagan Prussia in crusades in 1219 and 1222.[8] Taking the advice of the first Bishop of Prussia, Christian of Oliva, Konrad founded the crusading Order of Dobrzyń (or *Dobrin*) in 1220. However, this order was largely ineffective, and Konrad's campaigns against the Old Prussians were answered by incursions into the already captured territory of Culmerland (Chełmno Land). Subjected to constant Prussian counter-raids, Konrad wanted to stabilize the north of the Duchy of Masovia in this fight over border area of Chełmno Land. Masovia had only been conquered in the 10th century and native Prussians, Yotvingians, and Lithuanians were still living in the territory, where no settled borders existed. His military weakness led Konrad to invite the Teutonic Knights to Prussia.

Teutonic Order

The Northern Crusades provided a rationale for the growth and expansion of the Teutonic Order of German crusading knights which had been founded in Palestine at the end of the 12th century. Due to Muslim successes in the Holy Land, the Order sought new missions in Europe. Duke Konrad I of Masovia in west-central Poland appealed to the Knights to defend his borders and subdue the pagan Baltic Prussians in 1226. After the subjugation of the Prussians, the Teutonic Knights fought against the Grand Duchy of Lithuania.

When the Livonian knights were crushed by Samogitians in the Battle of Saule in 1236, coinciding with a series of revolts in Estonia, the Livonian Order was inherited by the Teutonic Order, allowing the Teutonic Knights to exercise political control over large territories in the Baltic region. Mindaugas, the King of Lithuania, was baptised together with his wife after his coronation in 1253, hoping that this would help stop the Crusaders' attacks, which it did not. The Teutonic Knights failed to subdue pagan Lithuania, which officially converted to (Catholic) Christianity in 1386 on the marriage of Grand Duke Jogaila to the 11-year-old Queen Jadwiga of Poland. However, even after the country was officially converted, the crusades continued up until the Battle of Grunwald in 1410,

when the Lithuanians and Poles, helped by the Tatars, Moldovans and the Czechs, defeated the Teutonic knights.

The Teutonic Order's attempts to conquer Orthodox Russia (particularly the Republics of Pskov and Novgorod), an enterprise endorsed by Pope Gregory IX,^[1] can also be considered as a part of the Northern Crusades. One of the major blows for the idea of the conquest of Russia was the Battle of the Ice in 1242. With or without the Pope's blessing, Sweden also undertook several crusades against Orthodox Novgorod.

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Fifth Crusade 1215 - 1221

From http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades09.htm

Called in 1217, only Leopold VI of Austria and Andrew II of Hungary participated in the Fifth Crusade. They captured the city of Damietta, but after their devastating loss at the Battle of al-Mansura they were forced to return it. Ironically, before their defeat they were offered control of Jerusalem and other Christian sites in Palestine in exchange for the return of Damietta, but Cardinal Pelagius refused and turned a potential victory into a stunning defeat.

<p>Timeline of the Crusades: Fifth Crusade 1215 - 1221</p>

1215 - 1221	The Fifth Crusade is launched as an attack on <u>Egypt</u> but it ultimately ends in failure.
April 1215	The Fifth Crusade is proclaimed by Pope Innocent III in the bull Quia maior. Innocent does not want European leaders to go off on the Crusade because in the past they had managed to mess things up by looking out for their own interests more than those of the church. Instead, Innocent hopes that individual Christians will answer his call and gather under his own command. Every crusader is promised an indulgence for their sins, even if they simply help fund the expedition and don't enter into any danger themselves.
December 14, 1215	The Fourth Lateran Council accepts the Constitution Ad Liberandum in order to help fund the Fifth Crusade.
1216	Italian Crusaders arrive at Acre.
1216	Frederick is crowned <u>Holy Roman Emperor</u> in Rome by <u>Pope Honorius III</u> .
April 1216	Raymond of Toulouse and his son, both <u>Cathar</u> heretics, return to southern France, raise a large force from the various Cathar towns that had been captured by the Crusaders, and begin to strike back.
1217	The Swordbrothers, a Christian army first organized in 1202, invades the region which today makes up Estonia for the purpose of wiping out local pagan beliefs.
1217	Leopold VI of Austria and Andrew II of Hungary leave for <u>Acre</u> to mount a Crusade against the Muslims. In the Holy Land they are joined by John of Brienne, nominal king of <u>Jerusalem</u> . Hugh I of Cyprus, and Prince Bohemund IV of <u>Antioch</u> . Andrew II ends up leaving without accomplishing anything. German Emperor Frederick II wants to join, but he is barred by <u>Pope Honorius III</u> because he is already powerful enough to challenge the position of the papacy and Honorius doesn't want his power or popularity to grow.
1217	Birth of Baldwin II, last Latin Emperor of <u>Constantinople</u> .
April 09, 1217	Peter of Courtenay is crowned Latin Emperor of <u>Constantinople</u> at Rome by <u>Pope Honorius III</u> .
September 1217	Raymond of Toulouse recaptures the city of Toulouse from the Crusaders.
December 1217	Armies of the Fifth Crusade attack Mount Tabor.
1218	Newgate Prison, London's infamous debtor prison, is completed.
1218	Al-Adil, Saladin's brother, is succeeded as Sutan of <u>Egypt</u> by his son Malik Al-Kamil.
1218	The Swordbrothers begin their conquest of Estonia.

May 27, 1218	Crusaders under the command of John of Brienne, king of Jerusalem, lay siege to the city of Damietta with the aid of a Frisian fleet. Even after they are reinforced and their numbers reach 35,000, they are outnumbered by 70,000 Muslims. In an interesting twist, the Crusaders form an alliance with Kay Kaus I, Seljuk Sultan of Rum in Anatolia. Kaus attacks the Ayyubids in Syria so that the Crusaders won't have to fight on two fronts.
June 25, 1218	Death of Simon de Montfort, 5th Earl of Leicester and leader of the Crusade against the Cathars in southern France. Montfort had been attacking the city of Toulouse in order to recapture it from Raymond.
August 25, 1218	Crusaders laying siege to Damietta take one of the towers outside the city.
1219	Mongol armies led by Genghis Khan invade Muslim territories, reaching Persia by 1221 and are only stopped in Syria in 1260.
1219	Pope Honorius III sends Cardinal Pelagius of Albano to the Holy Land to lead the Fifth Crusade.
June 03, 1219	The French town of Marmande falls to the Crusaders.
November 05, 1219	The Crusaders' siege of Damietta finally succeeds.
1220	Muslim lands in central Asia begin to be overrun by the Mongols under Genghis Khan. The first places captured are Bukhara and Samarkand.
1220	During the Baltic Crusade, Conrad of Masovia drives the pagan Prussians out of Chelmno Land.
November 22, 1220	Pope Honorius III crowns Holy Roman Emperor Frederick in the expectation that Frederick would support the Church and participate in the Fifth Crusade.
09, 1221	Crusaders are driven out of the city of Damietta by Malik Al-Kamil.
July 1221	Crusaders under the command of Cardinal Pelagius set out for Cairo.
August 30, 1221	Battle of al-Mansura: Crusaders under the command of Cardinal Pelagius, Papal Legate, are defeated in the Nile Delta and are forced to surrender. The Crusaders had been offered control of Jerusalem and other Christian sites in Palestine in exchange for the return of Damietta, but Cardinal Pelagius refuses and turns a potential victory into a stunning defeat that effectively ends the Fifth Crusade.

Fifth Crusade

From Wikipedia, http://en.wikipedia.org/wiki/Fifth_Crusade

Fifth Crusade Part of the Crusades



Frisian crusaders confront the Tower of Damietta, Egypt.

Date: 1213-1221

Location: Egypt

Result: Muslim victory.

Decisive Egyptian victory. Eight year peace treaty between Ayyubid Empire and European Kingdoms

Belligerents

Crusaders

Latin Empire of Constantinople
 Jerusalem
 Kingdom of Cyprus
 Seljuk Sultanate of Rûm
 Holy Roman Empire
 Archduchy of Austria
 Knights Templar
 Teutonic Knights
 Knights Hospitaller
 Kingdom of Hungary
 Croatia
 Dalmatia
 Halych
 County of Holland
 Cologne
 Flanders

Egyptians

Ayyubids

Frisia Kingdom of France County of Rodez Papal States	
Commanders and leaders	
John of Brienne Bohemond IV Hugh I Kaykaus I Frederick II Leopold VI Pedro de Montaignu Hermann von Salza Guérin de Montaignu Andrew II William I Phillip II Henry I of Rodez † Pelagio Galvani	Al-Kamil
Strength	
32,000 men	Unknown

The Fifth Crusade (1213–1221) was an attempt to reacquire Jerusalem and the rest of the Holy Land by first conquering the powerful Ayyubid state in Egypt.

Pope Innocent III and his successor Pope Honorius III organized crusading armies led by King Andrew II of Hungary and Duke Leopold VI of Austria, and a foray against Jerusalem ultimately left the city in Muslim hands. Later in 1218, a German army led by Oliver of Cologne, and a mixed army of Dutch, Flemish and Frisian soldiers led by William I, Count of Holland joined the crusade. In order to attack Damietta in Egypt, they allied in Anatolia with the Seljuk Sultanate of Rûm which attacked the Ayyubids in Syria in an attempt to free the Crusaders from fighting on two fronts.

After occupying the port of Damietta, the Crusaders marched south towards Cairo in July 1221, but were turned back after their dwindling supplies led to a forced retreat. A nighttime attack by Sultan Al-Kamil resulted in a great number of crusader losses, and eventually in the surrender of

Preparations

Innocent III had already planned since 1208 a crusade in order to destroy the Ayyubid Empire and to recapture Jerusalem. On April, 1213, Pope Innocent III issued the papal bull *Quia maior*, calling all of Christendom to join a new crusade. This was followed by another papal bull, the *Ad Liberandam* in 1215.[1]

France

The message of the crusade was preached in France by Robert of Courçon; however, unlike other Crusades, not many French knights joined, as they were already fighting the Albigensian Crusade against the heretical Cathar sect in southern France.

In 1215 Pope Innocent III summoned the Fourth Lateran Council, where, along with the

Latin Patriarch of Jerusalem, Raoul of Merencourt, he discussed the recovery of the Holy Land, among other church business. Pope Innocent wanted it to be led by the papacy, as the First Crusade should have been, in order to avoid the mistakes of the Fourth Crusade, which had been taken over by the Venetians. Pope Innocent planned for the crusaders to meet at Brindisi in 1216, and prohibited trade with the Muslims, to ensure that the crusaders would have ships and weapons. Every crusader would receive an indulgence, including those who simply helped pay the expenses of a crusader, but did not go on crusade themselves.

Hungary and Germany

Oliver of Cologne had preached the crusade in Germany, and Emperor Frederick II attempted to join in 1215. Frederick was the last monarch Innocent wanted to join, as he had challenged the Papacy (and would do so in the years to come). Innocent, however, died in 1216. He was succeeded by Pope Honorius III, who barred Frederick from participating, but organized crusading armies led by king Andrew II of Hungary and duke Leopold VI of Austria. Andrew had the largest royal army in the history of the crusades (20,000 knights and 12,000 castle-garrisons).

Campaign

Jerusalem

Andrew and his troops embarked on 23 August 1217, in Spalato. They were transported by the Venetian fleet, which was the largest European fleet in the era. They landed on 9 October on Cyprus from where they sailed to Acre and joined John of Brienne, ruler of the Kingdom of Jerusalem, Hugh I of Cyprus, and Prince Bohemund IV of Antioch to fight against the Ayyubids in Syria.

In Jerusalem, the walls and fortifications were demolished to prevent the Christians from being able to defend the city, if they did manage reach it and take it. Muslims fled the city, afraid that there would be a repeat of the bloodbath of the First Crusade in 1099.

Andrew's well-mounted army defeated sultan Al-Adil I at Bethsaida on the Jordan River on November 10. Muslim forces retreated in their fortresses and towns. The catapults and trebuchets did not arrive in time, so he had fruitless assaults on the fortresses of the Lebanon and on Mount Tabor. Afterwards, Andrew spent his time collecting alleged relics. At the beginning of 1218 King Andrew II, who was very sick, decided to return to Hungary.[2]

Andrew and his army departed to Hungary in February 1218, and Bohemund and Hugh also returned home.

Alliance with the Sultanate of Rum

Later in 1218 Oliver of Cologne arrived with a new German army and the count of Holland William I arrived with a mixed army consisting of Dutch, Flemish and Frisian soldiers. With Leopold and John they discussed attacking Damietta in Egypt. To accomplish this, they allied with Keykavus I, the leader in Anatolia, who attacked the Ayyubids in Syria in

an attempt to free the Crusaders from fighting on two fronts.

Egypt

In June 1218 the crusaders began their siege of Damietta, and despite resistance from the unprepared sultan Al-Adil, the tower outside the city was taken on August 25. They could not gain Damietta itself, and in the ensuing months diseases killed many of the crusaders, including Robert of Courcon. Al-Adil also died and was succeeded by Al-Kamil. Meanwhile, Honorius III sent Pelagius of Albano to lead the crusade in 1219 . Al-Kamil tried to negotiate peace with the crusaders. He offered to trade Damietta for Jerusalem, but Pelagius would not accept these offers. After hearing this Count William I of Holland left the crusade and sailed home. In August or September, Francis of Assisi arrived in the crusader camp and crossed over to preach to Al-Kamil. By November, the crusaders had worn out the sultan's forces, and were finally able to occupy the port.

Immediately the papal and secular powers fought for control of the town, with John of Brienne claiming it for himself in 1220 . Pelagius would not accept this, and John returned to Acre later that year. Pelagius hoped Frederick II would arrive with a fresh army, but he never did; instead, after a year of inactivity in both Syria and Egypt, John of Brienne returned, and the crusaders marched south towards Cairo in July 1221 . This march was observed by the forces of Al-Kamil, and frequent raids along the flanks of the army led to the withdrawal of some 2000 German troops who refused to continue the advance and returned to Damietta.

By now Al-Kamil was able to ally with the other Ayyubids in Syria, who had defeated Keykavus I. The crusader march to Cairo was disastrous; the river Nile flooded ahead of them, stopping the crusader advance. A dry canal that was previously crossed by the crusaders flooded, thus blocking the crusader army's retreat. With supplies dwindling, a forced retreat began, culminating in a night time attack by Al-Kamil which resulted in a great number of crusader losses and eventually in the surrender of the army under Pelagius.

Aftermath

The terms of this surrender meant the relinquishing of Damietta to Al-Kamil in exchange for the release of the crusaders. Al-Kamil agreed to an eight year peace agreement with Europe and to return a piece of the true cross. However, the cross was never returned as Al-Kamil did not, in fact, have it.

The failure of the Crusade caused an outpouring of anti-papal sentiment from the Occitan poet Guilhem Figueira. The more orthodox Gormonda de Monpeslier responded to Figueira's *D'un sirventes far* with a song of her own, *Greu m'es a durar*. Instead of blaming the Pelagius or the Papacy, she laid the blame on the "foolishness" of the wicked.

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Sixth Crusade 1222 - 1244

From:

http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades_10.htm

success - though not by military might. It was led by Holy Roman Emperor Frederick II of Hohenstaufen, King of Jerusalem through his marriage to Yolanda, daughter of John of Brienne, King of Jerusalem. Frederick had promised to participate in the Fifth Crusade but failed to do so, thus he was under a great deal of pressure to do something substantive this time. This Crusade ended with a peace treaty granting Christians control of several important holy sites, including Jerusalem.

There are several different types of color-coded dates in this timeline of the Crusades, explained in a color key at the bottom of the timeline.

Timeline of the Crusades: Sixth Crusade 1222 - 1244	
1222	Now in his seventies, John of Brienne travels to Europe in order to find a husband for his eleven-year-old daughter, Yolanda. The task is difficult because whoever marries her will rule the Latin Kingdom of <u>Jerusalem</u> . becoming not only responsible for what little remains of it but also for the

	recapture of the many cities controlled by Muslims - including <u>Jerusalem</u> itself. This is an honor that few desire, but Frederick II decides to accept, even though an actual marriage would not occur until she reached the legal age of 14.
1222	Death of Theodore I Lascaris, founder of the Byzantine Empire of <u>Nicaea</u> . He is succeeded by John III Ducas Vatatzes.
1223	Pagans from the island of Saaremaa revolt against new Christian leaders, recapturing most of Estonia. They would lose it all again by the next year.
July 14, 1223	Philip II Augustus of France dies. Philip had been one of the leaders of the <u>Third Crusade</u> and leaves an inheritance of 50,000 marks to the Latin Kingdom of Jerusalem.
1224	Amaury de Montfort, leader of the Crusade against the Cathars, flees Carcassonne. The son of Raymond-Roger de Trencaval returns from exile and reclaims the area.
October 1225	Yolanda, Queen of Jerusalem. arrives in Brindisi with her father, John of Brienne, for her marriage to Frederick II of Hohenstaufen.
November 1225	Raymond, son of Raymond of Toulouse, is excommunicated.
November 09, 1225	Frederick II of Hohenstaufen marries Yolanda (Isabella) of <u>Jerusalem</u> . daughter of John of Brienne, nominal king of <u>Jerusalem</u> . Many expected this marriage to turn the tide in Palestine against the <u>Muslims</u> . For years the local barons had been selling off their estates to the military monastic orders which did little to press the Christian cause against Islam.
June 1226	The <u>Crusade</u> against Cathars in southern France is renewed.
1227	Medieval theologian <u>Thomas Aquinas</u> is born. Aquinas codified Catholic theology in works like Summa Theologica, marking the high point of the medieval scholastic movement.
1227	Emperor Frederick II of Hohenstaufen is excommunicated by <u>Pope Gregory IX</u> for having failed thus far to honor his promise to launch the <u>Sixth Crusade</u>
1228 - 1229	The <u>Sixth Crusade</u> is led by Holy Roman Emperor Frederick II of Hohenstaufen, King of <u>Jerusalem</u> through his marriage to Yolanda, daughter of John of Brienne, king of <u>Jerusalem</u> . Frederick had promised to participate in the <u>Fifth Crusade</u> but failed to do so, thus he was under a great deal of pressure to do something substantive this time around. This Crusade would end with a peace treaty granting Christians

	control of several important holy sites, including Jerusalem.
1228	Baldwin II is crowned emperor of the Latin Empire in Constantinople, with John of Brienne as regent.
April 25, 1228	While in Palermo, Yolanda, Queen of <u>Jerusalem</u>. gives birth to Conrad, son of Frederick II of Hohenstaufen. The delivery is hard on the sixteen-year-old and she dies a few days later.
May 01, 1228	Death of Yolanda, Queen of Jerusalem. Yolanda was sixteen years old and had just given birth to Conrad, son of German emperor Frederick II. With her death, Jerusalem was now ruled by Frederick alone, a man with no blood ties to the first families that had captured Jerusalem and the Holy Lands. In effect, <u>Jerusalem</u> was now ruled by foreigners again.
June 28, 1228	Emperor Frederick II of Hohenstaufen officially (and finally) sets forth on a Crusade.
July 21, 1228	Emperor Frederick II of Hohenstaufen arrives in Cyprus to participate in the Sixth Crusade. An outbreak of fever among the Crusaders forces Frederick to return, but Pope Gregory IX doesn't accept this as a valid reason - besides, Gregory was looking for an excuse to punish Frederick because for years he had been infringing up on papal lands and power throughout Italy. Frederick is excommunicated and a Crusade is actually preached against him, with his lands around Naples occupied by the pope.
1229	The Teutonic Order launches a Crusade to conquer Prussia.
1229 - 1231	James I of Aragon launches a Crusade in Spain, conquering Valencia and the Balearic Islands.
1229	Death of Albert, the third Bishop of Buxtehude (Uexküll). Albert had been a major driving force behind the Baltic Crusade.
February 18, 1229	Emperor Frederick II of Hohenstaufen signs a treaty with Sultan Malik Al-Kamil of <u>Egypt</u> and thus acquires controls of <u>Jerusalem</u>, Nazareth, and Bethlehem from Muslim forces. Al-Kamil had been impressed with Frederick's knowledge of Arabic language and culture, leading to a mutual exchange of ideas and respect which allowed the dramatic and unexpected peace treaty to be signed. In exchange, Frederick agrees to support Al-Kamil against his own nephew, al-Nasir. Frederick had been essentially forced to negotiate because at the time he had been excommunicated by Pope Gregory IX and most of the Crusaders in the region (for example, Patriarch Gerald of Lausanne, the <u>Knights Hospitaller</u>, and the <u>Knights Templar</u>) simply failed to obey his commands. Gregory refuses to accept the treaty as valid and doesn't support it.
March 18,	Frederick II crowns himself king of <u>Jerusalem</u> in the Church

1229	of the Holy Sepulcher. Conrad IV of Germany had become titular King of <u>Jerusalem</u> the previous year with his father Frederick II as regent. Frederick's wife, Yolanda of <u>Jerusalem</u> and titular Queen of <u>Jerusalem</u> . had died the previous year, so Frederick took the crown for himself.
April 12, 1229	A peace treaty formally ends the Albigensian <u>Crusade</u> in southern France.
May 1229	Emperor Frederick II of Hohenstaufen returns home and regains control of his lands around Naples from <u>Pope Gregory IX</u> .
August 1229	Emperor Frederick II of Hohenstaufen arrives at a peace treaty with <u>Pope Gregory IX</u> .
November 1229	The Inquisition is established in Toulouse to eliminate the last of the Cathars hiding in the Languedoc region.
1230	Returning Crusaders bring leprosy to Europe.
1233	The Inquisition launches a ruthless campaign against the Cathars, burning any that they find and even digging up bodies to burn.
1234	The <u>Teutonic Knights</u> arrive in the Baltic region to assist in fending off invasions from pagan Prussians.
1236	The city of Cordova, controlled to the Moors, falls to the Christian kingdom of Castile.
1237	Death of John of Brienne, former regent of <u>Jerusalem</u> and Latin Emperor of <u>Constantinople</u> . His successor is Baldwin II.
1237	Batu Khan, son of Ghengis Khan, crosses the Volga river with an army of at least 150,000 horsemen. In short order he conquers all of the Russian principalities and defeats both the Hungarians and the Poles. Later he would be stopped from marching right into the heart of Europe only by the news of his father's death, causing him to immediately return home.
May 12, 1237	By decree of <u>Pope Gregory IX</u> , the crusading order "The Swordbrothers" is merged into the order, "The <u>Teutonic Knights</u> ." Both orders had been heavily involved in <u>Crusades</u> against pagan Prussians; the Swordbrothers, however, had experienced numerous defeats (especially at the Battle of Saule in 1236) and their growing weakness necessitated that they join with the Teutonic Knights.
1238	Malik Al-Kamil, Sultan of <u>Egypt</u> and nephew of Saladin, dies.
February 18, 1239	The truce between Emperor Frederick II of Hohenstaufen and Sultan Malik Al-Kamil, signed to end the Sixth Crusade, officially ends.
1240	Mongols capture Moscow and destroy Kiev.
1240	The Sultan of <u>Egypt</u> agrees to turn over control of all lands

	west of the Jordan earlier captured by <u>Saladin</u> to the Kingdom of <u>Jerusalem</u>.
October 1240	Raymond-Roger de Trencavel is defeated at Carcassonne by Crusaders going after Cathars.
1241	The first person recorded to be hanged, drawn, and quartered in England is pirate William Marise.
April 09, 1241	Battle of Wahlstatt (Polish: Legnickie Pole): A <u>Crusade</u> against the Mongols is proclaimed after the <u>Teutonic Knights</u> and Henry II the Pious, duke of Poland, are defeated by the Mongols. Mongol leader Batu Khan, son of Ghengis Khan, is only stopped from continuing into the heart of Europe by the news of his father's death, causing him to immediately return home.
April 05, 1242	Battle on Lake Peipus (Chudskoye): Russian forces under Prince Alexander Nevsky utterly defeat an army of <u>Teutonic Knights</u> on the frozen Lake Peipus.
1243	The Sultan of <u>Syria</u> and <u>Egypt</u> offers to withdraw Muslims from the Temple Mount area in <u>Jerusalem</u> in order to get the Franks to support him.
March 16, 1244	Montsegur, the largest <u>Cathar</u> stronghold, falls after a nine month siege.
July 11, 1244	Khorezmian Turkish horsemen launch an attack on Jerusalem. Khwarezmia is at this time a state located around the Aral Salt Flats near the Caspian Sea.
August 23, 1244	http://atheism.about.com/library/FAQs/christian/blxtn_jerusalem.htm falls to the Khorzmian horsemen who had begun attacking the city the previous month. Large numbers of the city's inhabitants are slaughtered.
October 17, 1244	Battle of LaForbie: A large army of Crusaders is utterly destroyed by Muslims near Gaza. Egyptian forces are commanded by Baibars, a Mamluk soldier who would later lead a revolt against the Egyptian Sultan and take control of the region.

Sixth Crusade

From Wikipedia

The Sixth Crusade started in 1228 as an attempt to regain Jerusalem. It began seven years after the failure of the Fifth Crusade. It involved very little actual fighting. The diplomatic maneuvering of the Holy Roman Emperor, Frederick II resulted in the Kingdom of Jerusalem regaining control of Jerusalem and other areas for fifteen years.



Frederick II (left) meets al-Kamil (right).

Date: 1228 – 1229

Location: Cyprus, Middle East

Territorial changes: Jerusalem, Nazareth, Sidon, Jaffa, and Bethlehem relinquished to Crusaders.

Belligerents		
Holy Roman Empire and allies Holy Roman Empire Teutonic Knights	Ayyubids	Kingdom of Cyprus Ibelin
Commanders and leaders		
Frederick II Hermann von Salza	Al-Kamil	Henry I John of Ibelin

Frederick II and the Papacy

Frederick II, Holy Roman Emperor, had involved himself broadly in the Fifth Crusade, sending troops from Germany, but he failed to accompany the army directly, despite the encouragement of Honorius III and later Gregory IX, as he needed to consolidate his position in Germany and Italy before embarking on a crusade. However, Frederick again promised to go on a crusade after his coronation as emperor in 1220 by Pope Honorius III.

In 1225 Frederick married Yolande of Jerusalem (also known as Isabella), daughter of John of Brienne (nominal ruler of the Kingdom of Jerusalem) and Maria of Montferrat. Frederick now had a claim to the truncated kingdom, and reason to attempt to restore it. In 1227, after Gregory IX became pope, Frederick and his army set sail from Brindisi, Italy, for Acre (then the capital of the truncated Kingdom of Jerusalem), but an epidemic forced Frederick to return to Italy. Gregory took this opportunity to excommunicate Frederick for breaking his crusader vow, though this was just an excuse, as Frederick had for years been trying to consolidate imperial power in Italy at the expense of the papacy.

Gregory stated that the reason for the excommunication was Frederick's reluctance to go on crusade, dating back to the Fifth Crusade. Frederick attempted to negotiate with the pope, but eventually decided to ignore him, and sailed to Syria in 1228 despite the excommunication, arriving at Acre in September.

The Crusade

Instead of heading straight for the Holy Land, Frederick first sailed to Cyprus, which had been an imperial fiefdom since its capture by Richard the Lionheart on his way to Acre during the Third Crusade. The emperor arrived with the clear intent of stamping his authority on the kingdom, but was treated cordially by the native barons until a dispute arose between him and the constable of Cyprus, John of Ibelin. Frederick claimed that his regency was illegitimate and demanded the surrender of John's mainland fief of Beirut to the imperial throne. Here he erred, for John pointed out that the kingdoms of Cyprus and Jerusalem were constitutionally separate and he could not be punished for offences in Cyprus by seizure of Beirut. This would have important consequences for the crusade, as it alienated the powerful Ibelin faction, turning them against the emperor.

Acre, as the nominal capital of the Kingdom of Jerusalem and the seat of the Latin Patriarchate, was split in its support for Frederick. Frederick's own army and the Teutonic Knights supported him, but Patriarch Gerald of Lausanne (and the clergy) followed the hostile papal line. Once news of Frederick's excommunication had spread, public support for him waned considerably. The position of the Knights Hospitaller and Knights Templar is more complicated; though they refused to join the emperor's army directly, they supported the crusade once Frederick agreed to have his name removed from official orders. The native barons greeted Frederick enthusiastically at first, but were wary of the emperor's history of centralization and his desire to impose imperial authority. This was largely due to Frederick's treatment of John of Ibelin in Cyprus, and his apparent disdain for the constitutional concerns of the barons.

Even with the military orders on board, Frederick's force was a mere shadow of the army that had amassed when the crusade had originally been called. He realised that his only hope of success in the Holy Land was to negotiate for the surrender of Jerusalem as he lacked the manpower to engage the Ayyubid empire in battle. Frederick hoped that a token show of force, a threatening march down the coast, would be enough to convince al-Kamil, the sultan of Egypt, to honor a proposed agreement that had been negotiated some years earlier, prior to the death of al-Muazzam, the governor of Damascus. The Egyptian sultan, occupied with the suppression of rebellious forces in Syria, agreed to cede Jerusalem to the Franks, along with a narrow corridor to the coast.

In addition, Frederick received Nazareth, Sidon, Jaffa and Bethlehem. Other lordships may have been returned to Christian control, but sources disagree. It was, however, a

treaty of compromise. The Muslims retained control over the Temple Mount area of Jerusalem, the al-Aqsa mosque and Dome of the Rock. The Transjordan castles stayed in Ayyubid hands, and Arab sources suggest that Frederick was not permitted to restore Jerusalem's fortifications. The treaty, completed on February 18, 1229, safeguarded a truce of ten years.

Frederick entered Jerusalem on 17 March 1229, and attended a crown-wearing ceremony the following day. It is unknown whether he intended this to be interpreted as his official coronation as King of Jerusalem; in any case the absence of the patriarch, Gerald, rendered it questionable. There is evidence to suggest that the crown Frederick wore was actually the imperial one,[1] but in any case proclaiming his lordship over Jerusalem was a provocative act. Legally, he was actually only regent for his son Conrad II of Jerusalem, only child of Yolande and the grandson of Maria of Montferrat and John of Brienne, who had been born shortly before Frederick left in 1228.

Legacy and precedent

As Frederick had matters to attend to at home, he left Jerusalem in May. It took a defeat in battle later in 1229 for the Pope to lift the excommunication, but by now Frederick had demonstrated that a crusade could be successful even without military superiority or papal support. The truce, hugely unpopular from its inception, expired in 1239; and Jerusalem was taken following a siege by the Khwarezmian Turks in 1244.[2]

Frederick had set a precedent, in having achieved success on crusade without papal involvement. Further crusades would be launched by individual kings, such as Louis IX of France (the Seventh and Eighth Crusades) and Edward I of England (the Ninth Crusade), effectively demonstrating an erosion of papal authority.

Cecelia Holland's novel *Antichrist* presents a heavily fictionalized account of the Sixth Crusade from Frederick II's perspective.

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Seventh, Eighth, and Ninth Crusades 1245 - 1300

From: http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades11.htm

Led by King Louis IX of France, the Seventh and Eighth Crusades were complete failures. In the Seventh Crusade Louis sailed to Egypt in 1248 and recaptured Damietta, but after he and his army were routed he had to return it as well as a massive ransom just to get free. In 1270 he set off on the Eighth Crusade, landing in North Africa in the hope of converting the sultan of Tunis to Christianity but died before he got far.

Led by King Edward I of England in 1271 who tried to join Louis in Tunis, the Ninth Crusade would fail in the end. Edward arrived after Louis had died and moved against the Mamluk sultan Baibers. He didn't achieve much, though, and returned home to England after he learned that his father Henry III had died.

Seventh, Eighth, and Ninth Crusades 1245 - 1300

- July 11, 1244 Khorezmian Turkish horsemen launch an attack on Jerusalem. Khwarezmia is at this time a state located around the Aral Salt Flats near the Caspian Sea.
- August 23, 1244 http://atheism.about.com/library/FAQs/christian/blxtn_jerusalem.htm falls to the Khorezmian horsemen who had begun attacking the city the previous month. Large numbers of the city's inhabitants are slaughtered.
- October 17, 1244 Battle of LaForbie: A large army of Crusaders is utterly destroyed by Muslims near Gaza. Egyptian forces are commanded by Baibars, a Mamluk soldier who would later lead a revolt against the Egyptian Sultan and take control of the region.
- 1245 King Louis IX of France (Saint Louis) declares his intent to launch a Crusade against the Muslims in the Middle East. By this point the Crusade against the Cathars in southern France is basically over and his relative Alphonse was in charge in Toulouse.
- 1247 Traditional date for the death of Robin Hood.
- 1247 Egypt captures Jerusalem from the Khorezmians.
- 1248 Muslim control of Spain is reduced to the Kingdom of Granada which survives for over two more centuries.
- 1248 - 1254 The Seventh Crusade is led by King Louis IX of France (Saint Louis). The Great Khan even sends representatives to Louis to let him know that he is willing to help in the conquest of the Holy Land and the restoration of Jerusalem to Christian control - in reality, though, the Mongols were negotiating with both sides and had no intention of helping anyone. In this, his first of two Crusades, Louis would end up capturing the Egyptian city of Damietta, but it was given up as ransom when he himself was captured during the battle for Cairo.
- November 23, 1248 Ferdinand III of Castile captures Seville, Spain. Muslim control of Spain is reduced to the Kingdom of Granada which would survive for over two more centuries.

- June 06, 1249** King Louis IX of France reaches and occupies the Egyptian city of Damietta. Louis focuses first and foremost on Egypt rather than sites in Syria because he hopes that this will provide a solid base from which to attack the rest of the Holy Land.
- November 1249** King Louis IX of France begins to march his troops from Damietta to Cairo.
- February 08, 1250** **Battle of al-Mansurah:** Crusaders led by King Louis IX of France move from Damietta to Cairo along the Nile River until they meet Emir Fakr-ed-din at the head of a army of 70,000 at Ashmoun Canal by the town of al-Mansurah. This is the same spot where the Fifth Crusade had met defeat. After a standoff of six weeks, a local Coptic Christian shows the Crusaders a way to cross the canal and in a surprise attack they route the Egyptians still in their encampment. Unfortunately, the French choose to follow the fleeing Egyptians to al-Mansurah despite the lack of reinforcements and they suffer heavy casualties in the process. Robert of Artois (brother of Louis IX) and William of Salisbury (leading an English force) are both killed along with most of the Knights Templar who had followed them.
- April 06, 1250** **Battle of Fariskur:** King Louis IX is captured along with his army and ransomed in exchange for the surrender of Damietta - the only real achievement of the Crusade. Louis is lucky to be released at all because the difficulty with caring for the large numbers of prisoners led to the Egyptians executing many of them. This is the final battle in the Seventh Crusade.
- May 1250** Turanshah, the last Ayyubid Sultan of Egypt in a dynasty founded by Saladin, is murdered and replaced by his Mamluk slave-general Aibek, founder the Mamluk Dynasty. King Louis IX would actually form an alliance with the Mamluks shortly after this. The word "Mamluk" literally means "one who is owned," or "slave," a reference to the fact that the Mamluks started out as slaves.
- 1251** The last of the Egyptian-based dynasties, the Mamluk dynasty, took over the caliphate until 1517 when Egypt fell under the control of the Ottoman Turkish Empire.
- 1251** The "Crusade of the Shepherds" is launched.
- 1251** The last of the Egyptian-based dynasties, the Mamluk dynasty, takes over the caliphate until 1517 when Egypt falls under the control of the Ottoman Turkish Empire.
- 1252** The Teutonic Knights capture the Lithuanian city of Klaipeda from local pagans. Lithuania would be access to the Baltic Sea until the 20th century.
- 1253** Pagan leader Mindaugas of Lithuania agrees to convert to Christianity.
- 1253** Friar William of Rubruck visits the court of the Great Mongol Khan Mongke, creating a detailed description of Mongol customs and beliefs before their conversion to Islam.
- November 03, 1254** Death of John III Ducas Vatatzes, Byzantine emperor (Empire of Nicaea). He is succeeded by Theodore II Lascaris.
- 1255** The Teutonic Knights build their stronghold of Königsberg.

- May 1255** The last Cathar stronghold - an isolated fort at Quéribus - is captured.
- January 1256** Hulagu, son of the Great Khan, wipes out the Assassins of Persia.
- 1258** Birth of Osman, founder of the Ottoman Turkish Empire. His father was Etrogrul, commander of a tribe of Oghuz Turks near the Sea of Marmara.
- February 10, 1258** The Abbasid period ends with the destruction of Baghdad by the Mongols. The Mongols had tried and failed to take Baghdad in 1245. Now, after a series of devastating floods, the city's defenses had been weakened, and Hülegü, grandson of Genghis Khan, leads the victorious invasion - one which kills an estimated 800,000 citizens of the city. Thus begins a long period of economic, political, and cultural decline in Iraq that is only overcome in the sixteenth century.
- August 1258** Death of Theodore II Lascaris, Byzantine emperor (Empire of Nicaea). He is succeeded by John IV Lascaris, just eight years old. Michael Palaeologus is made regent and later he makes himself co-emperor as Michael VIII.
- 1259** The Great Khan dies.
- 1259** Battle of Pelagonia: Greek forces defeat the Latins of Achaea.
- 1260** Battle of Durbe: Lithuanians defeat the Livonian Teutonic Knights
- September 03, 1260** Battle of Ain Jalut: The Mamluks of Egypt defeat the invading Mongols, thus preventing any further Mongol advance into Egypt and North Africa.
- October 23, 1260** Baibars, a Mamluk leader, is named Sultan of Egypt.
- July 25, 1261** Michael VIII Palaeologus (1224 - 1282) finally drives the Latin rulers out of Constantinople and reestablishes Eastern Orthodox rule after 50 years. To solidify his own position he has John IV Lascaris, last of the Lascaris line and his co-emperor, blinded and thus rendered ineligible to become emperor.
- 1263** Mindaugas, first and only Christian king of Lithuania, is assassinated by his pagan cousin Treniota.
- 1265** Dante Dante Alighieri is born.
- 1265** Baibars, Mamluk Sultan of Egypt, captures Caesarea and Haifa.
- February 26, 1266** The Battle of Benevento takes place.
- 1267** Kublai Kahn establishes the city of Beijing.
- 1267** King Louis IX of France, disturbed by the many gains of the Mamluks in Egypt, calls for a new Crusade.
- 1268** Baibars, Sultan of Egypt, captures the city of Jaffa.
- May 18, 1268** The Mamluks of Egypt under the command of Sultan Baibars take the city of Antioch and kill most of its inhabitants. The physical destruction of the city is so extensive that it would never again play an important strategic or commercial role in the region, eventually being overtaken by the port city of Alexandretta (Iskenderun).
- August 23, 1268** The Battle of Tagliacozzo occurs.

Seventh Crusade 1248 - 1254

From Wikipedia http://en.wikipedia.org/wiki/Seventh_Crusade

Seventh Crusade Part of the Crusades



Louis IX during the Seventh Crusade.

Date	1248–1254
Location	Al-Mansourah, Egypt
Result	Decisive Muslim victory
Territorial changes	Status quo ante bellum

Belligerents

Christian	Muslims
Kingdom of France	21. Ayyubids
Poitou	22. Bahris
Anjou	
Artois	
Knights Templar	

Commanders and leaders

Louis IX	As-Salih Ayyub
Alfonso	Shajar al-Durr
Charles I	Faris ad-Din Aktai
Robert I	Qutuz
Guillaume de Sonnac	Fakhr-ad-Din Yussuf †
Renaud de Vichiers	Aybak
	Baibars[1]

Strength

15,000 men[2]	Unknown
▪ 2,400-2,800 knights	
▪ 5,000 crossbowmen	

Casualties and losses

Almost entire army destroyed	Light
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Background

The Seventh Crusade was a crusade led by Louis IX of France from 1248 to 1254. Approximately 800,000 bezants were paid in ransom for King Louis who, along with thousands of his troops, was captured and defeated by the Egyptian army led by the Ayyubid Sultan Turanshah supported by the Bahariyya Mamluks led by Faris ad-Din Aktai, Baibars al-Bunduqdari, Qutuz, Aybak and Qalawun.[3][4][5]

In 1244, the Khwarezmians, recently displaced by the advance of the Mongols, took Jerusalem on their way to ally with the Egyptian Mamluks. This returned Jerusalem to Muslim control, but the fall of Jerusalem was no longer an earth-shattering event to European Christians, who had seen the city pass from Christian to Muslim control numerous times in the past two centuries. This time, despite calls from the Pope, there was no popular enthusiasm for a new crusade.

Pope Innocent IV and Frederick II, Holy Roman Emperor continued the papal-imperial struggle. Frederick had captured and imprisoned clerics on their way to the First Council of Lyon, and in 1245 he was formally deposed by Innocent IV. Pope Gregory IX had also earlier offered King Louis' brother, count Robert of Artois, the German throne, but Louis had refused. Thus, the Holy Roman Emperor was in no position to crusade. Béla IV of Hungary was rebuilding his kingdom from the ashes after the devastating Mongol invasion of 1241. Henry III of England was still struggling with Simon de Montfort and other problems in England. Henry and Louis were not on the best of terms, being engaged in the Capetian-Plantagenet struggle, and while Louis was away on crusade the English king signed a truce promising not to attack French lands. Louis IX had also invited King Haakon IV of Norway to crusade, sending the English chronicler Matthew Paris as an ambassador, but again was unsuccessful. The only man interested in beginning another crusade therefore was Louis IX, who declared his intent to go East in 1245.

Fighting

France was perhaps the strongest state in Europe at the time, as the Albigensian Crusade had brought Provence into Parisian control. Poitou was ruled by Louis IX's brother Alphonse of Poitiers, who joined him on his crusade in 1245. Another brother, Charles I of Anjou, also joined Louis. For the next three years Louis collected an ecclesiastical tenth (mostly from church tithes), and in 1248 he and his approximately 15,000-strong army that included 3,000 knights, and 5,000 crossbowmen sailed on 36 ships from the ports of Aigues-Mortes, which had been specifically built to prepare for the crusade, and Marseille.[2] Louis IX's financial preparations for this expedition were comparatively well organized, and he was able to raise approximately 1,500,000 *livres tournois*. However, many nobles who joined Louis on the expedition had to borrow money from the royal treasury, and the crusade turned out to be very expensive.

They sailed first to Cyprus and spent the winter on the island, negotiating with various other powers in the east; the Latin Empire set up after the Fourth Crusade asked for his help against the Byzantine Empire of Nicaea, and the Principality of Antioch and the Knights Templar wanted his help in Syria, where the Muslims had recently captured Sidon.

Nonetheless, Egypt was the object of his crusade, and he landed in 1249 at Damietta on the Nile. Egypt would, Louis thought, provide a base from which to attack Jerusalem, and its wealth and supply of grain would keep the crusaders fed and equipped.

On June 6 Damietta was taken with little resistance from the Egyptians, who withdrew further up the Nile. The flooding of the Nile had not been taken into account, however, and it soon grounded Louis and his army at Damietta for six months, where the knights sat back and enjoyed the spoils of war. Louis ignored the agreement made during the Fifth Crusade that Damietta should be given to the Kingdom of Jerusalem, now a rump state in Acre, but he did set up an archbishopric there (under the authority of the Latin Patriarch of Jerusalem) and used the city as a base to direct military operations against the Muslims of Syria. The fifteenth century Muslim historian al-Maqrizi portrays Louis IX as sending a letter to as-Salih Ayyub that said :

As you know that I am the ruler of the Christian nation I do know you are the ruler of the Muhammadan nation. The people of Andalusia give me money and gifts while we drive them like cattle. We kill their men and we make their women widows. We take the boys and the girls as prisoners and we make houses empty. I have told you enough and I have advised you to the end, so now if you make the strongest oath to me and if you go to Christian priests and monks and if you carry kindles before my eyes as a sign of obeying the cross, all these will not persuade me from reaching you and killing you at your dearest spot on earth. If the land will be mine then it is a gift to me. If the land will be yours and you defeat me then you will have the upper hand. I have told you and I have warned you about my soldiers who obey me. They can fill open fields and mountains, their number like pebbles. They will be sent to you with swords of destruction.[6]

In November, Louis marched towards Cairo, and almost at the same time, the Ayyubid sultan of Egypt, as-Salih Ayyub, died. A force led by Robert of Artois and the Templars attacked the Egyptian camp at Gideila and advanced to Al Mansurah where they were defeated at the Battle of Al Mansurah, and Robert was killed. Meanwhile, Louis' main force was attacked by the Mameluk Baibars, the commander of the army and a future sultan himself. Louis was defeated as well, but he did not withdraw to Damietta for months, preferring to besiege Mansourah, which ended in starvation and death for the crusaders rather than the Muslims. In showing utter agony, a Templar knight lamented :

Rage and sorrow are seated in my heart...so firmly that I scarce dare to stay alive. It seems that God wishes to support the Turks to our loss...ah, lord God...alas, the realm of the East has lost so much that it will never be able to rise up again. They will make a Mosque of Holy Mary's convent, and since the theft pleases her Son, who should weep at this, we are forced to comply as well...Anyone who wishes to fight the Turks is mad, for Jesus Christ does not fight them any more. They have conquered, they will conquer. For every day they drive us down, knowing that God, who was awake, sleeps now, and Muhammad waxes powerful.[7]

In March 1250 Louis finally tried to return to Damietta, but he was taken captive at the Battle of Fariskur where his army was annihilated. Louis fell ill with dysentery, and was cured by an Arab physician. In May he was ransomed for 800,000 bezants, half of which was to be paid before the King left Egypt, with Damietta also being surrendered as a term in the agreement. Upon this, he immediately left Egypt for Acre, one of few remaining crusader possessions in Syria.^{[8][9]}

Aftermath

Louis made an alliance with the Mamluks, who at the time were rivals of the Sultan of Damascus, and from his new base in Acre began to rebuild the other crusader cities, particularly Jaffa and Saida.^[10] Although the Kingdom of Cyprus claimed authority there, Louis was the *de facto* ruler. In 1254 Louis' money ran out, and his presence was needed in France where his mother and regent Blanche of Castile had recently died. Before leaving he established a standing French garrison at Acre, the capital of the Kingdom of Jerusalem after the loss of Jerusalem, at the expense of the French crown, it remained there until the fall of Acre in 1291.^[11] His crusade was a failure, but he was considered a saint by many, and his fame gave him an even greater authority in Europe than the Holy Roman Emperor. In 1270 he attempted another crusade, though it too would end in failure.

The history of the Seventh Crusade was written by Jean de Joinville, who was also a participant, Matthew Paris and many Muslim historians.

Literary response

The failure of the Seventh Crusade engendered several poetic responses from the Occitan troubadours. Austorc d'Aorlhac, composing shortly after the Crusade, was surprised that God would allow Louis IX to be defeated, but not surprised that some Christians would therefore convert to Islam.

In a slightly later poem, *D'un sirventes m'es gran voluntatz preza*, Bernart de Rovenac attacks both James I of Aragon and Henry III of England for neglecting to defend "their fiefs" that the *rei que conquer Suria* ("king who conquered Syria") had possessed. The "king who conquered Syria" is a mocking reference to Louis, who was still in Syria (1254) when Bernart was writing, probably in hopes that the English and Aragonese kings would take advantage of the French monarch's absence.

Bertran d'Alamanon criticized Charles of Anjou's neglect of Provence in favor of crusading. He wrote one of his last works, which bemoans Christendom's decline overseas, between the Seventh and Eighth Crusades (1260–1265).

References

1. ^ Hinson, p.393
2. ^ a b J. Riley-Smith, *The Crusades: A History*, 193
3. ^ Abu al-Fida
4. ^ Al-Maqrizi
5. ^ Ibn Taghri
6. ^ Al-Maqrizi, p. 436/vol.1
7. ^ Howarth,p.223
8. ^ Watterson, Barbara. *The Egyptians*. Blackwell Publishing, 1998. page 261
9. ^ Al-Maqrizi
10. ^ *Joinville and Villehardouin: Chronicles of the Crusades*, translated by M.R.B. Shaw, pages 295-316, Penguin Classics: New York, 1963
11. ^ Keen, p. 94

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- Ibn Taghri, *al-Nujum al-Zahirah Fi Milook Misr wa al-Qahirah*, al-Hay'ah al-Misreyah 1968
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1269	The Almohad (al-Muwahhidun) Dynasty falls. Taking the name "the Unitarians," this was a group of Berber Muslims which had supplanted the Almoravid (al-Murabitun) Dynasty in 1147 and was inspired by the teachings of reformist Berber scholar Ibn Tumart.
June 30, 1270	King Louis IX of France (Saint Louis) leads the Eighth Crusade (his second Crusade) as an attack against Tunisia.
August 25, 1270	King Louis IX of France dies in Tunisia while on the Eighth Crusade, his second Crusade. He is reluctantly replaced by his brother Charles of Anjou, King of Sicily.

Eighth Crusade

From Wikipedia http://en.wikipedia.org/wiki/Eighth_Crusade

Eighth Crusade



Death of Louis IX during the siege of Tunis

Date	1270
Location	Tunisia
Result	Treaty of Tunis Death of Louis IX. Opening of trade with Tunis.
Territorial changes	Status quo ante bellum

Belligerents	
Crusaders Kingdom of France Anjou	Muslims Hafsids
Commanders and leaders	
Louis IX Charles I	Muhammad I al-Mustansir

The Eighth Crusade was a crusade launched by Louis IX, King of France, in 1270. The Eighth Crusade is sometimes counted as the Seventh, if the Fifth and Sixth Crusades of Frederick II are counted as a single crusade. The Ninth Crusade is sometimes also counted as part of the Eighth.

Louis was disturbed by events in Syria, where the Mamluk sultan Baibars had been attacking the remnant of the Crusader states. Baibars had seized the opportunity after a war pitting the cities of Venice and Genoa against each other (1256–1260) had exhausted the Syrian ports that the two cities controlled. By 1265 Baibars had captured Nazareth, Haifa, Toron, and Arsuf. Hugh III of Cyprus, nominal king of Jerusalem, landed in Acre to defend that city, while Baibars marched as far north as Armenia, which was at that time under Mongol control.

These events led to Louis' call for a new crusade in 1267, although there was little support this time; Jean de Joinville, the chronicler who accompanied Louis on the Seventh Crusade, refused to go. Louis was soon convinced by his brother Charles of Anjou to attack Tunis first, which would give them a strong base for attacking Egypt, the focus of Louis' previous crusade as well as the Fifth Crusade before him, both of which had been defeated there. Charles, as King of Sicily, also had his own interests in this area of the Mediterranean. The Khalif of Tunis, Muhammad I al-Mustansir, also had connections with Christian Spain and was considered a good candidate for conversion. In 1270 Louis landed on the African coast in July, a very unfavourable season for landing. Much of the army became sick because of poor drinking water, his Damietta born son John Sorrow died on August 3 and on August 25^[1] Louis himself died from a "flux in the stomach", one day after the arrival of Charles. His dying word was "Jerusalem." Charles proclaimed Louis' son Philip III the new king, but because of his youth Charles became the actual leader of the crusade.

Because of further diseases the siege of Tunis was abandoned on October 30 by an agreement with the sultan. In this agreement the Christians gained free trade with Tunis, and residence for monks and priests in the city was guaranteed, so the crusade could be regarded as a partial success. After hearing of the death of Louis and the evacuation of the crusaders from Tunis, Sultan Baibars of Egypt cancelled his plan to send Egyptian troops to fight Louis in Tunis.^[2] Charles now allied himself with Prince Edward of England, who had arrived in the meantime. When Charles called off the attack on Tunis, Edward continued on to Acre, the last crusader outpost in Syria. His time spent there is often called the Ninth Crusade.

Attendant literature

Bertran d'Alamanon, a diplomat in the service of Charles of Anjou, and Ricaut Bonomel, a Templar in the Holy Land, both composed songs around 1265. Bertran criticised the decline of Christianity in Outremer, while Bonomel criticised the Papal policy of pursuing wars in Italy with money that should have gone overseas.

The failure of the Eighth Crusade, like those of its predecessors, caused a response to be crafted in Occitan poetry by the troubadours. The death of Louis of France especially sparked their creative output, notable considering the hostility which the troubadours had had towards the French monarchy during the

Albigensian Crusade. Three *planhs*, songs of lament, were composed for the death of Louis IX.

Guilhem d'Autpol composed *Fortz tristors es e salvaj'a retraire* for Louis. Raimon Gaucelm de Bezers composed *Qui vol aver complida amistansa* to celebrate the preparations of the Crusade in 1268, but in 1270 he had to compose *Ab grans trebalhs et ab grans marrimens* in commemoration of the French king. Austorc de Segret composed *No sai quim so, tan sui desconoissens*, a more general Crusading song, that laments Louis but also that either God or the Satan is misleading Christians. He also attacks Louis's brother Charles, whom he calls the *caps e guitz* (head and guide) of the infidels, because he convinced Louis to attack Tunis and not the Holy Land, and he immediately negotiated a peace with the Muslims after Louis's death.

After the Crusade, the aged troubadour Peire Cardenal wrote a song, *Totz lo mons es vestitiz et abrazatz*, encouraging Louis's heir, Philip III, to go to the Holy Land to aid Edward Longshanks.

Satiric verses were composed in Tunis about Louis new plan to invade Tunis: "O Louis, Tunis is the sister of Egypt! thus expect your ordeal! you will find your tomb here instead of the house of Ibn Lokman; and the eunuch Sobih will be here replaced by Munkir and Nakir.".[3]

Notes

1. ^ John Sorrow (in French Jean Tristan) was born in Damietta, Egypt on April 8, 1250 during the Seventh Crusade.
2. ^ Al-Maqrizi, p. 69/vol.2
3. ^ Verses by a contemporary Tunesian named Ahmad Ismail Alzayat (Al-Maqrizi, p.462/vol.1) – House of Ibn Lokman was the house in Al Mansurah where Louis was imprisoned in chains after he was captured in Fariskur during the 7th crusade he was under the guard of a eunuch named Sobih. According to Muslim creed Munkir and Nakir are two angels who interrogate the dead.

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-

Genghis Khan).

1271 - 1272

King Edward I of England launches the Ninth Crusade against Mamluk sultan Baibers. Edward had travelled to Tunis to join Louis IX but arrived too late, so continued into the Holy Land on his own.

1271

Thomas Agni of Cosenza becomes the Latin Patriarch of Jerusalem.

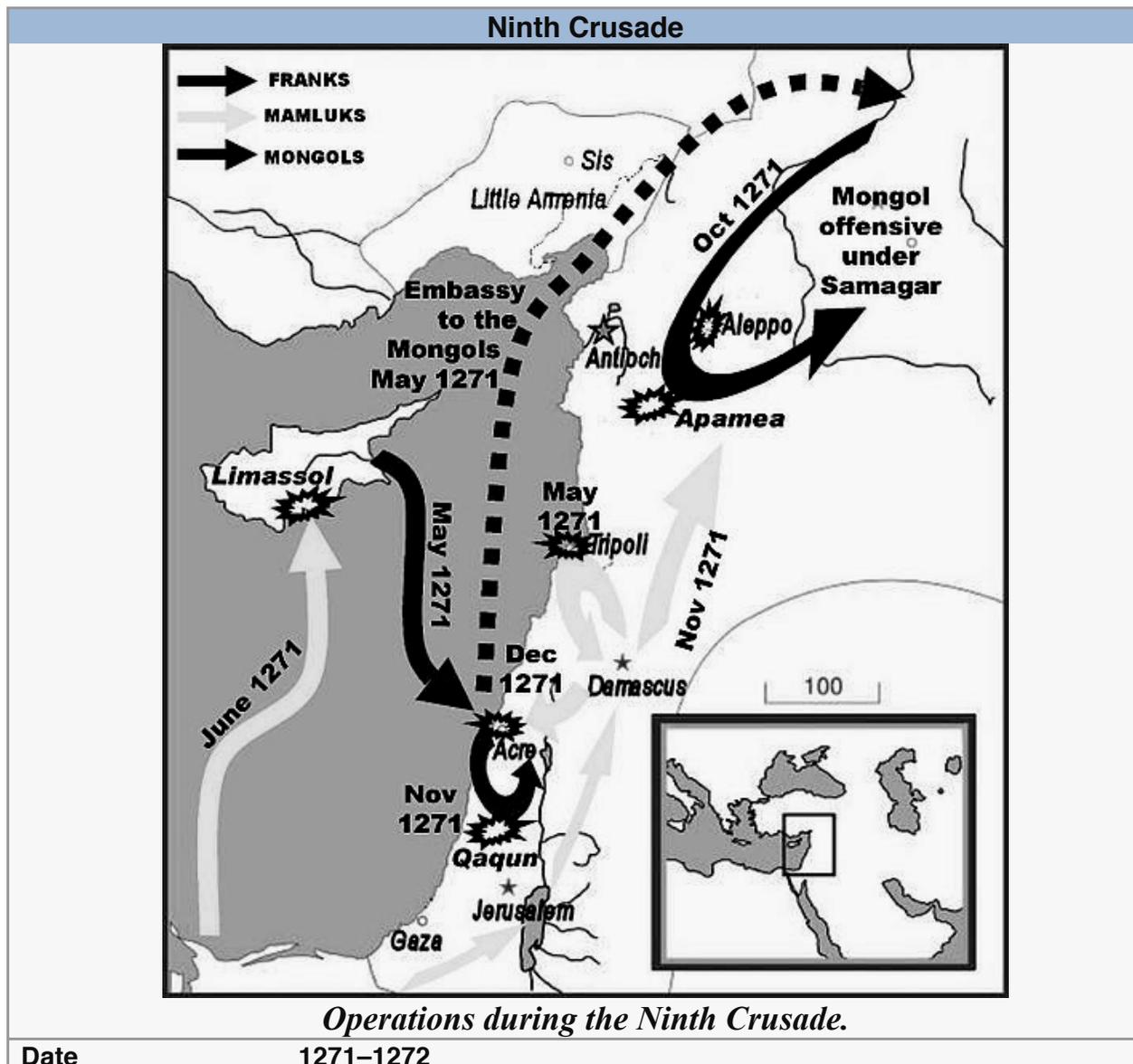
April 08, 1271

Mamluk sultan Baibars conquers the Krak des Chevaliers, headquarters of the Knights Hospitaller in Syria.

November 21,
1272

Edward returns home to England when he hears that his father Henry III has died.

Ninth Crusade 1271 - 1272



Location	Near East	
Result	End of Crusades in the Middle East. Beginning of the end for Crusader States in the Levant.	
Belligerents		
Crusaders and Mongols Kingdom of France Anjou Kingdom of Cyprus Jerusalem Principality of Antioch Tripoli Kingdom of England Ilkhanate Armenian Cilicia	Mamluks 23. Bahris	
Commanders and leaders		
Charles I Hugh III of Cyprus Prince Edward Bohemond VI Abaqa Khan Leo II	Baibars	
Strength		
60,000[1]	Unknown	
Casualties and losses		
Unknown	Unknown	

The Ninth Crusade, which is sometimes grouped with the Eighth Crusade, is commonly considered to be the last major medieval Crusade to the Holy Land. It took place in 1271–1272.

Louis IX of France's failure to capture Tunis in the Eighth Crusade led Prince Edward of England to sail to Acre in what is known as the Ninth Crusade. The Ninth Crusade saw several impressive victories for Edward over Baibars. Ultimately the Crusade did not so much fail as withdraw, since Edward had pressing concerns at home and felt unable to resolve the internal conflicts within the remnant Outremer territories. It is arguable that the Crusading spirit was nearly "extinct," by this period as well.[2] It also foreshadowed the imminent collapse of the last remaining crusader strongholds along the Mediterranean coast.

Prologue

Following the Mamluk victory over the Mongols in 1260 at the Battle of Ain Jalut by Qutuz and his general Baibars, Qutuz was assassinated, leaving Baibars to claim the sultanate for himself. As Sultan, Baibars proceeded to attack the Christian crusaders at Arsuf, Athlith, Haifa, Safad, Jaffa, Ascalon, and Caesarea. As the Crusader fortress cities fell one by one, the Christians sought help from Europe, but assistance was slow in coming.

In 1268 Baibars captured Antioch, thereby destroying the last remnant of the

Principality of Antioch, securing the Mamluk northern front and threatening the small Crusader County of Tripoli.

Louis IX of France, having already organized a large crusader army with the intent of attacking Egypt, was diverted instead to Tunis, where Louis himself died in 1270. Prince Edward of England arrived in Tunis too late to contribute to the remainder of the crusade in Tunis. Instead, he continued on his way to the Holy Land to assist Bohemund VI, Prince of Antioch and Count of Tripoli, against the Mamluk threat to Tripoli and the remnant of the Kingdom of Jerusalem.

Crusader operations in the Holy Land

It was decided that Edward along with Louis' brother Charles of Anjou would take their forces onward to Acre, capital of the remnant of the Kingdom of Jerusalem and the final objective of Baibars' campaign. The army of Edward and Charles arrived in 1271, just as Baibars was besieging Tripoli, which as the last remaining territory of the County of Tripoli was full of tens of thousands of Christian refugees. From their bases in Cyprus and Acre, Edward and Charles managed to attack Baibars' interior lines and break the siege.

As soon as Edward arrived in Acre, he made some attempts to form a Franco-Mongol alliance, sending an embassy to the Mongol ruler of Persia Abagha, an enemy of the Muslims. The embassy was led by Reginald Rossel, Godefroi of Waus and John of Parker, and its mission was to obtain military support from the Mongols.[3] In an answer dated September 4, 1271, Abagha agreed for cooperation and asked at what date the concerted attack on the Mamluks should take place.

The arrival of the additional forces from England and Hugh III of Cyprus, under the command of Edward's younger brother Edmund emboldened Edward, who engaged in a raid on the town of Qaqun. At the end of October 1271, a small force of Mongols arrived in Syria and ravaged the land from Aleppo southward. However Abagha, occupied by other conflicts in Turkestan could only send 10,000 Mongol horsemen under general Samagar from the occupation army in Seljuk Anatolia, plus auxiliary Seljukid troops. Despite the relatively small force though, their arrival still triggered an exodus of Muslim populations (who remembered the previous campaigns of Kithuqa) as far south as Cairo.[4]

But the Mongols did not stay, and when the Mamluk leader Baibars mounted a counter-offensive from Egypt on November 12, the Mongols had already retreated beyond the Euphrates.

In the interim, Baibars came to suspect there would be a combined land-sea attack on Egypt. Feeling his position sufficiently threatened, he endeavoured to head off such a maneuver by building a fleet. Having finished construction of the fleet, rather than attack the Crusader army directly, Baibars attempted to land on Cyprus in 1271, hoping to draw Hugh III of Cyprus (the nominal King of Jerusalem) and his fleet out of Acre, with the objective of conquering the island and leaving Edward and the crusader army isolated in the Holy Land. However, in the ensuing naval campaign the fleet was destroyed and Baibars' armies were forced back.

Following this victory, Edward realized that to create a force capable of retaking Jerusalem it would be necessary to end the internal unrest within the Christian

state, and so he mediated between Hugh and his unenthusiastic knights from the Ibelin family of Cyprus. In parallel to the mediation, Prince Edward and King Hugh began negotiating a truce with Sultan Baibars; a 10 year, 10 month and 10 day agreement was reached in May 1272, at Caesarea. Almost immediately Prince Edmund departed for England, while Edward remained to see if the treaty would hold. The following month, Baibars attempted to assassinate Edward. Edward killed the assassin but received a festering wound from a poisoned dagger in the process, further delaying Edward's own departure. In September 1272, Edward departed Acre for Sicily and, while recuperating on the island, he first received news of the death of his son John, and then a few months later news of the death of his father. In 1273 Edward started his homeward journey via Italy, Gascony and Paris. Edward finally reached England in the summer of 1274, and was crowned King of England on August 19, 1274.

Aftermath



Romantic portrayal of the "Last Crusader". Increasing Muslim victories and Christian defeats led to the end of the Crusades.

Edward had been accompanied by Theobald Visconti, who became Pope Gregory

X in 1271. Gregory called for a new crusade at the Council of Lyons in 1274, but nothing came of this. Meanwhile, new fissures arose within the Christian states when Charles of Anjou took advantage of a dispute between Hugh III, the Knights Templar, and the Venetians in order to bring the remaining Christian state under his control. Having bought Mary of Antioch's claims to the Kingdom of Jerusalem, he attacked Hugh III, causing a civil war within the rump kingdom. In 1277 Roger of San Severino captured Acre for Charles.

Although the internecine war within the crusaders' ranks had proven debilitating, it provided the opportunity for a single commander to take control of the crusade in the person of Charles. However, this hope was dashed when Venice suggested a crusade be called not against the Mamluks but against Constantinople, where Michael VIII had recently re-established the Byzantine Empire and driven out the Venetians. Pope Gregory would not have supported such an attack, but in 1281 Pope Martin IV assented to it; the ensuing fiasco helped lead to the Sicilian Vespers on March 31, 1282, instigated by Michael VIII, and Charles was forced to return home. This was the last expedition launched against the Byzantines in Europe or the Muslims in the Holy Land.

The remaining nine years saw an increase in demands from the Mamluks, including tribute, as well as increased persecution of pilgrims, all in contravention of the truce. In 1289, Sultan Qalawun gathered a large army and invested the remnants of the county of Tripoli, ultimately, laying siege to the capital and taking it after a bloody assault. The attack on Tripoli however was particularly devastating to the Mamluks as the Christian resistance reached fanatical proportions and Qalawun lost his eldest and most able son in the campaign. He waited another two years to regather his strength.

In 1291, a group of pilgrims from Acre came under attack and in retaliation killed nineteen Muslim merchants in a Syrian caravan.^[citation needed] Qalawun demanded they pay an extraordinary amount in compensation. When no reply came, the Sultan used it as a pretext to besiege Acre, and finish off the last independent Crusader state occupying the Holy Land. Qalawun died during the siege,^[citation needed] leaving Khalil, the sole surviving member of his family, as Mamluk Sultan. With Acre seized, the Crusader States ceased to exist. The center of power of the Crusaders was moved northwards to Tortosa, and eventually offshore to Cyprus. In 1299, a Mongol army, led by Ghazan Khan, led a series of successful raids against the Mamluks in an area northeast of Homs, to as far south into Gaza. He, finally, withdrew from Syria, in 1300. The Mongols, and their Cilician Armenian allies, led another campaign to recapture Syria, but were soon defeated by the Mamluks at the Battle of Shaqhab, in 1303. The last remaining foothold on the Holy Land, Ruad Island, was lost in 1302/1303. The period of the Crusades to the Holy Land was over, after 208 years since Pope Urban II had called for the first of these holy wars.

[edit]

Notes

- ¹ *The Gospel in All Lands*, Methodist Episcopal Church Missionary Society, Methodist Episcopal Church, p. 262
- ² *A Manual of Church History*, Albert Henry Newman, p. 461
- ³ *Histoire des Croisades III*, René Grousset, p. 653. Grousset quotes a contemporary source ("Eracles", p. 461) explaining that Edward contacted the

Mongols "por querre secors" ("To ask for help").

4. ^ *Histoire des Croisades III*, René Grousset, p. 653.

[edit]

References

- "Histoire des Croisades III", René Grousset

October 1273	Death of Baldwin II, the last emperor of the Latin Empire of <u>Constantinople</u> . Baldwin's reign had effectively ended when Michael VIII Palaeologus recaptured Constantinople in 1261, but European leaders continued to recognize his claim. Once he dies, however, the Latin Empire of Constantinople also ceases to exist.
1274	Mongols, led by Kublai Khan, attempted to invade Japan.
May 07, 1274	In France the Second Council of Lyons opens.
May 18, 1274	The Second Council of Lyon issues its Crusade decree, <i>Constitutiones Pro Zelo Fidei</i> . At this same Council Michael VIII Palaeologus, <u>Byzantine Emperor</u> , agreed to a unification of the <u>Eastern Orthodox</u> and Roman Churches.
July 01, 1277	Baibars, Sultan of <u>Egypt</u> , dies.
September 1277	With the arrival of the Vicar of Charles of Anjou in Acre, the Kingdom of <u>Jerusalem</u> is split.
1279	Syrian leader Qalawun succeeds Baibars as Sultan of Egypt.
1280	Eyeglasses are invented and later improved upon in the late medieval period.
1281	Qalawun, Sultan of Egypt, defeats a Mongol army near Homs.
1283 - 1302	A Crusade against Sicilians and Aragonese is launched.
1284	The <u>Teutonic Knights</u> complete their conquest of Prussia, eliminating the local Prussian population as an independent ethnic group. The Prussians would be assimilated by the Germans, Poles, and Lithuanians while the Prussian name would be adopted by the Germans for themselves.
1285	French forces launch a Crusade against Aragon.
June 04, 1286	The Kingdom of <u>Jerusalem</u> is reunited under the rule of King Henry II of Cyprus.
April 26, 1289	Mamluks from <u>Egypt</u> capture the city of Tripoli.
1290	Margaret, Maid of Norway, dies and leaves a struggle for the throne of Scotland - 13 people claim title of King.
1290	Qalawun, Sultan of Egypt, dies and is succeeded by his son, Al-Ashraf Khalil.
May 18, 1291	Acre, the last territory in Palestine taken by the <u>first Crusaders</u> , falls to invading Muslim forces. Around 60,000 Christians are believed to have perished. This is the end of a Christian military presence in the Near East and the task of spreading Christianity is left to friars who preach among the people.
July 1291	The Mamluks capture Beirut and <u>Sidon</u> .
August 1291	Crusaders are forced to evacuate their fortresses at Tortosa and Chateau Pelerin.

- 1292 Birth of John VI Cantacuzene, Byzantine Emperor who would allow Turkish military forces to first cross into Europe in order to get their aid against a rival for the Byzantine throne.
- 1295 Mongol leader Ghazan Khan converts to Islam, ending the line of Tantric Buddhist rulers.
- 1296 Edward I of England deposes John Balliol from the Scottish throne, taking control of Scotland.
- 1297 At the Battle of Cambuskenneth, Scottish patriot William Wallace defeats an English army.
- 1298 The longbow revolutionizes warfare at the Battle of Falkirk.
- 1299 The city of Venice signs a peace treaty with the Turks.
- 1299 - 1326 Reign of Othman, founder of the Ottoman Turkish Empire. He defeats the Seljuks.
- 1300 The last Muslims in Sicily are forcibly converted to Christianity. Although Sicily had been reconquered by the Normans in 1098, Muslims had been allowed to continue to practice their faith and even formed important elements of various Sicilian military forces.

Ottoman Empire on the Offensive, 1300 - 1600

From: http://atheism.about.com/library/FAQs/christian/blchron_xian_crusades12.htm

Although the Crusades themselves were long finished, Christian Europe continued to be under pressure from the expanding Ottoman Empire. The Ottomans would make impressive victories, including the capture of Constantinople, last outpost of the Roman Empire and spiritual center of Orthodox Christianity. Eventually Western Christians would mount effective counter-attacks and keep Ottoman forces out of central Europe, but for a long time the "Turkish Menace" would haunt European dreams.

- 1299 - 1326 Reign of Othman, founder of the Ottoman Turkish Empire. He defeats the Seljuks.
- 1300 The last Muslims in Sicily are forcibly converted to Christianity. Although Sicily had been reconquered by the Normans in 1098, Muslims had been allowed to continue to practice their faith and even formed important elements of various Sicilian military forces.
- 1302 Mamluk Turks destroy the garrison of the Order of the Temple on the island of Ruad (off the Syrian coast).
- 1303 Mongols are defeated near Damascus, thus ending the Mongol threat on Europe and the Middle East.
- 1305 First reported act of displaying a head on the London Bridge occurs: Sir William Wallace, Scottish patriot.
- 1309 The Teutonic Order moves its headquarters to Marienburg, Prussia.
- 1310 The Hospitallers move their headquarters to Rhodes.

- 1310** First reported use of official torture in England occurs: against the Templars.
- May 12, 1310** On charges of heresy, fifty-four Knights Templar are burned at the stake in France.
- March 22, 1312** The Order of the Knights Templar is officially suppressed
- 1314** Battle at Bannockburn: Robert Bruce defeats the armies of Edward I and gains Scottish independence. Edward I dies in 1307 during a march north to defeat Bruce.
- March 18, 1314** Thirty-Nine French Knights Templar are burned at the stake.
- 1315** Bad weather and crop failures result in famines across northwestern Europe. Unsanitary conditions and malnutrition increase the death rate. Even after the revival of agricultural conditions, weather disasters reappear. A mixture of war, famine and plague in the Late Middle Ages reduce the population by half.
- 1317** Osman I, founder of the Ottoman Empire, lays siege to the Christian city of Bursa. It would not finally surrender until 1326, the year of Othman's death.
- 1319** Birth of Murad I, grandson of Osman I. Murad would be the terror of Christian Europe, sending large military forces against the Balkans and tripling the size of the Ottoman Empire.
- 1321** The Inquisition burns its last Cathar.
- 1325** Aztecs found Tenochtitlan (now Mexico City).
- 1326** Death of Osman I, founder of the Ottoman Empire. His son, Orkhan I, makes Bursa his capital and it is from here that the growth of the Ottoman Empire is generally marked. In addition to leading the first Muslim Turks into Europe, Orkhan creates the Janissaries (Yani Sharis, Turkish for "New Soldiers), teenaged boys captured from Christian villages and forcibly converted to Islam. A thousand would be "recruited" every year and sent to Constantinople for training. They are considered at the time to be the finest and fiercest fighting force available.
- 1327** With the disintegration of the Seljuk Empire, the Arab and Persian regions are fragmented into several military kingdoms until 1500. The Ottoman Turkish Empire establishes its capital at Bursa.
- 1328** England recognizes Scottish independence, with Robert Bruce as King.
- 1330 - 1523** Although not officially supported by the church hierarchy, the Hospitallers continue intermittent Crusading from their base in Rhodes.
- 1331** The Ottoman Turks capture Nicaea and rename it Iznik.

- 1334** Crusader ships defeat a group of Turkish pirates operating in the Gulf of Edremit.
- 1336** The Hundred Years' War between France and England begins.
- 1337** Birth of Timur-i Lang (Tamerlane, Timur the Lame), brutal ruler of Samarkand who cuts a wide swath of destruction across Persia and the Middle East. Timur founds the Timurid Dynasty and becomes infamous for building pyramids out of the skulls of his slain enemies.
- 1340** Battle of Rio Saldo: Alfonso XI of Castile and Alfonso IV of Portugal defeat a much larger force of Muslims from Morocco.
- 1341** Death of Oz Beg, Mongol leader who converted his people to Islam.
- 1345** Notre Dame Cathedral in Paris, France, is completed.
- 1345** The Ottoman Turks are asked for help by John Cantacuzene against a rival for the Byzantine throne. John would become John VI and gives his sixteen-year-old daughter Theodora to Orkhan I as a wife. This is the first time Muslim Turks crossed the Dardanelles into Europe.
- 1347** The Black Death (bubonic plague) reaches Cyprus from eastern Asia.
- c. 1350** The Renaissance begins in Italy.
- 1354** The Turks capture Gallipoli, creating the first permanent Turkish settlement in Europe.
- 1365** Led by Peter I of Cyprus, Crusaders sack the Egyptian city of Alexandria.
- 1366** Adrianople (Edirne) becomes the Turkish capital.
- 1368** The Ming Dynasty is established in China by a peasant's son who had become a monk but later led a 13-year long rebellion against corrupt and ineffectual Mongol rulers. Ming means "brightness."
- 09, 1371** Battle of Maritsa: A force consisting of Serbs and Hungarians is sent to counter the encroaching Ottoman Turks in the Balkans. They march on Adrianople but they only get as far as Cenomen, on the Maritsa River. During the night they are surprised by an Ottoman attack led by Murad I personally. Thousands are slain and more drown when they try to flee. This was the first major action take by the Janissaries against Christians.
- 1373** The Ottoman Turks force the Byzantine Empire, now under John V Palaeologus, into vassalage.
- 1375** The Mamluks capture Sis, ending Armenian independence.

- 1380** The last holdings of the Byzantine Empire in Asia Minor are captured by the Turks.
- 1380** Battle of Kulikovo Field: Dmitri Donskoy, Grand Prince of Moscow, defeats the Muslim Tartars and is able to stop paying tribute.
- 1382** The Turks capture Sofia.
- 1382** The Tartars ride north, capture Moscow, and reimpose the tribute on the Russians.
- June 13, 1383** Death of John VI Cantacuzene, Byzantine emperor who allowed Turkish military forces to first cross into Europe because he needed their aid against a rival for the Byzantine throne.
- 1387** Poet Geoffrey Chaucer begins work on his masterpiece The Canterbury Tales.
- 1387** Birth of John Hunyadi, Hungarian national hero whose efforts against the Ottoman Turks would do much to prevent Turkish rule from being extended into Europe.
- 1389** Death of Orhan I, son of Osman I. Orhan's son, Murad I, takes over the Ottoman Empire. Murad becomes the terror of Christian Europe, sending large military forces against the Balkans and tripling the size of the Ottoman Empire.
- June 15, 1389** Battle of Kosovo Polje: Murad I demands that Lazar Hrebeljanovic, prince of Serbia, step down and surrender or be killed when his lands are invaded. Hrebeljanovic chooses to fight and raises an army that consists of soldiers from all over the Balkans but is still only half the size of the Turkish force. The actual battle takes place on the "Field of Blackbirds" or Kosovo Polje, and Murad I is killed when Milosh Obilich, posing as a traitor, stabs Murad with a poisoned knife. The Christians are utterly defeated and even Hrebeljanovic is captured and killed. Thousands of Christian prisoners are executed and Serbia became a vassal state of the Ottomans, but this also represents their farthest reach into Europe. With Murad's death his son, Bajazet, has his own brother Yakub killed and becomes the Ottoman sultan. Killing brothers upon becoming sultan would become an Ottoman tradition for the next couple of centuries.
- February 16, 1391** Death of John V Palaeologus, Byzantine emperor. He is succeeded by his son, Manuel II Palaeologus, who is at this time is a hostage at the court of the Ottoman emperor Beyazid I at Bursa. Manuel is able to escape and return to Constantinople.
- 1395** King Sigismund of Hungary sends emissaries to various European powers to request help to defend his borders against the Ottoman Turks. Bajazet, Ottoman sultan, had

- boasted that he would drive through Hungary, into Italy, and turn St. Peter's Cathedral into a stable for his horses.
- 1396**
April 30, 1396 Ottoman Turks conquer Bulgaria. Thousands of French knights and soldiers set out from the Burgundian capital Dijon to aid the Hungarians against the Ottoman Turks.
- September 12, 1396** A combined force of French and Hungarian soldiers arrive at Nicopolis, Ottoman Turk city in Europe, and begin to lay siege.
- September 25, 1396** Battle of Nicopolis: A Crusader army of around 60,000 men and made up of from the Hungarian army of Sigismund of Luxembourg along with French, German, Polish, Italian, and English forces enter Ottoman Turkish territory and lay siege to Nicopolis in Bulgaria. The Ottoman sultan, Bajazet, gathers together a massive army of his own (made up mostly of soldiers who had been besieging Constantinople) and relieves the besieged city, defeating the Crusaders. The Turkish victory is due largely to French inexperience and pride - although a French cavalry charge is successful at first, they are forced into a trap which leads to their own slaughter. Bulgaria becomes a vassal state and, like Serbia, would remain one until 1878.
- 1398** Dehli is conquered by Timur the Lame (Tamerlame), king of Samarkand. Timur's Turkish army devastates the sultanate of Dehli, exterminates the local Hindu population, and then leaves.
- 1400** The Northern provinces of Italy devise their own systems of government. The government of Venice becomes a merchant oligarchy; Milan is ruled by dynastic despotism; and Florence becomes a republic, ruled by the rich. The three cities expand and conquer most of Northern Italy.
- 1401** Baghdad and Damascus are conquered by Timur.
- July 20, 1402** Battle of Ankara: The Ottoman sultan Bajazet, great-grandson of Osman I, is defeated and taken prisoner by Mongol warlord Timur at Ankara.
- 1403** With the death of Bajazet, his son Suleiman I becomes the Ottoman Sultan.
- 1405** Death of Timur-i Lang (Tamerlane, Timur the Lame), brutal ruler of Samarkand who had cut a wide swath of destruction across Persia and the Middle East. Timur founded the Timurid Dynasty and had become renowned for building pyramids out of the skulls of his slain enemies.
- July 25, 1410** Battle of Tannenberg: Forces from Poland and Lithuania defeated the Teutonic Knights.
- 1413** Mahomet, son of Bajazet, becomes Ottoman sultan

- Mahomet I after defeating his three brothers in a civil war that had lasted over 10 years.**
- 1415** The Portuguese capture the city of Ceuta on the north coast of Morocco, the first time that the Crusade against the Muslims was taken to the northwestern region of Africa.
- July 06, 1415** Jan Hus was burned for heresy in Constance, Switzerland.
- 1420** Supporters of John Hus defeat German "crusaders." The lower-class Hussites are led by General John Zizka.
- March 01, 1420** Pope Martin V called for crusade against followers of John Hus.
- 1421** Ottoman sultan Mahomet I dies and is succeeded by his son, Murad II.
- July 21, 1425** Death of Manuel II Palaeologus, Byzantine emperor. Shortly before dying Manuel is forced by the Ottoman Turks to begin paying them a yearly tribute.
- 1426** Egyptian forces take control of Cyprus.
- April 29, 1429** Joan of Arc led French forces to victory over the English army by raising the siege at Orleans.
- March 30, 1432** Birth of Mehmed II, the Ottoman sultan who would succeed in capturing Constantinople.
- 1437** Hungarians under the leadership of John Hunyadi drive the Turks from Semendria.
- 1438** Johann Gutenberg invents the printing press and pioneers the technology of movable type, creating the first Bible printed with movable type in Mainz, Germany.
- 1442** John Hunyadi leads a Hungarian army to relieve the Turkish siege of Hermansdat.
- July 1442** Hungarian national hero John Hunyadi defeats a large Turkish army, thus ensuring the liberation of Wallachia and Moldavia.
- 1443** Ladislaus III of Poland signs a ten-year peace treaty with the Ottoman empire. The truce would not last, however, because many Christian leaders see an opportunity to finally defeat a broken Turkish army. Had Ladislaus not made peace with the Turks at this time, Murad II might have been utterly defeated and Constantinople would not have fallen 10 years later.
- 1444** The sultan of Egypt launches an invasion of Rhodes, but he is unable to take the island from the Knights Hospitallers (now known as the Knights of Rhodes).
- November 10, 1444** Battle of Varna: An army of at least 100,000 Turks under sultan Murad II defeats Polish and Hungarian Crusaders numbering around 30,000 under Ladislaus III of Poland and John Hunyadi.

- June 05, 1446** John Hunyadi is elected governor of Hungary in the name of Ladislaus V
- 1448** Constantine XI Palaeologus, the last Byzantine Emperor, takes the throne.
- October 07, 1448** Battle of Kosovo: John Hunyadi leads Hungarian forces but is defeated by the more numerous Turks.
- February 03, 1451** Ottoman sultan Murad II dies and is succeeded by Mehmed II.
- April 1452** Ottoman sultan Mehmed II has a fortress built in Ottoman territory just north of Constantinople. Finished in six months, it threatens to cut off the city's communications with Black Sea ports and becomes the launching point of the siege of Constantinople a year later.
- 1453** Bordeaux falls to French forces and the Hundred Years' War ends without a treaty.
- April 02, 1453** Ottoman sultan Mehmed II arrives at Constantinople. Mahomet will be successful in his siege of the city largely because of the acquisition of over sixty artillery pieces, making the siege one of the first successful uses of gunpowder in this fashion. Use of this artillery is improved with the help of gunnery experts sent by Hungarian national hero John Hunyadi who is eager to end the heresy of Eastern Orthodox Christianity, even if it means helping the hated Turks.
- April 04, 1453** Seige of Constantinople begins. By this time the authority of the Byzantine Empire had shrunk to little more than the city of Constantinople itself. Sultan Mehmed II breaches the walls after only 50 days. The walls protecting Constantinople had stood for more than a thousand years; when they fall, the Eastern Roman Empire (Byzantium) also ended. After the Ottomans defeat the Byzantine Empire they continued expanding into the Balkans. The Ottoman Turkish Empire will move its capital from Bursa to Istanbul (Constantinople). After 1500, the Moguls (1526-1857 CE) and the Safavids (1520-1736 CE) follow the military example set by the Ottomans and created two new empires.
- April 11, 1453** Ottoman guns cause the collapse of a tower at the gate of St. Romanus during the siege of Constantinople. This breach in the walls would become a central focus of the fighting.
- May 29, 1453** Ottoman Turks under the command of Mehmed II break into Constantinople and capture the city. With this, the last remnant of the Roman Empire is destroyed. Constantine XI Palaeologus, the last Byzantine emperor, dies. By this point there isn't much to the empire - just

the city of Constantinople and some land around it in the Greek province of Thrace. Both the culture and the language had long since become Greek rather than Roman. The Ottomans, however, consider themselves to be the legitimate successors of the Byzantine emperors and commonly use the title Sultan-i Rum, Sultan of Rome.

May 15, 1455

Pope Callistus III proclaims a crusade against the Turks in order to recapture the city of Constantinople. Despite pleas for help, few European leaders had sent any assistance to Constantinople when the siege began and even the papacy sent a mere 200 knights. Thus, this new call for a Crusade was too little, too late.

1456

Athens is captured by the Turks.

July 21, 1456

Ottoman Turks attack Belgrade but are beaten back by Hungarians and Serbs under the command of John Hunyadi. Christians capture several hundred canon and massive amounts of military equipment, sending the Turks into full retreat.

August 11,
1456

Death of John Hunyadi, Hungarian national hero whose efforts against the Ottoman Turks had done much to prevent Turkish rule from being extended into Europe.

1458

Turkish soldiers sack the Acropolis in Athens, Greece.

August 18,
1458

Pius II is elected pope. Pius is an enthusiastic supporter of Crusades against the Turks.

1463

Bosnia is conquered by the Turks.

June 18, 1464

Pope Pius II launches a short crusade against the Turks in Italy, but he falls ill and dies before much can happen. This would mark the death of the "crusading mentality" which had been so important in Europe over the previous three centuries.

August 15,
1464

Pope Pius II dies. Pius had been an enthusiastic supporter of Crusades against the Turks

1465

Birth of Selim I, Ottoman sultan. Selim would become the first Ottoman caliph and would double the size of the Ottoman empire, mostly in Asia and Africa.

1467

Herzegovina is conquered by the Turks.

November 19,
1469

Guru Nanak Dev Ji was born. On this date Sikhs commemorate the birth of the founder of the Sikh faith and the first of the Ten Gurus.

1472

Sophia Palaeologus, niece of Constantine XI Palaeologus, the last Byzantine Emperor, marries Ivan II of Moscow.

February 19,
1473

Nicolaus Copernicus was born.

- 1477** The first book is printed in England.
- April 1480** A Turkish attack against the Hospitallers in Rhodes is unsuccessful - not because the Hospitallers are superior fighters but because the Janissaries go on strike. Mehmed II orders that they not loot any cities they capture so that he could have all the booty for himself. The Janissaries balk at this and simply refuse to fight.
- August 1480** Mehmed II Conqueror sends a fleet commanded by Gedik Ahmed Pasha westward. It captures the Italian port city of Otranto. Further incursions into Italy ends with the death of Mehmed and fighting among his sons over the leadership of the Ottoman Empire. Had the Turks pressed forward, it is likely that they would have conquered most of Italy with little trouble, a feat accomplished by the French a few years later in 1494 and 1495. Had this occurred at this time, just as the Renaissance was getting off the ground, the history of the world would have been dramatically different.
- May 03, 1481** Death of Mehmed II, the Ottoman sultan who had succeed in capturing Constantinople.
- September 10, 1481** The Italian port city of Otranto is recaptured from the Turks.
- 1483** The Inca Empire is established in Peru.
- 1487** Spanish forces capture Malaga from the Moors.
- 1492** Christopher Columbus discovers the Americas in the name of Spain, launching an era of extensive European exploration and conquest.
- 1492** Bajazet II, Sultan of Turkey, invades Hungary and defeats the Hungarian army at the Save River.
- January 02, 1492** Ferdinand of Aragon and Isabella of Castile, later benefactors of Christopher Columbus, end Muslim rule in Spain by conquering Granada, last Muslim stronghold. Ferdinand of Aragon and Isabella of Castile, later benefactors of Christopher Columbus, end Muslim rule in Spain. With the help of Torquemada, Grand Inquisitor, they also force the conversion or expulsion of all Jews in Spain.
- 1493** Dalmatia and Croatia are invaded by the Turks.
- November 06, 1494** Birth of Sulieman (Süleyman) "the Magnificent," sultan of the Ottoman Empire. During Sulieman's reign the Ottoman Empire would reach the height of its power and influence.
- 1499** Venice goes to war with the Turks and the Venetian fleet is defeated at Sapienza.
- 1499** Francisco Jime'nez forces the mass conversion of Moors

in Spain despite the earlier agreement of Ferdinand and Isabella that Muslims would be allowed to keep their religion and their mosques.

1500

Moors in Granada revolt over the forced conversions but are suppressed by Ferdinand of Aragon.

May 26, 1512

Ottoman sultan Beyazid II dies and is succeeded by his son, Selim I. Selim would become the first Ottoman caliph and would double the size of the Ottoman empire, mostly in Asia and Africa.

1516

The Ottoman Turks overthrow the Mamluk Dynasty of Egypt and capture most of the country. The Mamluks do, however, remain in power under the command of the Ottomans. It is not until 1811 that Muhammad Ali, an Albanian soldier, undermines the power of the Mamluks completely.

May 1517

The Holy League is created. A union of several European powers, it is a Christian fighting force designed to combat the growing threat of Turkish expansion.

1518

Khayar al-Din, better known as Barbarossa, assumes command of the Muslim corsair fleet of the Barbary pirates. Barbarossa would become the most feared and most successful of all the Barbary pirate leaders.

September
22, 1520

Death of Selim I, Ottoman sultan. Selim became the first Ottoman caliph and doubled the size of the Ottoman empire, mostly in Asia and Africa.

February 1521

Suleiman the Magnificent leads a massive army out of Istanbul for the purpose of conquering Hungary from king Louis II.

July 1521

Ottoman Turks under Suleiman the Magnificent capture the Hungarian town of Sabac, killing the entire garrison.

August 01,
1521

Suleiman the Magnificent sends his Janissaries to assault Belgrade. Defenders manage to hold out in the citadel until the end of the month, but they were finally forced to surrender and all the Hungarians were killed - despite a promise that none would be harmed.

September
04, 1523

Suleiman the Magnificent leads the Ottoman Turks in an assault on the Hospitallers in Rhodes who are able to hold out until the end of the year, despite numbering just 500 knights, about 100 fighting chaplains, a thousand mercenaries, and a thousand islanders. The Turkish force, in comparison, numbers some 20,000 troops and 40,000 sailors.

December 21,
1523

The Hospitallers on Rhodes formally surrender to Suleiman the Magnificent and they are able to secure the right to evacuate to Malta, despite having killed tens of

- thousands of Turkish troops.
- May 28, 1524** Birth of Selim II, sultan of the Ottoman Empire and favorite son of his father, Suleiman I. Selim had little interest in warfare and would end up spending much of his time with his harem.
- January 01, 1525** The Hospitallers set sail from Rhodes to Malta. the capital of Malta, Valletta, is named after one of the knights at this time, Jean Parisot de al Valette from Provencal. Valette would later become head of the Order.
- August 29, 1526** Battle of Mohacs: Suleiman the Magnificent defeats Louis II of Hungary after just two hours of fighting, leading to the Ottoman annexation of much of Hungary.
- 1529** Turkish calvary arrive at the Bavarian town of Regensburg. This is the farthest West that Turkish forces ever reach.
- May 10, 1529** Suleiman the Magnificent sets off with 250,000 soldiers and hundreds of canon to lay siege to Vienna, capital of Charles V's Holy Roman Empire.
- September 23, 1529** The vanguard of the Turkish army arrives outside the gates of Vienna, defended by just 16,000 men.
- October 16, 1529** Suleiman the Magnificent gives up on the siege of Vienna.
- 1530** The Hospitallers move their base of operations to the island of Malta.
- 1535** Charles V, Holy Roman Emperor, lands in Tunisia and sacks Tunis.
- 1537** Ottoman Sultan Suleiman the Magnificent has construction of the walls surrounding the Old City of Jerusalem begun.
- 1537** Imperial troops under Charles V sack Rome.
- 1541** Construction of the walls surrounding the Old City of Jerusalem is completed.
- July 04, 1546** Birth of Murad III, sultan of the Ottoman Empire and eldest son of Selim II. Like his father Murad would not care much for political matters, preferring instead to spend time with his harem. He fathers 103 children.
- 1552** Russians capture the Tartar city of Kazan.
- 1556** Russians capture the Tartar city of Astrakhan, far south along the Volga river, giving them access to the Caspian Sea.
- May 19, 1565** Suleiman the Magnificent attacks the Hospitallers on Malta but is unsuccessful. Numbering just 700, the knights were aided by several European nations who saw Malta as the gateway to Europe. Tens of thousands of Turks landed at the bay of Marsasirocco.
- May 24, 1565** Ottoman Turks assault the fort of St. Elmo on Malta.

- June 23, 1565** The Maltese fort of St. Elmo falls to Turkish forces, but not until the defenders are able to inflict casualties that number in the thousands.
- September 06, 1565** Reinforcement from Sicily finally arrive at Malta, demoralizing the Turkish troops and inciting them to abandon the siege of the remaining Christian forts.
- 1566** Sultan Selim II gives the Janissaries permission to marry.
- May 26, 1566** Birth of Mehmed III, future sultan of the Ottoman Empire.
- September 05, 1566** Death of Sulieman (Süleyman) "the Magnificent," sultan of the Ottoman Empire. During Sulieman's reign the Ottoman Empire reached the height of its power and influence.
- September 06, 1566** Battle of Szigetvar: Despite having killed Sultan Suleiman the Magnificent the night before in a surprise raid, the Hungarians lose to Turkish forces.
- December 25, 1568** A Morisco (Muslim convert to Christianity in Spain) uprising began when two hundred men wearing Turkish turbans entered the Moorish quarter of Madrid, killed a few guards, and looted some shops.
- October 1569** Philip II of Austria orders his half-brother, Don Juan of Austria, to quell a Morisco (Muslim converts to Christianity) uprising in Alpujarras with a "war of fire and blood."
- January 1570** Don Juan of Austria attacks the town of Galera. He had been instructed to kill every person inside, but he refused and let several hundred women and children go.
- May 1570** Hernando al-Habaqui, commander of the garrison of Tijola, surrenders to Don Juan of Austria.
- July 1570** On orders from Selim II, Ottoman sultan, Turkish forces commanded by Kara Mustafa land on Cyprus with the intent of reconquering it. Most of the island falls relatively quickly and thousands are massacred. Only Famagusta, ruled by governor Macantonia Bragadion from Venice, holds out for about a year.
- September 1570** Luis de Requesens, vice-admiral for king Philip II of Austria, leads a campaign into Alpujarras that ends the Morisco uprising by devastating the entire countryside.
- November 1570** A royal council in Spain decides to deal with the Moriscos by deporting them out of Grenada and scattering them all around Spain.
- August 01, 1571** The Venetians under governor Macantonia Bragadion agree to surrender Famagusta on Cyprus to the Turkish invaders.
- August 04,** Famagusta's governor Macantonia Bragadion is taken

- 1571** captive by the Turks, contrary to the peace treaty already signed.
- August 17, 1571** **Macantonia Bragadion, his ears and nose already cut off, is flayed alive by the Turks as a signal to the people of Cyprus that a new order was upon them.**
- October 07, 1571** **Battle of Lepanto (Aynabakhti): Muslim Turks commanded by Ali Pasha are defeated in the Gulf of Corinth by an alliance of European forces (The Holy League) under the command of Don Juan of Austria. This is the biggest naval battle in the world since the Battle of Actium in 31 BCE. The Turks lose at least 200 ships, devastating their naval forces. The morale of European Christians is significantly raised while that of Turks and Muslims is lowered. At least 30,000 soldiers and sailors die in about three hours, more casualties than in any other naval battle in history. The battle does not, however, result in any major territorial or political shifts. The famous Spanish author Cervantes participates in the battle and is wounded in his right hand.**
- December 24, 1574** **Death of Selim II, sultan of the Ottoman Empire and favorite son of his father, Suleiman I. Selim did nothing to expand the empire, preferring instead to spend his time with his harem.**
- 1578** **Battle of al-Aqsr al-Kabir: Moroccans defeat the Portuguese, ending the latter's military excursions into Africa**
- October 01, 1578** **Don Juan of Austria dies in Belgium.**
- 1585** **The Ottoman Empire signs a peace treaty with Spain. This would hinder the Ottomans from answering the calls for help from Queen Elizabeth I of England. Elizabeth had hoped to get the Ottomans to send several dozen galleys to aid in the defense of England against the Spanish Armada.**
- April 18, 1590** **Birth of Ahmed I, future sultan of the Ottoman Empire.**
- January 15, 1595** **Death of Murad III, sultan of the Ottoman Empire and eldest son of Selim II. Murad didn't care much for political matters, preferring instead to spend time with his harem. He had fathered 103 children. One, Mehmed III, succeeds Murad and has his sixteen brothers strangled to death in order to avoid any fights over who would rule.**
- 1600** **The Austrians lay siege to the town of Canissa. Among the Austrians is an English volunteer by the name of John Smith. He would later go on to help in the colonization of Virginia and marry the Indian princess Pocahontas.**
- December 22,** **Death of Mehmed III, sultan of the Ottoman Empire. He**

1603

is succeeded by his 14-year-old son, Ahmed I.

Ottoman Empire on the Defensive, 1600 - 1800

Although the Crusades themselves were long finished, Christian Europe continued to be under pressure from the expanding Ottoman Empire. The Ottomans made impressive victories, including the capture of Constantinople, last outpost of the Roman Empire and spiritual center of Orthodox Christianity. Over time, however, Western Christians were able to mount effective counter-attacks and keep Ottoman forces out of central Europe.

Timeline of the Crusades: Ottoman Empire on the Defensive, 1600 - 1800

January 15, 1595	Death of Murad III, sultan of the Ottoman Empire and eldest son of Selim II. Murad didn't care much for political matters, preferring instead to spend time with his harem. He had fathered 103 children. One, Mehmed III, succeeds Murad and has his sixteen brothers strangled to death in order to avoid any fights over who would rule.
1600	The Austrians lay siege to the town of Canissa. Among the Austrians is an English volunteer by the name of John Smith. He would later go on to help in the colonization of Virginia and marry the Indian princess Pocahontas.
December 22, 1603	Death of Mehmed III, sultan of the Ottoman Empire. He is succeeded by his 14-year-old son, Ahmed I.
November 03, 1604	Birth of Osman II, future sultan of the Ottoman Empire.
1609	Ahmed I, sultan of the Ottoman Empire, orders the construction of the Sultan Ahmed Mosque (in English commonly called the Blue Mosque) in Istanbul.
June 16, 1612	Birth of Murad IV, future sultan of the Ottoman Empire and brother of Osman II.
November 05, 1615	Birth of Ibrahim I, future sultan of the Ottoman Empire.
November 22, 1617	Death of Ahmed I, sultan of the Ottoman Empire, apparently due to typhus. He is briefly succeed by his brother, Mustafa I, until he is deposed in favor of his young nephew and son of Ahmed I, Osman II.
1619	Ottoman sultan Osman II leads the Janissaries to defeat at the Battle of Chotin in Poland. Osman would blame the defeat on the Janissaries. Osman recognizes that the

- Janissaries, as a semi-autonomous force, pose a serious threat to him so he tries to have their power cut.**
- May 22, 1622** **Death of Osman II, sultan of the Ottoman Empire - he is strangled by his own Janissaries because he had tried to limit their power. He is briefly succeeded by Mustafa I, his uncle, whom he had been deposed several years earlier.**
- 1623** **Persian armies invade Iraq, capturing the capital of Baghdad.**
- 1625** **According to some estimates, there are around 20,000 Christian slaves in Algiers alone.**
- 1627** **Barbary Corsairs appear in Iceland and carry off hundreds of captives for the slave markets in North Africa. For Europeans, the Turkish and Muslim threat to their existence was very real and very frightening.**
- 1638** **Ottoman Turks recapture Baghdad, Iraq, and execute nearly the entire 30,000 man garrison.**
- 1638** **Murad IV abolishes the tribute of Christian children from the Balkans, requiring the Janissaries to find new recruits elsewhere.**
- 1640** **Death of Murad IV, sultan of the Ottoman Empire, due to cirrhosis of the liver. He is succeeded by his brother, Ibrahim I, despite Murad's last-minute order to have Ibrahim executed.**
- January 02, 1642** **Birth of Mehmed IV, future sultan of the Ottoman Empire.**
- April 15, 1642** **Birth of Suleiman II, future sultan of the Ottoman Empire and brother of Mehmed IV.**
- February 25, 1643** **Birth of Ahmed II, future sultan of the Ottoman Empire and son of sultan Ibrahim I.**
- 1645** **Ottoman Turks attack the island of Crete, at the time ruled by Venice, and lay siege to the city of Candia. In response Venice sends a fleet to blockade Istanbul.**
- 1646** **Venetian forces capture Tenedos (today: Bozcaada), gateway to the Dardanelles.**
- August 1648** **Death of Ibrahim I, sultan of the Ottoman Empire, who is strangled by his own Janissaries. He is succeeded by his son, Mehmed IV, who is just 6 years old.**
- 1656** **Battle of the Dardanelles**
- 1664** **Battle of St. Gothard: Count Raimundo Montecuccoli smashes a much larger Ottoman army east of Budapest.**
- February 06, 1664** **Birth of Mustafa II, future sultan of the Ottoman Empire and son of Mehmed IV.**
- 1669** **After more than 20 years, Ottoman Turks finally capture the city of Candia, ensuring that Crete becomes a part of the Ottoman Empire.**
- 1672** **The Ottoman Turks launch a war against Poland, defeating**

the armies under John Sobieski. The Ottoman Empire would annex Podolia and the Ukraine while Poland would be forced to pay an annual tribute.

- December 30, 1673**
1681
Birth of Ahmed III, future sultan of the Ottoman Empire and son of Mehmed IV
Combined Polish and Russian forces recapture territory lost to the Ottoman Turks.
- March 31, 1683**
An army of at least 250,000 troops, the last great Ottoman assault on Christian Europe, departs Edirne for Vienna, Austria.
- July 14, 1683**
Second siege of Vienna by the Ottoman Turks begins, this time ostensibly in support of a Hungarian uprising against Austrian rule. It would end so quickly and disastrously that large amounts of money and equipment is left behind in the rush to retreat.
- September 05, 1683**
Around sixty thousand Polish and German soldiers, mostly volunteers, gather together on the Kahlenberg mountain (northwest of Vienna) under the command of Polish leader John Sobieski (now King John III of Poland). Their intent is to help lift the siege against Vienna.
- September 12, 1683**
Polish and German forces attack the encamped Turks who had been besieging Vienna for the past two months. It is a complete rout and the Turks flee back to Istanbul in a panic.
- 1685**
Battle of Gran: Charles of Lorraine defeats the Ottoman Turks.
- 1687**
Ottoman sultan Mehmed IV is deposed and replaced with his younger brother, Suleiman II.
- 1688**
Budapest is recaptured from the Turks by Prince Max Emmanuel of Bavaria.
- 1690**
Turkish forces occupy Kosovo, forcing thousands of Serbs to flee to Hungary.
- 1691**
Death of Suleiman II, sultan of the Ottoman Empire. He is succeeded by his brother, Ahmed II.
- 1691**
Battle of Slankamen: Austrians under Prince Louis of Baden crush the Ottoman Turks and are thus able to liberate large portions of Hungary.
- 1693**
Death of Mehmed IV, deposed sultan of the Ottoman Empire.
- 1695**
Death of Ahmed II, sultan of the Ottoman Empire. He is succeeded by Mustafa II.
- August 02, 1696**
1697
Birth of Mahmud I, future sultan of the Ottoman Empire and son of Mustafa II.
Battle of Zenta: In an effort to reconquer Hungary, Sultan Mustafa II personally leads the Ottoman Turks to a crushing defeat at the hands of Eugene of Savoy. This loss

- causes the Turks to sue for peace with European powers.
- January 26, 1699** **Peace Treaty of Carlowitz: Signed between the Hapsburgs of Austria and the Ottoman Turks, the Turks surrender Hungary, Transylvania, Croatia, and Slovenia to the Hapsburgs, Morea in Greece to the Venetian Republic, and Moldavia to Poland. For most historians this marks the real beginning of the end for the Ottoman Empire. With this treaty, European fears of the Turks come to a close.**
- 1700** **Treaty of Constantinople: Ottoman Turks surrender Azov to the Russians.**
- 1703** **Due to the great losses under his rule, sultan Mustafa II is forced to abdicate and his brother, Ahmed III, replaces him.**
- 1711** **Ottoman Turks defeat Russian forces near the Pruth and in the ensuing peace treaty the regain control of Azov.**
- 1715** **Ottoman Turks attack Morea in Greece, recapturing it from Venice, a violation of the Peace Treaty of Carlowitz, leading to a new war with Austria.**
- 1717** **Austria captures Belgrade from the Ottoman Empire.**
- 1718** **Peace of Passarowitz: peace between the Ottomans and Austria is reached; this time the Turks are able to keep Morea but lose all of Hungary.**
- 1730** **Defeats in a war against Persia lead to a revolt of the Janissaries who depose Sultan Ahmed III and install Mahmud I in his place.**
- December 13, 1754** **Death of Mahmud I, sultan of the Ottoman Empire.**
- 1792** **The Ottoman Turks are finally forced to acknowledge the Russian annexation of the Tartar Khanates.**
- 1798** **The Hospitallers on Malta are defeated by Napoleon. At the time known as the Knights of Malta, they disband entirely the following year.**
- July 01, 1798** **General Napoleon Bonaparte sails to Egypt, then still an Ottoman province, which he conquers from the Mamluk military leaders quickly and easily. Even among the Ottoman leaders, however, there is little interest in why the French are there or why the eventually leave. The coming of the Europeans was regarded as something like a natural disaster - an event to be endured but not one that needs to be understood.**
- June 14, 1826** **The Auspicious Incident: Janissaries revolt in Istanbul, but the populace and other government forces are against them. The Janissaries suffer massive casualties; those who survive face execution or banishment.**

1945

The final cruzado or crusade tax is officially abolished in the Roman Catholic diocese of Pueblo, Colorado.