



THE CRUSADES

INTRODUCTION

The Crusades were a series of military conflicts conducted by Christian knights for the defense of Christians and for the expansion of Christian domains between the 11th and 15th centuries. Generally, the Crusades refer to the campaigns in the Holy Land sponsored by the papacy against Muslim forces. There were other crusades against Islamic forces in southern Spain, southern Italy, and Sicily, as well as campaigns of Teutonic knights against pagan strongholds in Eastern Europe. A few crusades, such as the Fourth Crusade, were waged within Christendom against groups that were considered heretical and schismatic. Crusades were fought for many reasons—to capture Jerusalem, recapture Christian territory, or defend Christians in non-Christian lands; as a means of conflict resolution among Roman Catholics; for political or territorial advantage; and to combat paganism and heresy.

ORIGINS OF THE CRUSADES

The origin of the Crusades in general, and particularly of the First Crusade, is widely debated among historians. The confusion is partially due to the numerous armies in the First Crusade, and their lack of direct unity. The similar ideologies held the armies to similar goals, but the connections were rarely strong, and unity broke down often. The Crusades are most commonly linked to the political and social situation in 11th-century Europe, the rise of a reform movement within the papacy, and the political and religious confrontation of Christianity and Islam in Europe and the Middle East. Christianity had spread throughout Europe, Africa, and the Middle East in Late Antiquity, but by the early 8th century Christian rule had become limited to Europe and Anatolia after the Muslim conquests.

BACKGROUND IN EUROPE

The Holy Land had been part of the Roman Empire, and thus the Byzantine Empire, until the Islamic conquests. In the 7th and 8th centuries, Islam was introduced in the Arabian Peninsula by the Islamic prophet Muhammad and his followers. This formed a unified Muslim polity, which led to a rapid expansion of Arab power, the influence of which stretched from the northwest Indian subcontinent, across Central Asia, the Middle East, North Africa, southern Italy, and the Iberian Peninsula, to the Pyrenees. Tolerance, trade, and political relationships between the Arabs and the Christian states of Europe waxed and waned. For example, the Fatimid caliph al-Hakim bi-Amr Allah destroyed the Church of the Holy Sepulchre, but his successor allowed the Byzantine Empire to rebuild it. Pilgrimages by Catholics to sacred sites were permitted, resident Christians were given certain legal rights and protections under Dhimmi status, and interfaith marriages were not uncommon. Cultures and creeds coexisted and competed, but the frontier conditions became increasingly inhospitable to Catholic pilgrims and merchants.

At the western edge of Europe and of Islamic expansion, the Reconquista (recapture of the Iberian Peninsula from the Muslims) was well underway by the 11th century, reaching its turning point in 1085 when Alfonso VI of León and Castile retook Toledo from Muslim rule. Increasingly in the 11th century, foreign knights, mostly from France, visited Iberia to assist the Christians in their efforts.

The heart of Western Europe had been stabilized after the Christianization of the Saxon, Viking, and Hungarian peoples by the end of the 10th century. However, the breakdown of the Carolingian Empire gave rise to an entire class of warriors who now had little to do but fight among

themselves. The random violence of the knightly class was regularly condemned by the church, and so it established the Peace and Truce of God to prohibit fighting on certain days of the year.

At the same time, the reform-minded papacy came into conflict with the Holy Roman Emperors, resulting in the Investiture Controversy. The papacy began to assert its independence from secular rulers, marshaling arguments for the proper use of armed force by Catholics. Popes such as Gregory VII justified the subsequent warfare against the emperor's partisans in theological terms. It became acceptable for the pope to utilize knights in the name of Christendom, not only against political enemies of the papacy, but also against Al-Andalus, or, theoretically, against the Seljuq dynasty in the east. The result was intense piety, an interest in religious affairs, and religious propaganda advocating a just war to reclaim Palestine from the Muslims. Participation in such a war was seen as a form of penance that could counterbalance sin.

AID TO THE BYZANTINE EMPIRE

To the east of Europe lay the Byzantine Empire, composed of Christians who had long followed a separate Orthodox rite; the Eastern Orthodox and Roman Catholic churches had been in schism since 1054. Historians have argued that the desire to impose Roman church authority in the east may have been one of the goals of the Crusades, although Urban II, who launched the First Crusade, never refers to such a goal in his letters on crusading. The Seljuq Empire had taken over almost all of Anatolia after the Byzantine defeat at the Battle of Manzikert in 1071; however, their conquests were piecemeal and led by semi-independent warlords, rather than by the sultan. A dramatic collapse of the empire's position on the eve of the Council of Clermont brought Byzantium to the brink of disaster. By the mid-1090s, the Byzantine Empire was largely confined to Balkan Europe and the northwestern fringe of Anatolia, and faced Norman enemies in the west as well as Turks in the east. In response to the defeat at Manzikert and subsequent Byzantine losses in Anatolia in 1074, Pope Gregory VII had called for the *milites Christi* ("soldiers of Christ") to go to Byzantium's aid.

While the Crusades had causes deeply rooted in the social and political situations of 11th-century Europe, the event actually triggering the First Crusade was a request for assistance from Byzantine emperor Alexios I Komnenos. Alexios was worried about the advances of the Seljuqs, who had reached as far west as Nicaea, not far from Constantinople. In March 1095, Alexios sent envoys to the Council of Piacenza to ask Pope Urban II for aid against the Turks.

Urban responded favorably, perhaps hoping to heal the Great Schism of forty years earlier, and to reunite the Church under papal primacy by helping the eastern churches in their time of need. Alexios and Urban had previously been in close contact in 1089 and later, and had openly discussed the prospect of the (re)union of the Christian church. There were signs of considerable co-operation between Rome and Constantinople in the years immediately before the Crusade.

In July 1095, Urban turned to his homeland of France to recruit men for the expedition. His travels there culminated in the Council of Clermont in November, where, according to the various speeches attributed to him, he gave an impassioned sermon to a large audience of French nobles and clergy, graphically detailing the fantastical atrocities being committed against pilgrims and eastern Christians. Urban talked about the violence of European society and the necessity of maintaining the Peace of God; about helping the Greeks, who had asked for assistance; about the crimes being committed against Christians in the east; and about a new kind of war, an armed pilgrimage, and of rewards in heaven, where remission of sins was offered to any who might die in the undertaking. Combining the idea of pilgrimage to the Holy Land with that of waging a holy war against infidels, Urban received an enthusiastic response to his speeches and soon after began collecting military forces to begin the First Crusade.

THE FIRST CRUSADE

The First Crusade (1095–1099), called for by Pope Urban II, was the first of a number of crusades intended to recapture the Holy Lands. It started as a widespread pilgrimage in western Christendom and ended as a military expedition by Roman Catholic Europe to regain the Holy Lands taken in the Muslim conquests of the Mediterranean (632–661), ultimately resulting in the recapture of Jerusalem in 1099.

It was launched on November 27, 1095, by Pope Urban II with the primary goal of responding to an appeal from Byzantine Emperor Alexios I Komnenos, who requested that western volunteers come to his aid and help to repel the invading Seljuq Turks from Anatolia (modern-day Turkey). An additional goal soon became the principal objective—the Christian reconquest of the sacred city of Jerusalem and the Holy Land and the freeing of the Eastern Christians from Muslim rule. . . .

Pope Urban II planned the departure of the crusade for August 15, 1096; before this, a number of unexpected bands of peasants and low-ranking knights organized and set off for Jerusalem on their own, on an expedition known as the People's Crusade, led by a monk named Peter the Hermit. The peasant population had been afflicted by drought, famine, and disease for many years before 1096, and some of them seem to have envisioned the crusade as an escape from these hardships. Spurring them on had been a number of meteorological occurrences beginning in 1095 that seemed to be a divine blessing for the movement—a meteor shower, an aurora, a lunar eclipse, and a comet, among other events. An outbreak of ergotism had also occurred just before the Council of Clermont. Millenarianism, the belief that the end of the world was imminent, widespread in the early 11th century, experienced a resurgence in popularity. The response was beyond expectations; while Urban might have expected a few thousand knights, he ended up with a migration numbering up to 40,000 Crusaders of mostly unskilled fighters, including women and children.

Lacking military discipline in what likely seemed a strange land (Eastern Europe), Peter's fledgling army quickly found itself in trouble despite the fact that they were still in Christian territory. This unruly mob began to attack and pillage outside Constantinople in search of supplies and food, prompting Alexios to hurriedly ferry the gathering across the Bosphorus one week later. After crossing into Asia Minor, the crusaders split up and began to plunder the countryside, wandering into Seljuq territory around Nicaea, where they were massacred by an overwhelming group of Turks.

The four main Crusader armies left Europe around the appointed time in August 1096. They took different paths to Constantinople and gathered outside the city walls between November 1096 and April 1097; Hugh of Vermandois arrived first, followed by Godfrey, Raymond, and Bohemond. This time, Emperor Alexios was more prepared for the Crusaders; there were fewer incidents of violence along the way. . . .

The Crusader armies crossed over into Asia Minor during the first half of 1097, where they were joined by Peter the Hermit and the remainder of his little army. Alexios also sent two of his own generals, Manuel Boutoumites and Tatikios, to assist the Crusaders. The first object of their campaign was Nicaea. . . . Subsequently, upon the Crusaders' arrival, the city was subjected to a lengthy siege [which ended by June 18th, 1097].

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On June 7, the Crusaders reached Jerusalem, which had been recaptured from the Seljuqs by the Fatimids only the year before. . . . The final assault on Jerusalem began on July 13. . . . On July 15, a final push was launched at both ends of the city, and eventually the inner rampart of the northern wall was captured. In the ensuing panic, the defenders abandoned the walls of the city at both ends, allowing the Crusaders to finally enter.

On July 22, a council was held in the Church of the Holy Sepulchre to establish a king for the newly created Kingdom of Jerusalem. Raymond IV of Toulouse and Godfrey of Bouillon were recognized as the leaders of the crusade and the siege of Jerusalem. Raymond was the wealthier and more powerful of the two, but at first he refused to become king, perhaps attempting to show his piety and probably hoping that the other nobles would insist upon his election anyway. The more popular Godfrey did not hesitate like Raymond, and accepted a position as secular leader. Having captured Jerusalem and the Church of the Holy Sepulchre, the Crusaders had fulfilled their vow.

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THE SECOND CRUSADE

The Second Crusade (1147–1149) was the second major crusade launched from Europe as a Catholic holy war against Islam. The Second Crusade was started in 1147 in response to the fall of the County of Edessa the previous year to the forces of Zengi. The county had been founded during the First Crusade by King Baldwin of Boulogne in 1098. While it was the first Crusader state to be founded, it was also the first to fall.

The Second Crusade was announced by Pope Eugene III, and was the first of the crusades to be led by European kings, namely Louis VII of France and Conrad III of Germany, who had help from a number of other European nobles. The armies of the two kings marched separately across Europe. After crossing Byzantine territory into Anatolia, both armies were separately defeated by the Seljuq Turks. The main Western Christian source, Odo of Deuil, and Syriac Christian sources claim that the Byzantine Emperor Manuel I Komnenos secretly hindered the Crusaders' progress, particularly in Anatolia, where he is alleged to have deliberately ordered Turks to attack them. Louis and Conrad and the remnants of their armies reached Jerusalem and participated in an ill-advised attack on Damascus in 1148. The Crusade in the east was a failure for the Crusaders and a great victory for the Muslims. It would ultimately have a key influence on the fall of Jerusalem and give rise to the Third Crusade at the end of the 12th century.

The only Christian success of the Second Crusade came to a combined force of 13,000 Flemish, Frisian, Norman, English, Scottish, and German Crusaders in 1147. Traveling by ship from England to the Holy Land, the army stopped and helped the smaller (7,000) Portuguese army capture Lisbon, expelling its Moorish occupants. . . .

THE THIRD CRUSADE

The Third Crusade (1189–1192), also known as The Kings' Crusade, was an attempt by European leaders to reconquer the Holy Land from Saladin. The campaign was largely successful, capturing the important cities of Acre and Jaffa, and reversing most of Saladin's conquests, but it failed to capture Jerusalem, the emotional and spiritual motivation of the crusade.

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. The Egyptian and Syrian forces were ultimately unified under Saladin, who employed them to reduce the Christian states and recapture Jerusalem in 1187. Spurred by religious zeal, King Henry II of England and King Philip II of France (known as Philip Augustus) ended their conflict with each other to lead a new crusade. The death of Henry in 1189, however, meant the English contingent came under the command of his successor, King Richard I of England (known as Richard the Lionheart). The elderly Holy Roman Emperor Frederick Barbarossa also responded to the call to arms, leading a massive army across Anatolia, but he drowned in a river in Asia Minor on June 10, 1190, before reaching the Holy Land. His death caused tremendous grief among the German Crusaders, and most of his troops returned home.

After the Crusaders had driven the Muslims from Acre, Philip and Frederick's successor, Leopold V, Duke of Austria (known as Leopold the Virtuous), left the Holy Land in August 1191.

From September 1191 to October 1192 Richard and Saladin fought several pitched battles against each other. Both were brilliant tacticians that grew in their respect for each other's martial skills. However, neither was able to successfully gain the upper hand.

On September 2, 1192, Richard and Saladin finalized a treaty granting Muslim control over Jerusalem but allowing unarmed Christian pilgrims and merchants to visit the city. Richard departed the Holy Land on October 2. The successes of the Third Crusade allowed the Crusaders to maintain considerable states in Cyprus and on the Syrian coast. However, the failure to recapture Jerusalem would lead to the Fourth Crusade. . . .

Neither side was entirely satisfied with the results of the war. Though Richard's victories had deprived the Muslims of important coastal territories and re-established a viable Frankish state in Palestine, many Christians in the Latin West felt disappointed that Richard had elected not to pursue the recapture of Jerusalem. Likewise, many in the Islamic world felt disturbed that Saladin had failed to drive the Christians out of Syria and Palestine. However, trade flourished throughout the Middle East and in port cities along the Mediterranean coastline.

THE FOURTH CRUSADE

Innocent III began preaching what became the Fourth Crusade in 1200 in France, England, and Germany, but primarily in France. The Fourth Crusade (1202–1204) was a Western European armed expedition originally intended to conquer Muslim-controlled Jerusalem by means of an invasion through Egypt. Instead, a sequence of events culminated in the Crusaders sacking the city of Constantinople, the capital of the Christian-controlled Byzantine Empire. The Fourth Crusade never came to within 1,000 miles of its objective of Jerusalem, instead conquering Byzantium twice before being routed by the Bulgars at Adrianople. In January 1203, en route to Jerusalem, the majority of the Crusader leadership entered into an agreement with the Byzantine prince Alexios Angelos to divert to Constantinople and restore his deposed father as emperor. The intention of the Crusaders was then to continue to the Holy Land with promised Byzantine financial and military assistance. On June 23, 1203, the main Crusader fleet reached Constantinople. Smaller contingents continued to Acre.

In August 1203, following clashes outside Constantinople, Alexios Angelos was crowned co-emperor (as Alexios IV Angelos) with Crusader support. However, in January 1204, he was deposed by a popular uprising in Constantinople. The Western Crusaders were no longer able to receive their promised payments, and when Alexios was murdered on February 8, 1204, the Crusaders and Venetians decided on the outright conquest of Constantinople. In April 1204, they captured and brutally sacked the city and set up a new Latin Empire, as well as partitioned other Byzantine territories among themselves. Byzantine resistance based in unconquered sections of the empire such as Nicaea, Trebizond, and Epirus ultimately recovered Constantinople in 1261. The Fourth Crusade is considered to be one of the final acts in the Great Schism between the Eastern Orthodox Church and Roman Catholic Church, and a key turning point in the decline of the Byzantine Empire and Christianity in the Near East.

LATER CRUSADES

After the failure of the Fourth Crusade to hold Constantinople or reach Jerusalem, Innocent III launched the first crusade against heretics, the Albigensian Crusade, against the Cathars in France and the County of Toulouse. Over the early decades of the century the Cathars were driven underground while the French monarchy asserted control over the region. Andrew II of Hungary waged the Bosnian Crusade against the Bosnian church, which was theologically Catholic but in long-term schism with the Roman Catholic Church. The conflict only ended with the Mongol invasion of Hungary in 1241. In the Iberian peninsula, Crusader privileges were given to those aiding the Templars, the Hospitallers, and the Iberian orders that merged with the Order of Calatrava and the Order of Santiago. The papacy declared frequent Iberian crusades, and from 1212 to 1265 the Christian kingdoms drove the Muslims back to the Emirate of Granada, which held out until 1492, when the Muslims and Jews were expelled from the peninsula.

Around this time, popularity and energy for the Crusades declined. One factor in the decline was the disunity and conflict among Latin Christian interests in the eastern Mediterranean. Pope Martin IV compromised the papacy by supporting Charles of Anjou, and tarnished its spiritual luster with botched secular “crusades” against Sicily and Aragon. The collapse of the papacy’s moral authority and the rise of nationalism rang the death knell for crusading, ultimately leading to the Avignon Papacy and the Western Schism. The mainland Crusader states were extinguished with the fall of Tripoli in 1289 and the fall of Acre in 1291.

Centuries later, during the middle of the 15th century, the Latin church tried to organize a new crusade aimed at restoring the Eastern Roman or Byzantine Empire, which was gradually being torn down by the advancing Ottoman Turks. The attempt failed, however, as the vast majority of Greek 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, reacting to the Latin conquest, believed that the Byzantine civilization that revolved around the Orthodox faith would be more secure under Ottoman Islamic rule. Overall, religious-observant Greeks 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 centuries, “crusades” on a limited scale were organized by the kingdoms of Hungary, Poland, Wallachia, and Serbia. These were not the traditional expeditions aimed at the recovery of Jerusalem but rather defensive campaigns intended to prevent further expansion to the west by the Ottoman Empire.

DIRECTIONS

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1. **READ** ABOUT THE ORIGINS AND PARTICULARS OF THE CRUSADING PERIOD.
2. **CREATE AN INFO-GRAPHIC** OF YOUR CHOOSING SUMMARIZING THE ORIGINS OF THE CRUSADES AND EACH OF THE MAJOR CRUSADES IN PARTICULAR (THIS WOULD INCLUDE WHY THEY HAPPENED, KEY PEOPLE, AND THEIR MAJOR OUTCOMES)
3. **GO TO THIS SITE** SO YOU CAN GET IDEAS OF INFO GRAPHICS TO CREATE:
https://www.google.com/search?q=infographic+blank&safe=strict&rlz=1C1GCEB_enUS863US863&source=lnms&tbm=isch&sa=X&ved=2ahUKewiw6pCDwl3oAhU6knIEHcuFBjQQ_AUoAXoECA0QAw&biw=1137&bih=694