



ISSN
2547-989X

Sinop Üniversitesi
Sosyal Bilimler Dergisi

Araştırma Makalesi

Sinop Üniversitesi Sosyal Bilimler Dergisi, 6 (2), 520-548

Geliş Tarihi:30.06.2022 Kabul Tarihi:21.11.2022

Yayın: 2022 Yayın Tarihi:30.11.2022

10.30561/sinopusd.1138751

<https://dergipark.org.tr/sinopusd>

AN OVERVIEW OF THE CRASSUS IN TERMS OF WORLD HISTORY ACCORDING TO RUSSIAN SOURCES

Vesile ŞEMŞEK*

Abstract

At the request and promises of the European Catholic Christians of the Pope, VII. The marches they organized to establish military, political and religious authority over the lands of the Middle East, which had been in the hands of Muslims since the 19th century, take place in history as "crusades" or "crusaders". Since Jesus was born in Jerusalem, they called the region and the surrounding lands "holy lands" and declared these marches as holy wars in their way. In addition, Christian soldiers participating in the expedition put the Red Cross on their chests and shields, so they were called "Crusaders". The first and third of the eight crusades left their mark as the heaviest campaign in history. Except for the first and fourth of these campaigns, the kings who dominated all other campaigns also participated. On the other hand, the Crusades were a religious, political, and military operation that started not only against Muslims but also from Western Europe between the XI.- XV. centuries. It started as an effort to save Jerusalem, which they accepted as the Holy city of Christianity in Palestine between 1096-1272. The terms "Crusaders" and "Crusades" in a broader sense are used by the Popes of Rome as a religious-military operation, first against the Seljuk Turks and later against the Ottoman Empire to implement the policy of Christianizing the people of the Baltic states and suppress heretical and anti-religious tendencies in Europe and left its mark on history. The Seljuks, who conquered the Muslim regions of the Middle East, conquered the Byzantine lands, and the Byzantine Emperor IV. The Romans tried to stop the Muslims, but the Byzantine army was crushed in the battle of Manzikert in 1071. After that, the Byzantines

* Doç. Dr., Ahi Evran Üniversitesi, İslami İlimler Fakültesi, İslam Tarihi ve Sanatları Bölümü, vsemsek@gmail.com <https://orcid.org/0000-0002-9800-4557>

no longer had the strength to resist. Slowly advancing westward, the Seljuks continued the Crusades, taking almost all of Asia Minor from Byzantium. In this study, the views and approaches about the crusades in terms of world history were evaluated by examining Russian sources.

Keywords: History, Crusades, East, Muslims, West.

Rus Kaynaklarına Göre Dünya Tarihi Açısından Haçlı Seferlerine Genel Bir Bakış

Öz

Avrupa Katolik Hıristiyanlarının Papa'nın isteği ve vaatleri üzerine, VII. yüzyıldan itibaren Müslümanların elinde bulunan Orta Doğu toprakları üzerinde askeri siyasi ve dini otorite kurmak için düzenledikleri yürüyüşler "haçlı seferleri" veya "haçlı akınları" olarak tarihte yer almaktadır. Hz. İsa'nın Kudüs'te doğması sebebiyle bölgeyi ve civar toprakları, "kutsal topraklar" adlandırarak kendilerince bu yürüyüşlerine kutsal savaş olarak ilan etmişlerdir. Ayrıca sefere katılan Hıristiyan askerler göğüslerine ve kalkanlarına kırmızı renkli haç işareti koydukları için bunlara "Haçlılar" denilmiştir. Toplam sekiz haçlı seferinden ilki ve üçüncüsü tarihte en ağır sefer olarak iz bırakmıştır. Bu seferlerden ilki ve dördüncüsü hariç diğer tüm seferlere hâkimiyette bulunan krallar da katılmışlardı. Diğer bir taraftan, Haçlı Seferleri, XI—XV yüzyıllar arası sadece Müslümanlara karşı değil, Batı Avrupa'dan başlayan dini, siyasi ve askeri bir harekâttir. 1096-1272 yılları arası Filistin'de Hıristiyanlığın Kutsal şehri olarak kabul ettikleri Kudüs'ü kurtarma çabası olarak başlatıldı. "Haçlılar" ve "Haçlı Seferi" terimlerinin daha geniş anlamda, Roma Papaları tarafından Baltık devletlerinin halklarını Hıristiyanlaştırma politikasını uygulamak ve Avrupa'daki sapkın ve din karşıtı eğilimleri bastırmak amacıyla önceleri Selçuklu Türklerine, daha sonraları Osmanlı İmparatorluğu'na karşı dini-askeri bir harekât olarak tarih sahnesinde iz bırakmıştır. Orta Doğu'nun Müslüman bölgelerini fetheden Selçuklular Bizans topraklarına da fethetmeleri üzerine Bizans İmparatoru IV. Romen Müslümanları durdurmaya çalıştı ancak 1071'de Malazgirt meydan savaşında Bizans ordusu ezici bir yenilgiye uğradı. Bundan sonra, Bizanslılar artık direnme gücüne sahip değildi. Yavaş yavaş batıya doğru ilerleyen Selçuklular, neredeyse tüm küçük Asya'yı Bizans'tan alması Haçlı seferlerinin devamını getirdi. Bu çalışmada Rus kaynakları incelenerek dünya tarihi açısından haçlı seferlerine dair sergilenen görüş ve yaklaşımlar değerlendirildi.

Anahtar sözcükler: Tarih, Haçlı Seferleri, Doğu, Müslümanlar, Batı.

Introduction

1. Crusades in the East and the West

According to Russian sources, the rapid successes of Islam in the first century of its existence posed a serious threat to European Christianity: the Arabs conquered Syria, Palestine, Egypt, northern Africa, and Spain. The beginning of the 8th century was a critical moment: in the East, the Arabs occupied most of Byzantium's Middle Eastern lands in Asia Minor. They conquered the frontiers while already threatening this vital region to the empire, and tried it in the West. To penetrate the Pyrenees, the victories of Leo the Isaurian and Karl Martell halted the Arab expansion, and the further spread of Islam was halted by the political disintegration of the Muslim world that began soon after. The caliphate was divided into parts that were hostile to each other.

In the second half of the 10th century, the Byzantine Empire even had the opportunity to return what it had lost before: Nicephorus Phoca conquered Crete, Antioch, and part of Syria, from the Arabs. In the 11th century, the situation changed again in favor of the Muslims. II. After the death of Basil (1025), the Byzantine throne was occupied by weak emperors; moreover, they were constantly changing. At this time when the eastern empire was in danger both in Europe and in Asia, the weakness of the superior power proved even more dangerous for Byzantium. In Western Asia, the Seljuks made their offensive movements to the West.

Under the leadership of Chaka-bek (died 1059) and Togrul-bek (died 1063), they handed over most of Iran, Armenia, and Mesopotamia to their power. Chaka's son Alp-Arslan devastated a significant part of Asia Minor (1067-1070) and captured the emperor Romanus Diogenes (1071) under the command of Manzikert. Between 1070 and 1081 the Seljuks captured Syria and Palestine from the Egyptian Fatimids (Jerusalem in 1071-1073, Damascus in 1076), and Suleiman, son of Kutulmish, cousin of Toğrul-bek, conquered all of Asia Minor from Byzantium. Took until 1081 and Iznik became the capital. Finally, the Turks also took Antakya (1085). Again, as

in the 8th century, the enemies were near Constantinople. At the same time, the European provinces of the empire (since 1048) were subject to constant invasions of the nomadic Pechenegs and Oghuzes, who moved to the Balkans and sometimes wreaked havoc under the walls of the capital. The year 1091 was especially difficult for the empire: the Turks, led by Chaka, were preparing an attack on Constantinople from the sea, and the army of Pechenegs was deployed on land near the capital. Emperor Alexei Komnenos could not hope for success by fighting with his troops: his forces have been largely exhausted in battle with the Italian Normans, who in recent years have been trying to settle in the Balkan Peninsula.

In the West, at the end of the 11th century, some reasons created a favorable mood and atmosphere for the call of Emperor Alexei Komnin to fight against the Muslims: religious feelings increased tremendously, and an ascetic mood developed. Found expression in all kinds of spiritual adventures, among others, and in countless pilgrimages. In addition, in 1054 the Split of the Christian Church (1054) took place—Catholics and Orthodox excommunicated each other. Especially many pilgrims have long gone to Palestine, to the Holy Sepulcher; For example, in 1064 the Archbishop of Mainz, Siegfried of Mainz, went to Palestine with a crowd of seven thousand pilgrims. The Arabs did not interfere with such pilgrimages, but Christian sentiment was sometimes strongly disturbed by manifestations of Muslim fanaticism: for example, the Egyptian caliph Al-Hakim ordered the destruction of the temple of the Holy Sepulcher in 1009. Even then, under the influence of this event, Pope IV. Sergius preached a holy war, but in vain (after the death of Al-Hakim, the destroyed temples were restored).

The establishment of the Turks in Palestine made the Christian pilgrimage much more difficult, expensive and dangerous: the pilgrims had to become more victims of Muslim fanaticism. Stories of returning pilgrims have developed in the religious-minded masses of Western Christianity a sense of grief over the sad fate of the holy places and a strong resentment towards heretics. In addition to religious enthusiasm, other motives worked strongly in the same direction. In the 11th century,

the passion for movement, which was the last echo of the great migration of peoples (Normans, their movements), had not yet completely disappeared. The establishment of the feudal system created an important contingent of people in the knightly class who could not find any recourse for their power in their homeland (for example, young members of baronial families) and was ready to go where their hopes were. Difficult socio-economic conditions attracted many people from the lower strata of society to the crusades to find something better. In some Western countries in the 11th century (for example, France provided the largest crusaders), the situation of the masses became more unbearable due to a series of natural disasters: flooding, crop failure and general diseases (these events were called "seven lean years") ... The wealthy trading cities of Italy were willing to support crusader initiatives in the hope of making substantial commercial gains from the establishment of Christians in the East.

According to Russian sources, the Seljuks, who plundered numerous Christian cities and villages and burned down the churches and monasteries located there, desecrated Christian shrines, subjected them to sophisticated torture, and then killed priests and monks, forcing the local population to convert to Islam, and destroyed those who resisted one After 1071, Jerusalem, the city of Jesus, along with all the main shrines of the Christians, passed into the hands of the Seljuks. Previously, the local Christians and pilgrims from Europe were constantly under the rule of tolerant Arabs who came from Europe to worship the holy temple in this city, but the Seljuks, who were considered the new masters of the city, began to disrespect Christian churches, violate the rights of local Christians, and prevent pilgrims. That is, non-Muslim people can be insulted, beaten, sold into slavery, or killed. Even walking on city streets has become dangerous for Christians. The conquerors mocked the patriarch of Jerusalem especially cruelly and treated him like the last slave. Once, the Seljuks grabbed him by the beard and dragged him from the throne to the ground, then dragged him through the streets to the amusement of the Muslim crowd and imprisoned him for no reason.

They knew the difficulties of Byzantium in Europe. Since the 60s of the XI century, the popes several times came up with the idea of a campaign to help him. This idea spread more and more among Western Christians. Here the news of the atrocities of the Seljuks in Jerusalem, brought from the Holy Land by large numbers of pilgrims, played a big role. From the stories about the atrocities committed there, the hearts of the listeners were filled with anger and a desire to punish the wicked. In 1096, in the city of Clermont, in southern France, Pope Paul II. Urban began passionate sermons about the liberation of Jerusalem from the Seljuk Turks. The people listened to his calls. The name Crusaders appeared because the participants of the crusades sewed crosses on their clothes. In November 1095, a church council was held in Clermont- a meeting attended by all the leading representatives of the Catholic Church: cardinals, archbishops, bishops and abbots. It was an event of prime importance, which also attracted many ordinary priests, monks, and large numbers of ordinary people, noble lords, knights, and commoners. Urban II called for a campaign to the East to free the Holy Sepulcher and other shrines, to aid Byzantium. Pope Gregory III's successor. Victor, renewing the call of his predecessor, equipped the inhabitants of Pisa, Genoa, and some other Italian cities suffering from Muslim naval raids with a fleet bound for the African coast, although during this expedition he burned two cities in Tunisia, but did not receive a wide response from this event.

The real inspiration for the mass crusade was a simple beggar monk of Peter of Amiens, nicknamed The Hermit, originally from Picardy. While visiting Golgotha and the Holy Sepulcher, the demonstration of all kinds of oppression, according to the beliefs of the Palestinian brothers, aroused in him strong anger. Receiving letters from the patriarch with a prayer for help, Peter was sent to Rome by Pope II. He went to Urban and later, dressed in rags, without shoes, bare head and with a cross in his hand, preached wherever he was, through the cities and villages of Europe. It is possible about the campaign to liberate Christians and the Holy Sepulcher. The

common people impressed by his eloquence and they thought Peter as a saint, thinking of the happiness of plucking a piece of wool from his donkey as a souvenir. Thus, the idea became quite widespread and popular.

Shortly before that, the Byzantine emperor Alexei Komnin turned to Urban with a request to help repel the offensive of the warlike Seljuk Turks. Perceiving the invasion of the Muslim Turks as a threat to Christianity, the Pope agreed to help the emperor, and also set an additional goal- seeking to win public opinion in the fight against those who made another claim to the papal throne- to win the Holy Land from the Seljuks. In Clermont, those who wished took solemn vows, and as a sign of the oath, they sewed crosses of red cloth on their clothes. Hence the name "Crusaders" and the name of their mission- "Crusade".

The initial campaign on a general wave of enthusiasm generally achieved its goals. Later, Jerusalem and the Holy Land were captured by the Muslims again and the Crusades held to liberate them. The last (ninth) Crusade in its original meaning took place in 1271-1272. The last of these expeditions, also called the "Crusades", were against the Czech Houthis and the Ottoman Turks in the 15th century. Strengthening its moral authority in the whole of the West by an ascetic reform and assimilating the idea of a single kingdom of God on earth, the papacy could not hopefully answer the call made to it from Constantinople. Clermont Cathedral (1095) was built to be the head of the movement in the East and perhaps to gain spiritual strength. In March 1095, the pope once again listened to the ambassadors of Alexei (at the council in Piacenza), and in the autumn of the same year, a council was convened in Clermont (in Auvergne, in France). Pope II. In Urban's mind, the idea of helping Byzantium took a form that especially pleased the masses. In his speech in Clermont, the political element was pushed into the background before the religious: World War II. Urban, Holy Landve preached a campaign to save the Holy Sepulcher from the infidels. The Pope's speech at Clermont on November 26, 1095, was a tremendous success: many immediately promised to go against the infidels and put crosses

on their shoulders, which is why they were called "crusaders", and campaigns- "crusades." This gave impetus to a movement that would end only two centuries later.

Finally, Western Christians have long been fomented against the Muslims by fighting them in Spain, Italy, and Sicily. For all of Southern Europe, Muslims were a familiar, hereditary enemy. All this was around 1089 when Pope Paul II contributed to the success of the conversion of Emperor Alexei I Comnenus, who was already in a relationship with Urban and was ready to put an end to the church conflict for help from the Latin West. There was talk of a council in Constantinople for this purpose; Pope saved Alexei from ex-communication until then he had lied to her as a schismatic. When the Pope was in Campania in 1091, Alexei's envoys were with him. As the idea of the Crusade matured in the West, Emperor Alexei freed himself from the danger that forced him to seek help in the West. In 1091, with the help of the Polovtsian khans Tugorkan and Bonyak, he destroyed the Pechenezh army; Chaka's naval attempt also failed (Chaka was soon killed on the orders of the Sultan of Nicaea). Finally, in 1094-1095, Alexei managed to save himself from the danger that threatened his last allies, the Polovtsians. The immediate danger to Byzantium passed at a time when the first crusaders were beginning to arrive from the West, which Alexei now looked at with concern. Western aid was vast; given the hostility between the Latin West and the Greek East, it could threaten Byzantium.

The preaching of the Crusade was a phenomenal success in the West. At the head of the movement was the church: the Pope appointed Bishop Puy Ademar, one of the first to receive the cross in Clermont, as the envoy of the Crusader army. Those who accepted the cross, like the pilgrims, were accepted by the church under its auspices. Creditors cannot demand debt from them during their journey; those who confiscated their property were excommunicated; all crusaders who went to the Holy Land were motivated by piety, not by the desire to gain honor or wealth, their sins were forgiven. Already in winter, from 1095 to 1096, large masses of weak or almost completely unarmed Crusaders gathered from the poorest classes. They were headed by Peter the Hermit and Walter Golyak (or Gauthier the Beggar). Some of this crowd

reached Constantinople, but many died before. The Greeks transported the Crusaders to Asia, where almost all of them were destroyed by the Seljuks. The real First Crusade began a little later.

According to Russian sources, the rapid successes of Islam in the first century of its existence posed a serious threat to European Christianity: the Arabs conquered Syria, Palestine, Egypt, northern Africa, and Spain. The beginning of the 8th century was a critical moment: in the East, the Arabs occupied most of Byzantium's Middle Eastern lands in Asia Minor. They conquered the frontiers while they threatened this vital region to the empire and tried it in the West to penetrate the Pyrenees. The victories of Leo the Isaurian and Karl Martell halted the Arab expansion, and the further spread of Islam was halted by the political disintegration of the Muslim world that began soon after. The caliphate was divided into parts that were hostile to each other.

In the second half of the 10th century, the Byzantine Empire even had the opportunity to return what it had lost before: Nicephorus Phoca conquered Crete, Antioch, and part of Syria, from the Arabs. In the 11th century, the situation changed again in favor of the Muslims. II. After the death of Basil (1025), the Byzantine throne was occupied by weak emperors; moreover, they were constantly changing. At this time when the eastern empire was in danger both in Europe and in Asia, the weakness of the superior power proved even more dangerous for Byzantium. In Western Asia, the Seljuks made their offensive movements to the West.

They knew the difficulties of Byzantium in Europe. Since the 60s of the XI century, the popes several times came up with the idea of a campaign to help him. This idea spread more and more among Western Christians. Here the news of the atrocities of the Seljuks in Jerusalem, brought from the Holy Land by large numbers of pilgrims, played a big role. From the stories about the atrocities committed there, the hearts of the listeners were filled with anger and a desire to punish the wicked. In 1096, in the city of Clermont, in southern France, Pope Paul II. Urban began passionate sermons about the liberation of Jerusalem from the Seljuk Turks. The people

listened to his calls. The name Crusaders appeared due to the fact that the participants of the crusades sewed crosses on their clothes. In November 1095, a church council was held in Clermont- a meeting attended by all the leading representatives of the Catholic Church: cardinals, archbishops, bishops, abbots. It was an event of prime importance, which also attracted many ordinary priests, monks, and large numbers of ordinary people, noble lords, knights, and commoners. Urban II called for a campaign to the East to free the Holy Sepulcher and other shrines, to aid Byzantium. Pope Gregory III's successor, Victor, renewing the call of his predecessor, equipped the inhabitants of Pisa, Genoa, and some other Italian cities suffering from Muslim naval raids with a fleet bound for the African coast, although during this expedition he burned two cities in Tunisia, but did not receive a wide response from this event.

The real inspiration for the mass crusade was a simple beggar monk of Peter of Amiens, nicknamed The Hermit, originally from Picardy. While visiting Golgotha and the Holy Sepulcher, the demonstration of all kinds of oppression, according to the beliefs of the Palestinian brothers, aroused in him strong anger. Receiving letters from the patriarch with a prayer for help, Peter was sent to Rome by Pope II. He went to Urban and later, dressed in rags, without shoes, bare head and with a cross in his hand, preached wherever he was, through the cities and villages of Europe. It is possible about the campaign to liberate Christians and the Holy Sepulcher. The common people, impressed by his eloquence, thought of Peter as a saint, thinking of the happiness of plucking a piece of wool from his donkey as a souvenir. Thus, the idea became quite widespread and popular.

2. The Crusades

2.1. First Crusade (1096-1099)

The first of the Peasant Crusades, or German Crusades, was launched in 1096. At the head of the large and well-armed militia, IV. Raymond, Count of Toulouse (led troops from southern France and the papal legate joined him), Hugh de Vermandois (brother of the French king Philip I), Etienne (Stephen) II, Count of Blois and Chartres, Duke of Normandy Robert III Courtegeuse, Count of Flanders

Robert II, Gottfried of Bouillon, Duke of Lower Lorraine, Eustachius (Estache) III, Count of Boulogne and with Baldwin (Baudouin), and his nephew Tancred and Baldwin's (Baudouin) Young, nephew of Bohemund Tarenta Guiscard. The number of Crusaders gathered in Constantinople in different ways was tens of thousands. In Constantinople, most of the Crusader leaders, as part of the eastern empire, accepted their future conquests as subordinate to Alexei and swore appropriate oaths to him. This was not easy for Alexei to achieve: he even had to resort to armed force (which is how he forced Gottfried of Bouillon to take the oath). His troops were not one tight-knit army- each feudal lord who went on an expedition attracted his vassals, and peasants fleeing their homes followed. (Zaborova, 1986: s. 34-36).

In April 1097, the Crusaders crossed the Bosphorus. Soon after, Nicaea surrendered to the Byzantines, and on July 1, the Crusaders defeated Sultan Kilidzh-Arslan at Doriley and thus passed through Asia Minor. Going further, the crusaders found valuable allies against the Turks in the princes of Lesser Armenia, whom they began to support in every way. Leaving the main army, Baldwin settled in Edessa. For the Crusaders, this was crucial because of the city's location, which has since formed their extreme eastern outpost. In October 1097, the Crusaders besieged Antioch and only managed to take it in June of the following year. In Antioch, the Crusaders, in turn, were besieged by Kerboga, Emir of Mussel, and were in great danger from starvation; however, they managed to get out of the city and defeat Kerboga. After a long feud with Raimund, Bohemond captured Antioch, who, even before his fall, managed to force the other Crusader leaders to agree to cede this important city to him. While the discussions about Antakya continue, there is an uproar in the army that is not satisfied with the delay.

He went out and this forced the princes to move forward by stopping the contention. The same thing was repeated later: as the army rushed to Jerusalem, the leaders argued for each city captured. On June 7, 1099, the holy city was finally opened before the eyes of the Crusaders, and on July 15 they took it and carried out

a terrible massacre among the Muslims. Gottfried of Bouillon came to power in Jerusalem. After defeating the Egyptian army at Ascalon, he secured the Crusaders' conquests on that side for a time. After Gottfried's death, Baldwin the Elder became king of Jerusalem, surrendering Edessa to Baldwin the Younger. In 1101, the second major crusader army from Lombardy, Germany, and France emerged in Asia Minor, led by many noble and wealthy knights; but most of this army was destroyed by the combined forces of several emirs. (Zaborova, 1986: s. 37).

Meanwhile, the Crusaders who had settled in Syria (increased by the almost constant arrival of new pilgrims) had to put up a fierce struggle with neighboring Muslim rulers. Bohemond was taken prisoner by one of them and ransomed by the Armenians. Also, the Crusaders have been fighting the Greeks over the coastal cities since the spring of 1099. In Asia Minor, the Byzantines succeeded in recapturing an important area; their success here might have been even more significant had they not wasted their strength in the war against the crusaders coming from beyond the distant regions of Syria and Cilicia. Finally, from the very beginning, there was a struggle between the crusaders for possession of different cities. The knight-spiritual sects of Templars and Hospitallers (Johannites), which were established soon after, provided significant support to the Kingdom of Jerusalem. When Imadeddin Zengi came to power in Mosul (1127), a danger began to threaten the Crusaders. He united under his rule several Muslim estates located near the Crusaders' possessions and established a large and powerful state that occupied almost all of Mesopotamia and a significant part of Syria. He took Edessa in 1144, despite the heroic resistance of the city's defenders. The news of this disaster once again aroused the crusader enthusiasm expressed in the 2nd Crusade in the West. The sermon of Bernard of Clairvaux was presided over by King George VII. He raised above all the French knights where Louis was present; later Bernard managed to attract the German emperor Konrad III to the crusades. Konrad was accompanied by his nephew Frederick of Swabia and several German princes. (Zaborova, 1986: s. 38-39).

As a result of the 1st Crusade in the Holy Land, four Christian states were established in the Levant. The Crusader states completely occupied the region where Europe's trade with India and China at that time passed, without occupying any extra territory. Egypt was cut off from this trade. It became impossible to transport goods from Baghdad to Europe by passing the Crusader states most economically. Thus, the Crusaders obtained a kind of monopoly in this type of trade. Conditions were created for the development of new trade routes between Europe and China, for example, the route along the Volga and the Volga-Don route with a connecting link to the rivers flowing into the Baltic. Here we can see the reasons and the economic and political reasons for the shift of the political center of Russia immediately after the first crusade to the region where the international cargo was transferred from the Volga basin to the Western Dvina basin. The rise of Volga Bulgaria. The subsequent capture of the Western Dvina and the mouth of the Neman by the crusaders, their capture of Constantinople, where the goods of the Volga-Don road and the road along the Kura pass, and the attempt of the Swedes to seize the mouth of the Neva can also be considered as the desire to establish control over the trade routes of this type of trade.

The economic recovery in the northwestern part of Western Europe at that time versus the south meant that international trade became more economically profitable for Europeans with the East via the Baltic and further northeastern Russia as the reason. Perhaps in this context, the crusades to the Holy Land lost their popularity among Europeans, and the Crusader states existed the longest in the Baltic States and disappeared only when the Europeans opened direct sea routes to China and India.

2.2. Second Crusade (1147-1149)

After the First Crusade, the strengthening of the Muslims began to threaten the Christian states. Especially the Emir of Mosul İmadeddin Zengi took Edessa in

1144 and conquered the entire Edessa district. The Second Crusade was the reaction of the Christians to this coup.

King Konrad III Hohenstaufen of Germany arrived in Constantinople by the dry route (via Hungary) and transported troops to Asia in mid-September 1147, but returned to the sea after a conflict with the Seljuks at Dorilee. Fearing Conrad's failure, the French marched along the west coast of Asia Minor; The king and noble crusaders then sailed to Syria, where they arrived in March 1148. The rest of the crusaders wanted to cross the dry road and often died. In April Konrad arrived in Accra; however, the siege of Damascus with the Jerusalemites was failed due to the selfish and shortsighted policies of the J. Then Conrad and in the fall of the following year and Louis VII returned to their homeland. Edessa, taken by the Christians after Imad-ed-Din's death, but taken from them soon after by his son Nur-ad-Din, was now in the hands of the crusaders forever.

The following 40 years were a difficult time for Christians in the East. In 1176, the Byzantine emperor Manuel suffered a terrible defeat at Myriokephalus at the hands of the Seljuk Turks. Nureddin captured the lands northeast of Antakya, took Damascus, and became a close and extremely dangerous neighbor for the Crusaders. Its commander, Assad ad-Din Shirkuh, established himself in Egypt. The Crusaders were surrounded by a "ring" of enemies. Upon Shirkuh's death, the title of vizier and dominance over Egypt passed to his famous nephew, Saladin, who was Ayyub's son.

2.3. Third Crusade

Loss of Jerusalem in 1187 and the Third Crusade (1189-1192). The Catholic Church was the force that united all participants in the campaign. Saladin (actually Salah-ad-din Yusuf ibn-Ayyub) ruled the country indefinitely after the death of the caliph, recognizing only the nominally superior power of the patriarch Nur ad-Din. Upon the death of the latter (1174) Saladin subjugated Damascus, all of Muslim Syria and most of Mesopotamia, and assumed the title of Sultan. At this time, the

young king Baldwin IV reigned in Jerusalem. Despite serious illness- leprosy- he managed to show himself as a wise and farsighted commander and diplomat. Under him, a certain balance was established between Jerusalem and Damascus. Both Baldwin and Saladin tried to avoid decisive battles. However, the intrigues of the powerful barons who predicted the imminent death of the king grew at the court of Baldwin, the most influential of whom were Guy de Lusignan and Renaud de Chatillon in 1185 Baldwin died. Guy de Lusignan married his sister Sibylla and became king of Jerusalem. Now, with the help of Renaud de Chatillon, he began openly provoking Saladin into a decisive battle. The last straw that broke Saladin's patience was Reno's attack on the caravan, followed by the arrival of Saladin's sister. This led to strained relations and Muslims to attack. In July 1187, Saladin captured Tiberias and inflicted a terrible defeat on the Christians who had invaded the hills of Hattin (near Tiberias).

King of Jerusalem, Guy de Lusignan, his brother Amaury, Renaud de Chatillon, and many other knights captured as prisoners. Saladin later captured Acra, Beirut, Sidon, Caesarea, Ascalon, and other cities. On October 2, 1187, his troops entered Jerusalem. Only under Tire, defended by Konrad of Montferrat, Saladin fails. Only Tire, Tripoli, and Antakya remained in the hands of the Crusaders. Meanwhile, freed from captivity, King Guy sets out to conquer Acre. Saladin's achievements ignited a new movement in the West that led to the Third Great Crusade. The Lombard, Tuscan and Genoese fleets got ahead of the others. Frederick I Barbarossa, king of Germany and emperor of the Holy Roman Empire, led a large army. Even now, there were no hostile acts between the Crusaders and the Greeks: the Greeks even allied with Saladin. In March 1190, Frederick's troops crossed into Asia, moved southeast, and, after terrible hardship, fought their way through all of Asia Minor; however, shortly after crossing the Taurus, the emperor drowned in the Sale River. Part of his army was scattered and many died, and the rest were taken by Duke Frederick to Antioch and then to Acre. He died of malaria in January 1191. In the spring, the kings of France (Philip II Augustus) and the English (Richard I, nicknamed the

Lionheart), and Duke Leopold V of Austria arrived. On the way, Richard the Lionheart defeated the Cyprus Emperor Isaac, who was forced to surrender. He was imprisoned in a Syrian fortress, where he was held almost until his death, and Cyprus fell into the hands of the Crusaders. The siege of Acre went badly due to strife between the kings of France and England, as well as Guy de Lusignan and Conrad, Margrave of Montferrat, who, after the death of Guy's wife, claimed the crown of Jerusalem and married Isabella, her sister, and sister. Heir to the deceased Sibylla. (Ladimir ve Matuzova, 1997: s. 384).

Only on July 12, 1191, did Acre surrender after almost two years of siege. Konrad and Guy reconciled after the capture of Acre; the first was recognized as Guy's heir and took Tire, Beirut, and Sidon. Shortly after that, II. Philip sailed to his homeland with some of the French knights, but Hugo of Burgundy, Henry of Champagne, and many other noble crusaders remained in Syria. The crusaders managed to defeat Saladin in the Battle of Arsuf, but due to the lack of water and constant clashes with Muslim troops, the Christian army was unable to retake Jerusalem. King Richard twice approached the city and did not dare to storm it both times. Finally, in September 1192, a truce was concluded with Saladin: Jerusalem remained in Muslim hands; Christians were only allowed to visit the holy city. He got Jaffa. Soon after, his younger brother John and the Jerusalemites heard rumors that Philip's lands in France were conquered after Richard had gone to his homeland to regain power. (Ladimir ve Matuzova, 1997: s. 385).

One circumstance that made the Crusaders' situation somewhat easier was the death of Saladin in March 1193. The division of his property among his many sons became a source of internal strife among the Muslims. Soon, however, Saladin's brother al-Malik al-Adil conquered Egypt, southern Syria, and Mesopotamia and assumed the title of sultan. After the failure of the third crusade, King Henry VI of Sicily Staufen began meeting in the Holy Land, accepting the cross in May 1195; but he died in September 1197. Some of the earlier crusaders came to Akka. A little before the emperor, Henry of Champagne died, he was married to the widow of

Conrad of Montferrat and was therefore crowned Jerusalem. Henry II married his widow. Amaury (Brother of Guy de Lusignan) is now elected king. Thus, it is a Crusader state established in Cyprus during the Third Crusade. It continued to exist until 1489. Soon, Pope III. Innocent began preaching a new 4th Crusade. The fiery preacher Fulco of Nelya, Count of Champagne III. Thibault persuaded Louis of Blois and Chartres to accept the cross of Simon of Montfort and many other knights. Also, Baldwin, Count of Flanders, and his brothers Eustachius and Heinrich took an oath to go to the Holy Land. Count Thibault died soon after, but Boniface of Montferrat also joined the crusade.

As the crusaders were about to leave for Egypt in the summer of 1201, Tsar-evich Alexei, the blind and deposed son of the deposed Byzantine emperor Isaac Angelus arrived in Italy in 1196. He asked the Pope and the Hohenstaufens for help against his uncle, the usurper Alexei III. Philip of Shvabsky married Irina, the sister of Tsarevich Alexei, and supported his request. Intervention in the affairs of the Byzantine Empire promised great benefits to the Venetians; therefore, Doge Enrico Dandolo also took the side of Alexei, who promised the Crusaders a generous reward for their help. Having taken the city of Zadar for the Venetians in November 1202 (in exchange for unpaid money for transportation), the Crusaders sailed to the East, landed on the shores of the Bosphorus in the summer of 1203, and began to attack Constantinople. After several setbacks, Emperor Alexei III fled, and the blind Isaac was again proclaimed emperor and his son co-ruler.

Soon, strife began between the Crusaders and Alexei, who could not keep their promises. Already in November of the same year, this led to hostile actions. On January 25th 1204, there was a new revolution in Constantinople IV. He overthrew Alexei and put Alexei V (Murzufla) on the throne. The people were dissatisfied with the new taxes and the choice of church treasuries for payment of the agreed reward to the crusaders. Isaac died; Alexei IV and the elected emperor Kanabus were drowned on Murzufla's orders. The war with the Franks failed under the new emperor. On April 12, 1204, the Crusaders took Constantinople and many works of art

were destroyed. Alexei V and Theodore Laskaris, III. Alexei's son-in-law fled (the latter to Nicaea, where he founded himself), and the victors founded the Latin Empire.

The direct result of this event for Syria was the departure of the Western knights. Also, the power of the Franks in Syria weakened because of the struggle between Bohemond of Antioch and Leo of Armenia. In April 1205, King Amalric of Jerusalem died; Cyprus was accepted by his son Hugo, and the crown of Jerusalem was inherited by Margrave Conrad of Montferrat and Mary of Jerusalem, daughter of Elizabeth. In early childhood, Jean I ruled Ibelin. In 1210, Maria Iolanta married the brave John of Brienne. The Crusaders lived with the Muslims at that time in a world that was most beneficial to Almelik-Aladil: thanks to him, he strengthened his power in Western Asia and Egypt. In Europe, the success of the 4th Crusade revived the enthusiasm for the crusade.

2.4. Fourth Crusade

In Byzantium, the Byzantine Empire was partially conquered by the Crusaders, who established four states on their lands during the 4th Crusade. In 1212, an expedition, the Children's Crusade, took place, led by a young seer named Stephen, who, with his help, instilled in the French and German children faith that they too could do as poor and faithful servants of the Lord. To convert Jerusalem to Christianity. The children went to the south of Europe, but many of them did not even reach the shores of the Mediterranean, they died on the way. Some historians believe that the Children's Crusade was a provocation organized by slave traders to sell those who participated in the campaign into slavery.

When the German people's army passed through Cologne in May 1212, they had about twenty-five thousand children and youth in their ranks, and from there they were on their way to Italy to reach Palestine by sea. In the chronicles of the 13th century, this campaign is mentioned more than fifty times, which is called the "children's crusade." The Crusaders boarded ships in Marseille and died in the storm, as

they say, the children were sold into slavery to Egypt. A similar move was Niswept through Germany, where Kolai gathered a crowd of about 20,000 children. Most died or dispersed along the way (especially many in the Alps), but some reached Brindisi, where they had to return; most of them died. Meanwhile, Innocent III's new call was answered by the English king John, the Hungarian king Andras, and finally, Frederick II Hohenstaufen, who accepted the cross in July 1215. The start of the crusade was scheduled for June 1st, 1217.

2.5. Fifth Crusade (1217-1221)

The trial of Innocent III (d. July 1216) was continued by Honorius III. II. despite Frederick delaying the expedition and the death of King John of England; however, in 1217 King John II of Hungary. Andras, Duke of Austria VI. At the head of important crusader detachments led by Leopold and Otto of Meran; it was the 5th crusade. Hostilities were stagnant and in 1218 King Andrash returned home. Soon, new crusader detachments arrived in the Holy Land, led by Georg Vidsky and William of the Netherlands (on the way, some of them helped the Christians in the fight against the Moors in Portugal).

The Crusaders decided to attack the Egyptian sultanate, which at that time was the main center of Muslim power in Asia Minor. Al-Adil's son, al-Kamil (al-Adil died in 1218), offered an extremely beneficial peace: he even agreed to the return of Jerusalem to the Christians. This proposal was rejected by the Crusaders. (Gorelov, 2006: s. 447).

In November 1219, after more than a year of siege, the Crusaders took Damietta. The expulsion of crusaders Leopold and King John Brienne from their camp was partially compensated by the arrival of Ludwig of Bavaria with the Germans in Egypt. Persuaded by the papal envoy Pelagius, some of the crusaders moved to Mansur, but the campaign was completely unsuccessful and the crusaders concluded peace with al-Kamil in 1221, accordingly receiving a free retreat but promising to

clear Damietta and Egypt in general. Meanwhile, Frederick II of Hohenstaufen married Iolanta, daughter of Mary of Jerusalem and John of Brienne. He promised the Pope to start a crusade. (Gorelov, 2006: s. 448).

2.6. Sixth Crusade (1227-1244)

In August 1227, Frederick sent a fleet to Syria, led by Henry, Duke of Limburg; she set sail on her own in September, but would soon return to shore due to a serious illness. Landgrave Ludwig of Thuringia, who participated in this crusade, died soon after landing in Otranto. Pope Gregory IX did not accept Frederick's explanations and excommunicated him for not fulfilling his oath at the appointed time. A struggle ensued between the emperor and the pope, extremely harmful to the interests of the Holy Land. In June 1228, Frederick finally went to Syria (in the 6th Holy Lad, Frederick restored the fortifications of Joppa and in February 1229 signed an agreement with Alkamil: the Sultan helped Jerusalem, Bethlehem, Nazareth, and the emperor's Alkamil against their enemies. He gave him several other places he had promised. In March 1229 Frederick entered Jerusalem and departed from the Holy Land in May. After Frederick's dismissal, his enemies were both in Cyprus, a fief of the empire since the time of Emperor Henry VI, and in Syria. It began to weaken the power of the Hohenstaufens in BC. This strife had a very negative impact on the course of the struggle between Christians and Muslims. Relief for the Crusaders was only achieved by the strife of the heirs of Alkamila, who died in 1238. In the autumn of 1239, Thibault of Navarre, Duke Hugo of Burgundy, Pierre, Duke of Breton, Amaury of Montfort, and others arrived in Acre. And now the crusaders acted inconsistently and recklessly and were defeated; Amalric was taken, prisoner. Jerusalem again fell into the hands of an Ayyubid ruler for a while. The Crusaders' alliance with Ismail, the emir of Damascus, led them to war with the Egyptians, who defeated them at Ascalon. After that, most of the crusaders left the Holy Land. Earl Richard of Cornwall (brother of the English king Henry III), who came to the Holy

Land in 1240, managed to make a profitable peace with the Egyptians (Malik-Salik-Ayyub). (Geoffroy, 1989: s. 357).

Meanwhile, strife continued among Christians; the barons, hostile to Hohenstaufens, transferred power over the kingdom of Jerusalem to Alice of Cyprus, while the legitimate king was II. Frederick's son was Konrad. After Alice's death, power passed to her son, Henry the Cyprian. The new alliance of the Christians with Ayyub's Muslim enemies caused Ayyub to seek help from the Turks of Khwarezm, who had taken Jerusalem, and shortly before that, in September 1244, he returned to the Christians, causing great destruction. Since then, the holy city was lost forever by the Crusaders. After a new defeat for the Christians and their allies, Ayyub took Damascus and Ashkelon. Antiochians and Armenians also had to undertake to pay tribute to the Mongols. In the West, crusade enthusiasm cooled as a result of the attitudes of the popes who spent the money collected for the crusades to fight against the Hohenstaufens and the failure of the last campaigns. With the help of the Vatican against the emperor, a person who broke his previous oath could release the pus to go to the Holy Land. However, the preaching of the crusade in Palestine continued as before and led to the 7th crusade. First of all, Louis IX of France accepted the cross: he promised to go to the Holy Land during a dangerous illness. With him went his brothers Robert, Alphonse and Charles, Duke Hugo of Burgundy, William Count of Flanders, Pierre, Duke of Brittany, John Joinville of Champagne Seneschal (the famous historian of this campaign), and others. (Geoffroy, 1989: s. 359).

2.7. Seventh Crusade (1248-1254)

In the summer of 1249, King Louis IX landed in Egypt. The Christians occupied Damietta and reached Mansur in December. In February of the following year, the king's brother, Robert d'Artois, threw himself into this city recklessly and was killed; A few days later, the Muslims almost captured the Christian camp. When a new sultan arrived in Mansuru (Ayyub died at the end of 1249), the Egyptians cut off the escape route of the crusaders; Famine and plague broke out in the Christian

camp. In April, the Muslims completely defeated the Crusaders; the king was taken prisoner, rescuing his freedom by returning Damietta and paying a large sum. Most of the Crusaders returned to their homeland, Louis remained in the Holy Land for another four years, but without any serious results.

2.8. Eighth Crusade (1270)

Despite the extremely dangerous situation among the Christians, unending strife continued: the Templars were enemies with the Johannes, the Genoese with the Venetians and Pisans (due to their commercial rivalry). The Crusaders only benefited somewhat from the conflict that emerged in Western Asia between the Mongols and the Muslims; however, in 1260, the Egyptian Sultan Kutuz defeated the Mongols in the battle of Ayn Golut and captured Damascus and Aleppo. After the murder of Kutuz, when Baybars became the sultan, the situation of the Christians became hopeless. Above all, Baibars turned his back on Bohemond of Antioch; in 1265, he took Kayseri, Arzuf, Safed, and defeated the Cilician Armenians. In 1268, Antioch, which had been in Christian hands for 170 years, fell into his hands.

Meanwhile, Louis IX again accepted the cross. His example was followed by his sons (Philippe, Jean Tristan, and Pierre), the brother of the Count of Toulouse, Alphonse de Poitiers, the nephew of Count Robert d'Artois (the son of Robert Artois, who died in Mansour), King Tybaldo of Navarre, and others. In addition, Edward and Edmund, sons of the Sicilian king Charles of Anjou and the English king Henry III Plantagenet, promised to go on crusades. In July 1270, Louis set out from Aigues-Mortes. In Cagliari, it was decided to start the crusades, connected with the conquest of Tunisia under the rule of the Hafsid dynasty, which would benefit Charles of Anjou (brother of Saint Louis), but not the Christian cause in the Holy World land near Tunis, an epidemic broke out among the crusaders: Jean Tristan died, then the papal legate, and finally, on August 25, 1270, Louis IX himself. After the arrival of Charles of Anjou, peace was made with the Muslims, which was beneficial to Charles. The Crusaders left Africa and some went to Syria, where the English also arrived in 1271.

2.9. Ninth Crusade (1271-1272)

Some historians consider this campaign to the Holy Land to be part of the Eighth Crusade, as it began soon after the Crusaders left Tunisia. Charles of Anjou arrived in the Holy Land with Prince Edward with a small army, so Sultan Baibars had to lift the siege of Tripoli, which remained the last great possession of the Crusaders. Since Edward did not have enough great strength to defeat the Mamluk army in a battle, the battle on land was limited to raids by the Crusaders and Mongols, who allied with them behind the Muslim army. Baibars tried to capture Cyprus, but in a naval battle, his navy was destroyed near the island. He had to make a truce with the Christians for 10 years and 10 days, after which he began to fight the Mongols and Armenians. Bohemond's successor, Bohemond of Tripoli, later had to pay tribute to the Sultan. (Malishevsky, 2014: s. 256).

3. The Fall of Crusader Power in the East

Pope Gregory X tried to organize a new crusade but without success. Many promised to go to the Holy Land (including Rudolph I of the Habsburgs, Philip III the Brave, Edward of England, Jaime of Aragon, and others), but no one kept their word. In 1277, the Egyptian Sultan Baibars died and the struggle for inheritance began. There were also problems among the Christians. King of Jerusalem II in 1267. With the death of Hugo (son of King Henry I of Cyprus), the male line of the Lusignans came to an end; power Prince of Antioch III. passed to Hugh. Seeing herself as the heir to the crown of Jerusalem, Mary of Antioch relinquished her claims to Charles of Anjou, who seized Acra and demanded recognition as king. Hugh III died in 1284. He was succeeded by his son John in Cyprus, but he died already in 1285. His brother II. Henry drove the Sicilians out of Acre and took the crowns of Cyprus and Jerusalem. The Crusade against the Slavs (1147). The inva-

sion campaign of European feudal lords against the Polabian-Baltic Slavs to Palestine or took place simultaneously with the second crusade to convert the pagan. (Kultysheva vd., 2004: s. 984).

The initiators of the campaign were Saxon feudal lords and clergy, who were trying to recapture the Slavic lands. Meanwhile, hostilities against Muslims resumed. Sultan Calau Markab took Marakia, Laodicea and Tripoli (Bohemond VII died in 1287). Crusade preaching had not the same effect in the West: rulers under the influence of the Crusades lost faith in the possibility of a more successful struggle for the Holy Sepulcher and the lands in the East; the old religious mood weakened, secular aspirations developed and new interests appeared. Kalaw's son, Malik al-Ashraf, took Accra (May 18, 1291). King Henry left the besieged city and went to Cyprus. After Akka fell, Tire, Sidon, Beirut, Tortosa; XP after the Crusades to the East the Crusades had important consequences for the whole of Europe. Their negative result was the weakening of the eastern empire, which gave it to the power of the Turks, and the death of countless people. But far more important were the results that were beneficial for Europe. The crusades for the East and Islam were like a plague for Europe, but for the Europeans themselves the campaigns undoubtedly had a huge impact on the cultural, political, and social system of Western Europe: they contributed to the collapse of medieval forms of development of medicine and science. The numerical weakening of the knightly class, which lasted for almost two centuries, as a result of the decline of the knights in the east, made it easier for the royal power to fight the representatives of the feudal aristocracy that remained in their homeland. The unprecedented development of trade relations contributed to the enrichment and strengthening of the urban class, which in the Middle Ages was the mainstay of royal power and the enemy of the feudal lords. Later, the crusades in some countries facilitated and accelerated the process of liberation of the peasants from serfdom: the wicked were liberated not only as a result of going to the Holy Land but also by the method of liberation from the barons he needed money to em-

bark on a crusade. Therefore, they willingly entered into such transactions. Representatives of all groups participated in the crusades, in which the population of medieval Western Europe was divided- from the largest barons to the masses of simple villains. (Gorelov, 2006: 448). On the other hand, the Crusades brought the various peoples of Western Europe into close contact and helped them understand their national characteristics. (Kultysheva vd., 2004: s. 984).

The Crusades helped weaken religious prejudices by bringing Western Christians into close contact with Muslims and Christians (Greeks, Arabs, Turks, etc.) in the East. Navigation reached an unprecedented development during the Crusades: most of the Crusaders went by sea to the Holy Land; the sea route also carried almost all of the vast trade between Western Europe and the East. The main figures of this trade were Italian merchants from Venice, Genoa, Pisa, Amalfi, and other cities. Vibrant trade relations brought much money to Western Europe, and this, along with the development of trade, led to the decline of subsistence farming in the West and contributed to the economic turmoil of the late Middle Ages. Relations with the East brought many useful items to the West that was hitherto unknown or rare and expensive. These products are now brought in larger numbers, they are cheaper, and they are in general use. Thus, carob, saffron, apricot (Damascus plum), lemon and pistachio (words expressing many of these plants are Arabic) were transferred from the East. Sugar began to be imported in large quantities, rice became widespread. The products of a highly developed eastern industry were also imported in significant quantities: paper fabrics, chintz, muslin, expensive silk fabrics (atlas, velvet), carpets, jewelry, paints, and the like. Acquaintance with these objects and production methods led to the development of similar industries in the West (in France, those who made carpets according to oriental patterns were called "Saracens"). Many garments and home comforts were borrowed from the East, with (Arabic) names having evidence of their origin (skirt, nose, recess, and sofa), some weapons, and the like. (Giovanni, 2007: s. 552)

A significant number of Eastern words, primarily Arabic, in Western languages entering the period of the Crusades often indicate borrowings of what these words mean. These are (in addition to the above) in *italic*. *dogan*, *fr.* Customs; *admiral*, *talisman*, and others The Crusades introduced Western scholars to Arab and Greek science (for example, to Aristotle). Geography especially gained many gains during this period: the West got to know many countries that were little known before; the wide development of trade relations with the East made it possible for Europeans to enter such distant and little-known countries as Central Asia (travels of Plano Carpini, Wilhelm of Rubrik, Marco Polo). At that time, mathematics, astronomy, natural sciences, medicine, linguistics, and history also made significant progress. A well-known influence of Byzantine and Muslim art has been noticed in European art from the time of the Crusades. (Chartres, 2020: s. 368). Such borrowings can be traced in architecture (horseshoe-shaped and intricate arches, clover-shaped arches and pointed, flat roofs), sculpture (arabesque- the name indicates borrowing from the Arabs) and artistic crafts. Poetry, spiritual and worldly, provided rich material for the Crusades. Acting strongly on the imagination, they developed it in Western poets; they introduced the Europeans to the treasures of the poetic creativity of the East and from there a lot of poetic material, and many new events came to the West. In general, the acquaintance of Western peoples with new countries, with political and social forms other than those in the West, with a large number of new phenomena and products, with new forms in art, with other religious and scientific views should greatly expand the world. The mental horizons of Western peoples give it an unprecedented breadth. Western thought began to break free from the clutches that the Catholic Church had until then held all of its spiritual life, science, and art. The authority of the Roman Catholic Church was severely undermined by the failure of aspirations and the collapse of hopes that led the West to the crusades.

The widespread development of commerce and industry under the influence of the Crusades and Syrian Christians contributed to the economic prosperity of the countries participating in this movement and opened up various worldly interests,

which further undermined the construction of Islam the medieval church, and its ascetic ideals. By acquainting the West more closely with a new culture, putting at its disposal the treasures of thought and artistic creativity of the Greeks and Muslims and developing worldly tastes and views, they prepared the so-called Renaissance, chronologically directly adjacent to them largely the result of them. In this way, the Crusades indirectly contributed to the development of a new direction in the spiritual life of mankind and partly laid the foundations for a new European civilization.

Result and Evaluation

The results of the crusades, which have serious importance in history, can be summarized as follows;

-Political Consequence: The Crusaders could not reach their goals at the end of these expeditions; Byzantium could not prevent the Turkish advance. New states were established (Iznik Greek, Trabzon Greek Pontus, and Istanbul Latin Kingdom). Overlords lost their former power; central kingdoms began to gain strength. It was effective at the beginning of the geographical finds. The expeditions of the Turks to the West (Europe) stopped.

- Economic Consequences; Trade relations between Muslims and Europeans (East-West) developed. Mediterranean ports gained importance. Many agricultural products and fruits in the East began to be grown in Europe. The looting, burning, and killing of people in Anatolia and Syria by the Crusaders impoverished the Islamic world. The rise in European trade generally began with the dominance of Italian merchants in the Mediterranean due to the collapse of the Byzantine Empire.

- Religious Conclusion; Confidence in churches and clergy in Europe has decreased. The Turks won the love of the Islamic world with their struggle against the Crusaders. Church pressure decreased, rational and scientific thought began to develop. The Christian-Muslim conflict began.

- Social Outcome; the imbalance between classes has decreased, and class differences among the people have disappeared. The bourgeois class began to gain strength. Feudalism (feudalism) began to lose its power.

- Scientific Conclusion; Europeans learned from Muslims new inventions such as the compass, paper, ball, and gunpowder. As a result, there were great advances in thought, science, and art in Europe. He met the European Antiquity culture.

- Other results; the confidence of the European people in the sanctity of the church and the pope was shaken. The Greek states of Trabzon, Pontus, and Iznik were established. The bourgeois class gained power while the kingdoms and the church lost power. New inventions such as the printing press and gunpowder were brought to European countries.

References

- Alexandria, R. (2009). Henry of Latvia. Livonia Chronicle- 384 p. (History sources), Riga.
- Gorelov, N.S. (2006). Kingdom of heaven. Crusader Legends of the XII-XIV centuries. / Comp. SPb.: Azbuka-classic, 447-448 p. (ABC of the Middle Ages). - ISBN 5-91181-017-4.
- Chartres, F. (2020). History of Jerusalem / Thu., Approx., Introduction. Art. MOMENT. Slezkina, SPb.: Eurasia, 368 p. (CHRONICON). - ISBN 978-5-8071-0397-0.
- Joinville Jean, J. (2008). *History of the Crusades*. Moscow: ZAO Tsentrpoligraf.
- Giovanni, B. (2007). Cultural Resurrection Encyclopedia (Kultura Vozpojdeniya Ensiklopediya), 1, ISBN 5-8243-083-3. 552 p.
- Geoffroy, J. (1989). (Valerus de demain les petitis maitres de la peinture), Valerus de Demain, Valerus of tomorrow the small masters of painting 359 p. Paris. ISBN 978-285917-013-4.
- Malishevsky, N. N. (2014). Wiegand from Marburg. New Prussian Chronicle / Per. from lat. Russian panorama, 256 p. (MEDIÆVALIA: medieval literary monuments and sources). - ISBN 978-5-93165-323-5.
- Matuzova V.I., Nazarova E.L. (2002). *Crusaders And Russia, End Of The XII Century*. In-drik.
- Ladimir, M., Matuzova, V.Ī. (1997). Peter from Duisburg. Prussian Country Chronicle / Per. from lat. 384-385 p. ISBN 5-86218-258-6.
- Kultysheva, Ī.S., Prokopovich, S.S., Savukova, V.D., Tariverdiyeva. M. A. E., ROSSPEN, E. (2004). Adam in Salimben. Chronicle / Per. from lat, and communication 984 p.- (Book of Light). - ISBN 5-8243-0512-9.

Tsybulko, G. (2007). Joinville Jean de. The book of pious words and good deeds of our holy king Louis / Per. with old French. - SPb.: Eurasia, 400 p.-(Clio). - ISBN 978-5-8071-0228-2.

Zaborov, M. A. (1977). *History Of The Crusades In Documents And Materials*. Moscow: Uch. Location High school.

Zaborova, M.A. (1986). *The Conquest of Constantinople*. Moscow: Nauka.