



THE CRUSADES AND THEIR INFLUENCE ON EUROPE

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Abstract

Human history, unfortunately, is not always a world of discoveries and achievements, but often includes a chain of countless wars. One such war is the Crusades, which took place in the XI-XIII centuries. This article discusses the final Seventh and Eighth Crusades and their impact, consequences, and results on Europe.

Keywords: Louis IX, Bibars, Charles of Anjou, Philip III, John Tyristan, Tunis, Capetia, St. Denis, Montreal Cathedral, Battle of Ain Jalut, Holy Land, Knights of the Cross, pagans, infidels, heterodox peoples, Saracens.

Introduction

The Crusades were an armed attack of the Christian army against the Muslim East, which lasted about 200 years (1096-1270) and included eight wars of conquest organized by the Christian Church and Western European countries. The main purpose of these processions is to gain wealth, and they were organized by the church under the pretext of freeing the "tomb of the Prophet Jesus" in Jerusalem from outsiders.

The conquest of Jerusalem during the Six Crusades between 1096 and 1229 and the establishment of a number of states in the Middle East led to the decline of European influence in the Middle East as a result of the Muslim recapture of Jerusalem from 1187.

The Sixth Campaign (1228-1229) was the campaign of Frederick II Staufen, grandson of Frederick I Barbarossa, to the East. But this time too, no significant large-scale military operations were carried out. Frederick II was able to recapture Jerusalem and some other cities more diplomatically than by force. But soon (in 1244) the Turks recaptured Jerusalem and the Christians lost it completely.

As a result, at the invitation of Pope Innocent IV, the next crusade was mainly led by the French, led by King Louis IX. Because the German emperor Friedrich II Staufen was busy fighting against the Pope, the English king Henry III was busy with the war of baronial opposition led by Simon de Montfort. King Béla IV of Hungary was rebuilding his kingdom by hand after the Mongol invasion of 1241. Only the French king Louis IX was interested in the upcoming campaign, and for this purpose he signed a special peace treaty with the English king. Louis IX was accompanied by his brothers Robert I, Alphonse de Poite and Charles I, Duke Louis of Burgundy, Count William of Flanders, Count Peter of Britain, Seneschal Champagne Jean Joinville and others .

One of the main goals of the crusaders was the desire to strengthen the leadership of the cities of southern France in trade in North Africa. On June 12, 1249, Louis IX sailed from Marseilles



to Egypt with a large fleet. The Christians captured the city of Diametta and reached Mansurah in December, in February 1250 Robert carelessly entered the city and died, a few days later the Muslims practically overran the Christian camp. When a new sultan arrived in Mansurah (Ayyub died at the end of 1249), the Egyptians stopped the retreat of the Crusaders, and famine and pestilence began in the Christian camp. In April, the Muslims completely defeated the crusaders, and the king himself was captured, and his freedom was bought in exchange for the return of Damietta and a large payment (the assassination of Sultan Turansha by the Mamluks under the command of Baybars did not change the situation) .

Most of the crusaders returned to their homeland. Louis stayed in the Holy Land for four more years, but did not achieve serious results. Between Christians, despite the extremely bad situation, endless disputes continued: the Templars were at enmity with the Genoese-Venetians and the Pisans (due to trade competition). The Crusaders benefited only from the struggle between the Mongols and the Muslims that arose in Western Asia, but in 1260 Sultan Sayfiddin Qutus inflicted a crushing defeat on the Mongols at Ain Jolut and captured Damascus and Aleppo. After the assassination of the Mamluk leader, Beybars Qutus, he ascended the sultanate throne, and the position of the Christians became hopeless. In the first instance, Bibars opposed Baghemon in Antioch. In 1265, he captured Caesarea, Arzuf, Safed, and defeated the Armenians. In 1268, Antioch, which had been owned by Christians for 170 years, became his property.

The Eighth Crusade continued endless strife among the Christians, despite the dire situation. Meanwhile, Louis IX took up the cross again. He was followed by his sons Philip, John Tristan, and Peter of Alençon, Count Poité, Count Artois (son of Robert Artois, who died at Mansour), King Thibault of Navarre, and others. In addition, the Sicilian king Charles of Anjou and the English king Henry III Plantagenet's sons Edward and Edmund promised to go on crusades. In July 1270, Louis sailed from Egmort. At Cagliari it was decided to begin the campaign by conquering Tunis, which would benefit Charles of Anjou (brother of St. Louis) rather than the Christians in the Holy Land. A plague broke out among the crusaders near Tunis: John Tristan, then the papal legate, and on August 25, 1270, Louis IX himself died. In his message to the French, the new king asked for prayers for the repose of his father's soul and promised to follow his example in everything. The body of the king was brought to Sicily by Charles of Anjou and buried in the Cathedral of Montreal, dedicated to Louis. Immediately after the death of Louis, his son was raised by France and Europe, who unanimously praised the sanctity of the pious king. After the arrival of Charles of Anjou, a peace was made with the Muslims, which benefited Charles. The Crusaders left Africa and the English arrived there in 1271. Bibars continued to win over the Christians, captured several cities, but his attempt to conquer Cyprus failed . He made a truce of ten years and ten days with the Christians and began to fight with the Mongols and Armenians. Bohemond VII paid tribute to him. Pope Gregory X tried to establish a new colony, but was unsuccessful. Many promised to go to the Holy Land, including Rudolph of Habsburg, Philip of France, Edward of England, James of Aragon, but none of them kept their promises. In 1277, Bibars died, and the struggle for his inheritance began. There were also problems among Christians . In 1267, with the death of the King of Jerusalem, Hugo II (son of Henry I of Cyprus), the male line of the Eugenes ended, and the power passed to the Prince of Antioch, Hugh III. Mary of Antioch surrendered her claims to Charles of Anjou, who had taken Acre and demanded recognition as king, claiming to be the heir to the crown of Jerusalem. When Hugh III died in 1284, his son John succeeded him in Cyprus, but he died in 1285. His brother Henry II expelled the Sicilians from Acre and took the crowns of Cyprus and Jerusalem.

Meanwhile, the battles against the Muslims started again. Sultan Kelaun took Markab, Marakia, Laodicea, Tiripoli (Bohemond VII died in 1287). The preaching of the crusaders did



not have the same effect in the West as before: it lost faith in the possibility of a successful further struggle against Islam, the previous religious mood weakened, secular aspirations developed, new interests appeared. On May 18, 1291, after a long siege, Malik-al-Ashraf, son of Keloun, took Akka. King Henry left the besieged city and sailed to Cyprus. After the fall of Acre, Tire fell on May 19. The fall of Sidon occurred in June, and that of Beirut on July 31. Most of the crusaders died, and the rest mostly moved to Cyprus. After the fall of Akka, the Jonites also went to Cyprus. The Templars also moved first to Cyprus and then to France. The Teutonic Order gave rise to a new field of action among the Prussians in the north. However, in the West, the idea of returning the Holy Land was not completely abandoned. In 1312, Pope Clement V preached a crusade at the Council of Vienna. Several sovereigns promised to go to the Holy Land, but none did. A few years later, Marino Sanuto of Venice prepared for a crusade and presented it to Pope John XXII. The kingdom of Cyprus, strengthened by the Franks who fled there, maintained its independence for a long time. One of its kings, Peter I (1359-1369), traveled throughout Europe. He succeeded in conquering and plundering Alexandria, but he could not hold it. Battles with Genoa finally weakened Cyprus, and after the death of King James II, the island passed into the hands of Venice: James's widow, Caterina Cornaro of Venice, was forced to give up Cyprus after the death of her husband and son. Armenia, whose fate was closely linked to that of the Crusaders until 1374, when the Mamluk Sultan Ashraf defended the Republic of Saints, the island of Marka, was taken from it by the Turks.

When the Ottoman Turks firmly established themselves in Asia Minor, transferred their invasions to Europe, and began to seriously threaten Christendom, an attempt was made to organize a strike against them in the West. Thus, in 1396, a significant crusader army was assembled under the leadership of King Sigismund of Hungary, Count John of Nevers, and others, but the Turks inflicted a terrible defeat on him at Nikopol . The campaign that ended with the death of the Polish king Władysław near Varna had the same character . In general, the preaching of the Popes of the Crusades about helping the doomed Eastern Empire did not find sympathy in the West, and Constantinople fell. The war of 1683 can be considered as the last crusade against the Turks, the Swedish campaigns in the West were under the command of Birger. Among the reasons for the failure of the campaigns in the Holy Land, the feudal nature of the Crusader armies and the states established by the Crusaders is in the first place.

Unity of action was necessary for the success of the struggle against the Muslims. Meanwhile, the Crusaders brought feudal disunity to the East. The weak vassal dependence of the Crusader rulers on the King of Jerusalem did not give them the real power they needed here on the frontiers of the Muslim world. The largest principalities (Edessa, Tripoli, Antioch) were completely independent of the King of Jerusalem. The moral shortcomings of the Crusaders, the selfishness of their leaders, who sought to create special principalities for themselves in the East and expand them at the expense of their neighbors, made them unable to subordinate their narrow personal goals to the higher goals. From the very beginning, the rivalry between the Byzantine emperors had a similar effect on the progress of the campaign. In addition, it was very important that the possessions of the Crusaders occupied only a narrow coastal strip, they were too insignificant to successfully fight the surrounding Muslim world without external help. Therefore, the Syrians were the main source of power and resources for the Christians. Europe was far away, and it was not difficult to move from there to Syria, because most of the crusaders fulfilled their promises and returned home. Finally, religious differences between the Crusaders and the local population hurt the Crusaders' success. Scattered remnants of Christians settled in Asia Minor. In Syria, Turkey and Lebanon, they have survived to this day. The Crusades had important consequences for the whole of Europe. Their unpleasant result was the weakening of the eastern empire, which gave it to the Turks, as well as the death of countless people, the introduction of cruel eastern punishments and gross superstitions by the



crusaders into western Europe, and the persecution of the Jews. But the beneficial consequences for Europe were far more important. For the East and for Islam, the Crusades had a meaning that belonged to others in the history of Europe, they changed very little in the culture, state and social order of the Muslim peoples. The Crusades undoubtedly had a certain impact on the political and social system of Western Europe (but this cannot be exaggerated): they contributed to the collapse of medieval forms in it. The numerical weakening of the knight class as a result of the knights' departure to the East, which continued almost continuously for two centuries, facilitated the fight against the representatives of the feudal aristocracy remaining in their homelands. The hitherto unprecedented development of trade relations contributed to the enrichment and strengthening of the urban class, which in the Middle Ages was the stronghold of the royal power and the enemy of the feudal lords.

The Crusades united all the peoples of Europe for the first time in one action and awakened a sense of unity in them. Europe, marches helped to understand their national characteristics. The Crusades contributed to the weakening of tribal and religious prejudices by bringing Western Christians into close contact with foreign and heterodox peoples of the East (Greeks, Arabs, Turks, etc.). The crusaders, who were closely acquainted with the Eastern culture, material condition, customs and religion of Muslims, began to appreciate their opponents. What they first considered half-savage and rude pagans turned out to be culturally superior to the Crusaders themselves. The class of knights left an indelible mark on the class of knights, war, which previously served feudal lords only as a means to achieve selfish goals, took on a new form in chivalry: knights shed blood because of ideal, religious motives. The ideal of a fighter for the highest interests of the knights, a fighter for truth and religion was formed under the influence of the Crusades.

The contact of Western European culture with Byzantine and especially Muslim culture in the East had extremely beneficial consequences. In the next period, seafaring achieved an unprecedented development. Most of the Crusaders traveled to the Holy Land by sea. The main representatives of this trade were Italian merchants from Venice, Genoa, Pisa, Amalfi and other cities. Vibrant trade contacts with the West led to the decline of arbitrariness in the West along with the development of this trade, and contributed to the economic changes seen in the late Middle Ages. Relations with the East brought many beneficial consequences to the West. Thus, carob trees, saffron, apricots, lemons, pistachios, sugar began to be imported on a large scale from the East, and rice and corn were widely used. The goods of the highly developed eastern industry were also imported in large quantities - paper gauze, chintz, muslin, expensive silk fabrics (satin, velvet), carpets, jewelry, paints, etc. Acquaintance with these items and the methods of making them stimulated the development of similar industries in the West (in France, carpet weavers based on oriental patterns were called "Saracens"). Many articles of clothing and household goods are derived from the East, and their names, some weapons, etc., show their origin. During this period, geography made a lot of progress. The West has become intimately familiar with a number of countries that were previously little known. In that period, mathematics, astronomy, natural sciences, medicine, linguistics, and history also achieved great achievements. In European art, from the time of the marches, a certain influence of Byzantine and Muslim art can be felt. These can be observed in architecture (horseshoe-shaped and complex arches, bell-shaped arches and pointed flat roofs), in sculpture (Arabic means that the name itself is taken from the Arabs), and in arts and crafts. Poetry provided the Europeans with rich spiritual and worldly materials, introduced them to the treasures of Eastern poetic creativity, and from there, introduced to the West a lot of poetic materials and a lot of new culture, presented it with the treasures of thought and creativity of the Greeks and Muslims, and developed worldly tastes and views. Chronologically, these movements were initiated by the culture of the Renaissance.



In conclusion, it can be said that the Crusades opened the way to the East, established new economic and cultural ties. In general: the growing influence of the popes, as well as the strengthening of the power of the kings, the impoverishment of the nobility and the rise of urban communities, led to the emergence of a class of free peasants from former serfs who gained freedom by participating in the crusades. The last crusades ended in outright defeat. Although the Crusades failed to achieve their goals and began with universal enthusiasm and ended in disappointing disaster, they formed an entire era in European history and had a significant impact on many aspects of European life. The most direct consequence of the Crusades, not counting the deaths of millions, was the establishment of a foothold in the East at the expense of the Muslims and the Byzantine Empire. During the two centuries of Crusader rule in the East, Europe established regular contacts between Christian and Muslim states.

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