

The Crusaders and Their Impact on Christian Muslim Relations

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Abstract

This article scrutinizes the motivations behind the Crusades initiated by Western European Christians, concentrating on religious, political, and cultural aspects. Analyzing the complex dynamics between Christians and Muslims during this period, marked by both conflict and cooperation. The study delves into various modes of communication, particularly cultural exchange, to foster a nuanced understanding of relationship dynamics. Emphasizing the lasting impact of the Crusades on Christian-Muslim relations, this article addresses the ongoing problem of the impact of the Crusades and their effects on the relationship between Muslims and Christians, whose echoes still resonate in contemporary perspectives. These effects remain engraved in the minds of many to the extent that some believe similar wars could recur today. The article aims to bridge the scholarly gap by examining the implications that influence the present relationship between Christians and Muslims, including in the African context. The article adopting a literature-based approach, relies exclusively on library sources for data collection, conducting a comprehensive review of scholarly works, books, and academic journals. This approach aims to gather insights from historical, and comparative perspectives, contributing to a thorough exploration and analysis of the subject matter.

Key Words: Crusades, Pope Urban II, Holy Land, Christian-Islam, Relations

Introduction

The crusades, spanning from the late 11th to the late 13th centuries, marked a crucial period in the relationship between Christians and Muslims. Initiated by Western European Christians with the aim of reclaiming holy sites in the Holy Land from Muslim control, these military campaigns significantly shaped the dynamic between the two religious groups, leaving a lasting impact. This overview delves into the causes and outcomes of the crusades, exploring the complex interplay of religious, political, and cultural factors that defined their interactions. Despite the predominant military focus, communication between Christians and Muslims involved elements of conflict, diplomacy, and cultural exchange. Trade routes and diverse cities became arenas for dialogue and negotiation, fostering interaction beyond the battlefield. The repercussions of the crusades went beyond the campaigns themselves, influencing perceptions, stereotypes, and biases, contributing to a complex legacy examined by scholars. In conclusion, this exploration sheds light on a critical juncture, emphasizing the multifaceted nature of interactions and the enduring impact of the crusades on the broader narrative of Christian-Muslim relations. The crusades had a significant impact on Christian-Muslim relationships. Although the influence of the crusades on the African

context was limited during that period, encompassing only Egypt as an African state due to facing three crusades, it does not negate the presence of long-term effects of the crusades, including within the African context. Interactions between Christians and Muslims in Africa were affected by the broader dynamics and consequences of the crusades that unfolded in the Middle East and Europe.

This article aims to fulfill the following three objectives: to examine the causes and motivations of the crusades, to evaluate the patterns of communication and interaction, and to assess the long-term impact on Christian-Muslim relations. The study endeavors to analyze, explain, and illustrate as we explore the crusades activities during the period spanning from 1050 to 1300 CE, a time partly coinciding with the Islamic empire of the Abbasid dynasty in the Middle East.

1. Examine the Causes and Motivations of the Crusades:

According to Sonn (2010), the Abbasid Dynasty is considered one of the most prosperous periods in Islamic history due to its significant influence in the world and the Middle East, encompassing regions such as Egypt, Syria, Iraq, and Persia. These territories experienced substantial advancements in civilization, science, and culture during this era, with many of them being major centers of knowledge. Notably, philosophy, medicine, Islamic law, and numerous books thrived in Iraq, serving as a hub of cultural activity.

Sonn (2010), adds that the Abbasid Dynasty faced internal conflicts that led to a decline in its prestige and power. This period witnessed a rise in revolts and religious disputes, contributing to the emergence of the crusades. Sonn (2010), mentions that externally, three disasters further hastened the downfall of the Abbasid Dynasty:

The plague: The plague struck the Muslim world with devastating impact, leading to the deaths of more than half the population. The crusades: Representing a second disaster for the Abbasid Dynasty, the crusades, or holy wars, unfolded. The Mongol invasions: Beginning in 1220 CE, waves of Turkic tribesmen known as the Mongols invaded. This invasion added to the challenges faced by the Muslim world.

The Rise of the Crusades: To understand the origins of the crusades, it is essential to explore both the religious and political reasons that prompted these military campaigns. According to Asbridge (2009), these reasons can be outlined as follows: Recapture of Spain: The idea of reclaiming Spain from Islamic rule was a recurring theme in Christian Europe. Additionally, there was a perceived threat as the spread of Islam into formerly Christian territories was seen as a direct threat to Christendom, fueling anxieties about the encroachment of a rival religion and the loss of Christian lands. On the other hand, Christie (2014), analyzed the main reason for starting the crusades as the

actions of the Seljuk sultan Alp-Arslan¹ (1063–73 CE) and Turkmen tribesmen conducting raids into Byzantine territory. The Byzantine emperor Romanus Diogenes (1068–71 CE)² led to a climactic showdown in 1071 CE at Manzikert³, with a relative of Alp-Arslan establishing a new sultanate based in Nicaea (Iznik⁴), known as the Seljuk Sultanate⁵ of Rum, to distinguish it from the Great Seljuk Sultanate. Madden (2014) has mentioned some reasons about Christian-Muslim relations during this period: Conquering Armenia, Syria, and Spain from Muslims. The Seljuks initially engaged in the destruction of some churches, the killing of clergy, and the seizure of pilgrims. The relative instability of the region made the pilgrimage to the Holy Land a perilous and often deadly undertaking. Asbridge (2009) mentioned that the rule of the Fatimid Caliph⁶, known as the Mad Caliph Hakim, continued persecution of the local Christian population and concluded only when he declared himself a divine being and turned against his Muslim subjects. Tensions during this period were complex and multifaceted. also appeared to be high in 1027 CE. The Church of the Holy Sepulcher, believed to encompass the site of Christ's crucifixion and resurrection, had suffered partial demolition.

According to Sonn (2010), it began during the period 1096-1099 under the leadership of Pope Urban⁷ II. Asbridge (2009) provides another perspective by commenting that the Emperor of Byzantine requested Pope Urban II for assistance in his struggle against the growing power of the Muslims in the Middle East, providing the perfect opportunity. The chance for Rome to help Constantinople prompted Pope Urban II to call a church council and challenge his Christian warriors to rise to the occasion. In 1095 CE, the pope gathered leaders and rulers on a small field outside southern France

1 Alp Arslan born Muhammad bin Dawud Chaghri was the second sultan of the Seljuk Empire and great grandson of Seljuk the eponymous founder of the dynasty. He greatly expanded the Seljuk territory and consolidated his power, defeating rivals to the south and northwest, and his victory over the Byzantines at the Battle of Manzikert 1071, ushered in the Turkmen settlement of Anatolia.

2 was a Byzantine general and Akritai who, after his marriage to the dowager empress, was crowned Byzantine emperor. He reigned from 1068 to 1071, during which time he was determined to halt the decline of the Byzantine military and to stop Turkish incursions into the Byzantine Empire. In 1071 he was captured and his army routed at the Battle of Manzikert by the forces of Alp Arslan.

3 The Battle of Manzikert or Malazgirt was fought between the Byzantine and the Seljuk Empire on 26 August 1071 near Manzikert, theme of Iberia (modern Malazgirt in Mus Province, Turkey).

4 Sultan: this title has known first time with emerge the Seljuk and the Buyid caliph deputy was now replaced by a Seljuk one, known as the sultan.

5 Iznik: is a municipality and district of Bursa Province, Turkey. Its area is 753 Km², the town is at the site of the ancient Greek city of Nicaea from which the modern name derives.

⁶ The Fatimid Caliphate was a caliphate extant from the tenth to the twelfth centuries AD under the rule of the Fatimids, an Isma'ili Shi'a dynasty Spanning a large area of North Africa and West Asia, it ranged from the western Mediterranean in the west to the Red Sea in the east. The Fatimids trace their ancestry to the Islamic prophet daughter Fatima and her husband, Ali ibn Abi Talib the first Shi'a imam.

⁷ Pope Urban II (c. 1035 – 29 July 1099), otherwise known as Odo of Châtillon or Otho de Lagery, was the head of the Catholic Church and ruler of the Papal States from 12 March 1088 to his death. He is best known for convening the Council of Clermont which ignited the series of Christian conquests known as the Crusades.

in Clermont, making the liberation of Jerusalem the principal theme (Asbridge, 2009). According to Charanis (1952), has suggested that the reasons include:

The establishment of a feudal state in Palestine under Roman suzerainty. Increasing the power and prestige of the papacy. Facilitating and securing pilgrimages to Jerusalem. Hence, he saw it as a great opportunity to put an end to the dispute between the two churches and to dominate the Eastern Orthodox Church, incorporating it into the Western church under his leadership (Şallābī, 2010). Christie (2014), mentions that the crusade began to gather at Constantinople in late 1096 CE and early 1099 CE. On the other hand, it is explicit that the relation between Christians and Jews was lacking, not just with Muslims. According to Alkhateeb (2014), who described what happened in Antioch, in late 1097 CE, once the crusaders reached Antioch, they captured the city and put its population to the sword, instilling terror in the surrounding areas. While Muslim emirs were keen to avoid conflict with them.

According to (Şallābī, 2010), the crusader campaign was successful to a large extent in establishing four Latin principalities. Riley-Smith (2001), also states that their long trek finally succeeded when, two years later, Jerusalem fell into the hands of the crusaders on 15 July 1099. They had managed to liberate the Holy Places. It is no wonder that many contemporaries regarded it as miraculous. However, the relationship between Christians and Muslims was broken and damaged, and no one could remedy that.

According to Jones (2019), Pope Eugenius III issued a papal decree for the second time in the years 1145 and 1146, calling on knights to take up the cross and embark on the Second Crusade. Madden (2014) argued that this crusade, which ended in terrible failure, whether in terms of warfare, promoting Christian unity, or fostering interfaith dialogue, further drove the East and the West apart.

Salah al-Din⁸: Initially, Salahuddin was not eager to engage in war; he had signed peace treaties with the Kingdom of Jerusalem, securing its domain from external and internal threats (Şallābī, 2010b). Salahuddin aimed to oust Christians from Jerusalem and the Holy Land (Alkhateeb, 2014; Madden, 2014).

Madden (2014), On July 3, 1187, in the Battle of Hattin, a turning point occurred, with Muslims emerging victorious. Jones (2019) notes that Salahuddin entered Jerusalem on October 2, 1187. Christian symbols were removed, and mosques were cleansed. The true cross was displayed upside

⁸ Salah ad-Din Yusuf ibn Ayyub (1137 -1193), commonly known as Saladin, was the founder of the Ayyubid dynasty. Hailing from a Kurdish family, he was the first sultan of both Egypt and Syria. An important figure of the Third Crusade, he spearheaded the Muslim military effort against the Crusader states in the Levant. At the height of his power, the Ayyubid realm spanned Egypt, Syria, Upper Mesopotamia, the Hejaz, Yemen, and Nubia.

down. However, Christie (2014) mentions that the King of England, Richard the Lionheart⁹ (1189–99 CE), took the cross and sailed eastward with his forces in an attempt to seize Jerusalem from Salahuddin. Christie adds that this was the first time a truce lasting three years and eight months was achieved. Jerusalem remained under Islamic control but open for Christian pilgrims to visit. Despite this truce, historians during that period did not mention any interfaith relations or dialogue advocating for laying down the sword and renouncing violence and extremism.

Asbridge (2009) marvels at the significance of Pope Innocent III¹⁰ in the Catholic Church during the Middle Ages, playing a pivotal role deeply committed to the idea of reclaiming Jerusalem from Muslims, considering it a sacred mission. On the other hand Asbridge (2009), Madden, (2014), the Crusades leaned towards violence and destruction instead of fostering relations between the East and the West. On the other hand, within Christian communities, there were conflicts not only within their ranks but also in their relationships with other religions.

According to Vauchez (2012), who described the role of Saint Francis of Assisi, Saint Francis of Assisi arrived in Damietta in 1219 CE and attempted to convert the sultan to Christianity. Although he did not succeed in conversion, he gained the sultan's admiration. Vauchez also adds that this was the first face-to-face interfaith dialogue.

According to Madden (2014), scholars view this truce as a respite between Sultan Al-Kamil and Frederick, providing a certain degree of freedom for worship and pilgrimage to holy sites. However, it fell short of fostering interfaith dialogue agreed to a treaty that included:

1. A ten-year truce between the kingdom of Jerusalem and the Muslims.
2. Frederick receiving Jerusalem, Bethlehem, and Nazareth, along with a connecting strip of land to the coast.
3. Jerusalem remaining defenseless and unfortified, with Muslim residents retaining their homes, possessions, and separate justice system.
4. Muslim control of the al-Aqsa Mosque and the Dome of the Rock on the Temple Mount.
5. Frederick agreeing to remain neutral in conflicts between Muslims and Christians of Tripoli or Antioch and pledging to ally with Muslims if any Christian broke the truce (Madden, 2014).

⁹ Richard I (8 September 1157 – 6 April 1199) was King of England from 1189 until his death in 1199. He also ruled as Duke of Normandy, Aquitaine, and Gascony; Lord of Cyprus; Count of Poitiers, Anjou, Maine, and Nantes, and was overlord of Brittany at various times during the same period. He was the third of five sons of Henry II of England and Eleanor of Aquitaine and seemed unlikely to become king, but his two elder brothers predeceased their father. Richard is known as Richard the Lionheart because of his reputation as a great military leader and warrior.

¹⁰ Pope Innocent III (22 February 1161 – 16 July 1216), born Lotario dei Conti di Segni (anglicized as Lothar of Segni), was the head of the Catholic Church and ruler of the Papal States from 8 January 1198 until his death on 16 July 1216. Pope Innocent was one of the most powerful and influential of the medieval popes. He exerted a wide influence over the Christian states of Europe, claiming supremacy over all of Europe's kings. He was central in supporting the Catholic Church's reforms of ecclesiastical affairs through his decretal and the Fourth Lateran Council. This resulted in a considerable refinement of Western canon law. He is furthermore notable for using interdict and other censures to compel princes to obey his decisions, although these measures were not uniformly successful.

According to Jonse (2019), in December 1244, Pope Innocent IV dispatched the monk, Giovanni da Pian del Carpine to negotiate with the Mongol Khan Güyük in Mongolia, proposing to them the Christian faith. However, they rejected this invitation. This marked the first missionary effort undertaken by a pope during the crusades. However, it was not an invitation to interfaith dialogue.

According to Asbridge (2009), it is evident that the crusades did not only exhibit violence towards Muslims. Instead, it was the raids of Governor Baybars in the early 12th century that ordered the destruction of churches, the demolition of cities, and launched horrific attacks. He orchestrated gruesome assaults, resulting in the killing of over five hundred Christian captives, decapitating them, and hanging their heads on the city gate.

The motivations behind the crusades were not aimed at building dialogues and relationships between Christians and Muslims; rather, they were purely political, driven by warfare and bloodshed. Religion was exploited to justify their actions. In all the campaigns that took place, we find that popes or rulers sought control, plunder, and influence. The widening gap between the East and the West became the fate suffered by the peoples of the Middle East region.

2. Evaluate the Patterns of Communication and Interaction:

During the Crusades, many Christian theologians and Islamic scholars emerged, engaging in confrontations over Christian and Islamic theology and religious beliefs. These debates and dialogues were characterized by criticizing beliefs and attracting a larger number of followers of other religions. They were sometimes accompanied by inclinations towards adopting violent positions towards others instead of advocating for building effective and impactful dialogue. It calls for enhancing dialogue between religions. We will mention some of these figures that have influenced Christian-Islamic relations through their goals and how they have had a long-term impact shaping Christian-Islamic relations to this day.

1. Peter the Venerable (1092-1156)¹¹ Peter the Venerable, an influential Benedictine abbot, engaged in theological dialogues with Muslims. He commissioned the first Latin translation of the Quran and wrote works critiquing Islam while advocating for a more informed understanding of it (Verman, 1992).

Peter the Venerables' main purpose was to enlighten the Christian world about Islam and to refute it. According to him, it would be easier to refute Islam if the Christian world knew Islam and its principles (Hoeberichts, 1997). Peter aimed to convert Muslims with a more objective attitude by emphasizing to the words, the reasons, and the love, not to the weapons, the force and the hatred

¹¹ Peter the Venerable (c. 1092 – December 25, 1156), also recognized as Peter of Montboissier, attained a professorship by the age of twenty. He was elected as the abbot general of the order at the age of thirty and served as the abbot of the Benedictine abbey of Cluny.

(İpek, 2021). Later in his life Peter would revisit his work and offer his own analysis in the hope that his reasoning would be enough to convince Muslims to convert to Christianity without the need for violence.” (Kritzeck, 2015).

According to Gaudeul (2000), Peter the Venerable engaged actively in searching of a group of scholars specialized in the Arabic language in order to commission the translation of a set of texts which later became part of the so called *Collectio Toledana*. This collection of writings related to the Islamic doctrine and the life of Prophet Muhammad, included the following documents: “the *Fabulae Saracenorum*” (The History of Muslims) translated by Robert of Ketton, “the *Liber generationis Mahumet*” (The book of the birth of Muhammad), “the *Doctrina Mahumet*” (catechism with questions and answer) translated both by Hermann of Dalmatia, “the Qur’an” translated by Robert of Ketton and “the *Epistula Saraceni et Rescriptum Cristiani* (The correspondence between Al-Hashimi and al- Kindi) translated by Peter of Toledo. (Kritzeck, 2015), adds, Peter added his own contributions started writing two documents entitled *Summa totius haeresis Sarraceni rum* (On the whole heresy of the Saracens) (Against the Heretic Sect of the Saracen).

Peter’s writings are speared, in 1543 the Toledo collection was printed at Basel (Switzerland) with introductory essays by Luther and Melanchthon together with number of other books concerning Islam. His work extended its influence over later students of Islam until at last the 17th century.

According to Gaudeul (2000) and Kritzeck (2015), they agreed, in spite of his good intention and of the indisputable progress represented by his collection of translations, Peter the venerable failed to establish a real dialogue with Islam.

2. Raymond Lull (1232-1315): Raymond Lull was a Christian missionary and philosopher who developed a method for debating and converting Muslims to Christianity. His works include various dialogues and treatises on engaging with Muslims (Lull, 1985). According to Mayer (2010), pointed out, that the rational dialogue between religions “the way to establish a single faith and a sigle universal religious law based on overcoming the differences between the three monotheist religions: Christianity, Judaism and Islam”. But the project that Ramon Lull resolved to undertake entailed a greater difficulty that he himself acknowledged: he had none of the knowledge necessary for such an undertaking. Consequently, a fundamental part of his project would be his education in two cultures and languages he did not thoroughly know: Latin and Arabic. Gaudeul (2000) also pointed out that he started teaching the Arabic language which became institutionalized in a more regular way when the Council of Vienna in 1311 at his recommendation laid down that in each of five European universities (Rome, Bologna, Paris, Oxford, Salamanca), two scholars should be appointed to teach Oriental languages, that is to say, Greek and Hebrew, Syriac and Arabic, the first

two being the most important. In fact, however, the number of people who knew Arabic well in Europe during the 13th and 14th centuries has been estimated to have been less than twenty.

Gaudeul (2000) commented on the Lull's missionary work, it's explicit that the period From 1287, can be described as a period of action, he lectured at various European Universities to counteract the influence of the Muslim Philosopher, known as Averroes. He wrote books on Apologetics destined for Muslims Finally he attempted direct mission himself, going on separate occasions to 1- Tunis 1293. 2- Cyprus 1302. 3- Bejaya (Algeria) 1306-7. Every time public controversies led to his arrest and expulsion. Last time he was preaching tour among Muslim which took him to Sicily and Tunis 1314-5 and criticism of Muhamed. He was beaten expelled and he probably died at sea or in Majorca.

3. Saint Francis of Assisi in 1219: Departing from Ancona in June with Peter Cattani, he disembarked at Saint John of Acre, His presence for several months here and his attempt to convert the sultan to the Christian faith are fully documented facts. Francis cried out, "Sultan, Sultan!" while approaching enemy lines, and was soon stopped by the Egyptian soldiers, who led him to their master. In this telling, having been roughed up by the soldiers who arrested them, both friars were dragged into the tent of the sultan, who welcomed them with kindness and asked them the reason for their coming. The Poor Man of Assisi responded that he has been sent not by any man but by the Most High God to show him, him and his people the way of salvation and to proclaim to them the Gospel which is the truth; then, he preached to the sultan the Triune God and Jesus as a savior of the world with great strength of soul and fervor of spirit Seeing that the sultan was hesitant to convert, Francis proposed that they submit themselves to the judgment of God by undergoing the ordeal: the judges (qadis) and scholars (*ulama*) as well as he would enter into the fire. This would be shown, according to the result of the test, which of the two religions was superior. The Muslim clerics rejected this test, which they considered an act of foolishness, Francis then proposed to the sultan that he would enter the flames alone. The sultan would not allow this but gained a real admiration for him and even a certain desire to convert to Christianity. He did not, however, act on this for fear of the reactions of his people. He offered gifts to Francis, who did not accept them. He returned to the camp of the Crusaders because he did not see the signs of authentic piety in al-Kamil (Vauchez, 2012).

According to Gaudeul (2002), after St. Francis returned from the East, he wrote some rules for his followers who sent to the Muslims or to other non-Christians. The first rule never approved by the Pope not that is wrong, but had to be juridical, precise, not spiritual. Francis composed another rule. As well as, he adds. It is enough to say that within a few years, Franciscans missionaries had spread throughout the known world and even beyond: Palestine, Syria, Egypt, Morocco, Georgia, Anatolia.

Finally, the Franciscans missionaries' movement's failure made other thinkers express the idea that mission among Muslims could only succeed if political power was in the Christians' or neutral hands so that conversions would not be hampered by social pressure or sanctioned by martyrdom. According to Gaudeul (2000), the 12th century mission through the word was seen with increasing clarity as incompatible with the recourse to force, or war. But the crusades were not discounted. Nevertheless, the other dimension of the apostolate by preaching or writing developed through the letter sent by Pope Alexander III (1159-1181) to many Muslim rulers and with Peter of Cluny's translations and refutation. Also, he added that Christians began to realize that their mission to the Muslims required: 1. a climate of peace and friendship. 2. a more exact knowledge of Islam. 3. an adequate method of presenting the message.

On the other hand, there were some figures from Islamic theologians also dealing with Christians and attacked on Christianity and its teachings, this paper will expose three figures.

Ibn Hazm (994-1064) Abu Muhammad 'Alī b. Aḥmad b. Sa'īd b. Ḥazm, he was born in 994 a Muslim family of Spanish origin. He was a traditionist, genealogist, religious historian, theologian, philosopher, great theoretician of Zāhirism. Two of the most famous works written by Ibn Hazm

1. *Kitab al-fasl fi-l-milal wa-l-nihal* (called the book discernment between confession and sects)
2. *Izhār tabdil al-yahūd wa' l-nasāra lil-taurāt wa' l-indjīl* (Exposure of the alterations made by the Jews and the Christians).

Jacobs (2007), said that; the *Kitāb al-fasl fi' l-milal wa l-ahwā' wa' l-nihal* (Book of Distinctions of Religions, Sects, and Heresies). Writing the fullest Bible criticism of any Muslim scholar, Ibn Hazm claims that the Hebrew Bible cannot be identical to the original text revealed to Moses on Mount Sinai but must be a later corruption. According Ibn Hazm, he commented on the teachings of Christianity, the Sacred Books used by Christians in the East and in the West. Christian beliefs contradict the Tawrat of the Jews. Contradictions within the Gospels. The "Apostles" are not the Hawaryyun of the Qur'an. Errors are found in books other than the Gospels (epistles). Christian objections to Islam; their refutation. Refutation of Christian doctrines borrowed from Rafida. (Adang et al., 2013). Finally, Gaudeul (2000), mentioned that, Ibn Hazm has not been followed by Muslim in his Zahiri theology but he has been adopted as undisputed Master in the field of anti-Christian polemics. All subsequent writers have felt his influence in some way.

According to Fakhry (2004), Ibn Hazm advocated for tolerance and respect towards non-Muslims, emphasizing the importance of fair treatment and just dealings with people of other faiths. His legal opinions and theological insights contribute to a broader understanding of Islamic perspectives on interfaith relations and the ethical dimensions of interactions between Muslims and Christians.

Al Ghazali (1059-111), one of the most famous Muslim intellectuals of the Middle Ages, wrote important works on Islamic mysticism, theology, and philosophy that had a lasting effect on medieval Muslim religious thought. Al-Ghazali was born in the town of Tus, Iran, where he received his early education before moving to Nishapur, a major Iranian center of Sunni learning in the 11th and 12th centuries Campo (2009). His works were so highly acclaimed by his contemporaries that al-Ghazali was awarded the honorific title "Proof of Islam" (*Hujjat al-Islām*) (Campo, 2009).

He has written many books of Fiqh, Kalam, and mysticism. None of these books seems to show much interest in Christianity. And yet it is under his name that a "Refutation of the Divinity of Christ" some said, he did not write this book which is still commonly attributed to him. (Gaudeul, 2000).

The contents of the Excellent Refutation; the text is divided into six chapters:

1- Introduction the Christians has been corrupted by pagan philosophy, 2- Discussing of Gospel texts, the divinity explained metaphorically, but humanity has taken literally 3- the various theories elaborated by Christians. 4- Ambiguous names given to Jesus. 5- Refutation of three arguments of the Christians. 6- the Quran called Jesus a word of God Gaudeul (2000). He adds, it's explicitly, Al-Ghazali takes a stand is incompatible with the positions adopted by Ibn Hazm and Guwayni, due to he takes the scriptures as they are and uses them as argument against the Christians. In this way he adopted the method followed by Ali al-Tabari in his refutation. As well as this approach has found little response among Muslims, and, until recently in 1932 the Excellent Refutation had been totally forgotten may be this was due to the fact that it made a poor weapon in polemics, or born and educated in Islam, felt no need for this type of Islamic re-interpretation of the Bible.

According to Griffel (2009), Al-Ghazali, a renowned Islamic theologian and philosopher, approached the topic of the Crusades and Christian-Muslim relations with a multifaceted perspective. In his seminal work "The Revival of the Religious Sciences" (*Ihya Ulum al-Din*), Al-Ghazali emphasized the importance of internal spiritual renewal as a prerequisite for addressing external conflicts, including those with non-Muslim entities. He advocated for a deepening of spiritual understanding and ethical conduct among Muslims to foster genuine peace and harmony in society. According to Watt (1996) While Al-Ghazali lived prior to the height of the Crusades, his teachings on the principles of justice, compassion, and dialogue laid the groundwork for constructive engagement between different religious communities. His emphasis on the ethical dimensions of Islamic teachings provides a timeless framework for addressing interfaith relations and conflicts.

Watt adds, Al-Ghazali's writings on jurisprudence and ethics offer insights into his approach to Christian-Muslim relations. In his legal treatise "The Revival of the Religious Sciences," he outlined principles of justice and tolerance that are foundational to Islamic ethics. Al-Ghazali emphasized the importance of upholding agreements and treaties with non-Muslims, promoting peaceful coexistence based on mutual respect and understanding. Griffel (2009), While acknowledging theological differences between Islam and Christianity, he advocated for dialogue and engagement as means to bridge divides and promote social cohesion. Al-Ghazali's teachings continue to serve as a source of inspiration for contemporary efforts to foster interfaith understanding and cooperation.

3. Ibn Taymiyyah (1263 -1328): According to Campo (2009), Ibn Taymiyya, Taqi al-Din Ahmad (Ibn Taymiya, Ibn Taimiya), prominent Hanbali jurist and theologian who inspired Islamic revivalist movements, especially Wahhabism. Ibn Taymiyya was born in the ancient city of Harran in what is now southeastern Turkey. He came from a family of scholars affiliated with the Hanbali legal school. When he was only six years old, his family fled to Damascus in order to escape the Mongols who had invaded the Middle East from Central Asia, plundered cities and killed many in their path. He obtained his education at a Hanbali madrasa directed by his father.

According to Gaudeul (2000), Ibn Taymiyya's struggle aimed at purifying Islam from these innovations. It was his conviction that all these changes came from contamination of Islam by Pagans, Jews, Christianity. Gaudeul explained that Ibn Taymiyya tried solving the problems through this remedy ways 1. stricter obedience to the Qur'an and Hadith. 2. Consciously differentiating oneself from these non-Muslims in matter of dress, Custom, cult, festivals, everything. 3. Prophylactic isolation of the Minorities, through a strict application of the rules of Dhime with especial care avoid giving the non-Muslims influential position in society. 4. forbidding non-Muslim to express publicly beliefs contrary to Islam. Sharif El-Tobgui (2020), reported, one of famous books for Ibn Taymiyya "al-Jawab al- ṣaḥīḥ li-man baddala dīn al-Masīḥ" The correct response to those who altered the religion of the Messiah, in refutation of Christian trinitarian theology. Gaudeul (2000), conducted a study, this book was a response on Paul of Antioch, who has sent a letter to Ibn Taymiyya through Cyprus.

According to Sharif El-Tobgui (2020), Ibn Taymiyya was strict, when a Christian by the name of Assaf "Assaf al-Nasrani" was alleged to have publicly insulted the Prophet Muḥammad, a punishable offense under Islamic law. Ibn Taymiyya and another shaykh brought the matter to the attention of the viceroy (nā'ib al-sultana), who summoned Assaf to a hearing. A public disturbance ensued, whereupon the viceroy had the two shaykhs flogged and briefly detained. According to Campo (2009), reported Hanbali influence subsequently declined in Hanbali influence subsequently

declined in Syria and Egypt, especially after the region fell under Ottoman control in the 16th century. In the 18th century, Ibn Taymiyya's teachings influenced the revivalist movement led by Muhammad ibn abd al-Wahhab (d. 1792) in the Arabian Peninsula. His books are today widely read in Saudi Arabia, Egypt, Syria, Jordan, South Asia, and Southeast Asia. In addition to inspiring religious revivalists and reformers, some of his rulings have also been used to justify acts of violence committed by followers of radical Islamic groups. One of these was the Jihad Group responsible for the assassination of Egyptian president Anwar Al-Sadat (d. 1981).

According to Makdisi (1973), Ibn Taymiyya viewed the crusades as a clear manifestation of aggression and hostility towards Islam and Muslims. In his works, Ibn Taymiyya emphasized the importance of defending the Muslim lands against invading forces, portraying the crusaders as enemies seeking to undermine the sovereignty and integrity of the Islamic world. He argued for the necessity of jihad (struggle or holy war) in repelling the crusaders and protecting Islamic territories, framing it as a religious duty incumbent upon Muslims to defend their faith and lands against external threats. Makdisi (1973), also adds that, Ibn Taymiyya addressed the issue of Christian-Muslim relations within the context of theological discourse. While recognizing the existence of differences in beliefs and practices between Islam and Christianity, he advocated for mutual respect and peaceful coexistence between adherents of both faiths. However, Ibn Taymiyya also cautioned against undue compromise or capitulation in matters of religious doctrine, emphasizing the importance of upholding Islamic principles and values.

3- Assess the Long-Term Impact on Christian-Muslim Relations:

Tyerman (2005) argued that crusades had a very negative impact on the relations between Islam and Christianity. Crusades sabotaged the interfaith dialogue between Christianity and Islam who were initially living peacefully. On the other hand, according to Daniel (1986), Christianity and Islam were already in conflict in 1095 AD in Spain and Sicily and in Byzantine East. So, it would be an exaggeration to say that crusades were altogether responsible for their hostile relations. Armstrong (2001), conducted a study which noted that during crusades, the situation changed rapidly when the Muslim world came under subsequent Western imperialist control. The crusaders were spectacularly severe in capturing Jerusalem in 1100 AD. According to Madden (2014), in the eighteenth-century, writers like Voltaire went so far as to decry any form of institutional religion, calling for general toleration of all faiths. Nevertheless, the impact of the crusades on Christian Muslim Relation as following:

Hillenbrand (1999), reported, the historical context of the Crusades fostered significant developments in the Islamic world during the medieval period. Islamic scholars engaged in intellectual debates, resulting in the preservation and advancement of Islamic scholarship. This era

also witnessed a profound cultural exchange between the Islamic world and Europe facilitated by the crusades. This exchange led to the transfer of knowledge in various fields, including medicine, mathematics, and philosophy, contributing to the enrichment of both civilizations. On the other hand Phillips (2010), argued, the crusades left an indelible mark on medieval Europe, igniting religious, and this religious zeal had profound implications for the practice of Christianity and the role of the Church. The crusades exposed Christians to the rich tapestry of cultures and faiths in the East, fostering increased religious tolerance and a more cosmopolitan worldview. Powell (1995) notes that on the contrary, the crusades also played a role in shaping secular spirituality along the monastic traditions, such as the Franciscan Order founded by Saint Francis of Assisi. They preached to Sultan al-Kamil, the ruler of Egypt, who had the largest share in establishing schools and churches in Egypt in the current era.

Christie (2014) notes that on September 16, 2001, President George W. Bush announced, when pledging to pursue the perpetrators of the September 11 terrorist attacks, that "this crusade, this war on terrorism, is going to take a while." Muslims and scholars in the Islamic world felt alarmed because his choice of wording demonstrated a complete lack of sensitivity and cultural awareness. The term "crusade" has long been associated in Islamic historical memory with European colonialism, intervention in the Islamic world, and violent military actions carried out by Christians against Muslims. Therefore, Bush's use of this term stirred up the specter of Christian-Muslim animosity that many hoped had been left in the past. On the other hand, according to Hillenbrand (1999), Qutb saw the crusades as part of a broader series of conflicts between Muslims and non-Muslims, believing that the ongoing Christian crusades, as well as those of the Jews, aimed at the eradication of Islam. This ideological objective manifested itself in conflicts over land, military supremacy, or economic resources.

On the other hand, the crusades had a significant impact on the African context in the medieval era. Their influence was diverse and encompassed various economic, social, and cultural aspects. Here are several paragraphs explaining this impact:

1. Spread of Religious Tensions

According to Abun-Nasr (1987), one of the key impacts of the crusades on Christian-Muslim relationships in Africa was the spread of religious tensions. The crusades heightened religious animosities between Christians and Muslims, leading to increased suspicion and hostility towards each other. These tensions often spilled over into regions beyond the immediate theater of conflict, affecting interactions between Christians and Muslims in Africa.

2. Influence on Trade and Diplomacy

According to Maalouf (2006), the crusades exerted a profound influence on trade and diplomatic relations between Christian and Muslim communities in Africa. The disruption caused by the military campaigns impeded established trade routes and commercial activities, leading to economic instability and hindering interfaith cooperation in commerce. Moreover, the political ramifications of the crusades strained diplomatic ties between Christian and Muslim states in Africa, as suspicions and hostilities fueled by religious differences often spilled over into diplomatic interactions. These factors significantly altered the dynamics of trade and diplomacy in the region, shaping the socio-economic landscape for years to come.

3. Trade Exchange

According to Riley-Smith (2001), the crusades provided new opportunities for trade between Europe and Africa. These opportunities manifested in the flow of European goods to African territories in exchange for natural resources like gold and slaves.

4. Migration and European Expansion

According to Tyerman (2005), the crusades contributed to encouraging European expansion into Africa, leading to the spread of European colonialism on the continent and the exploitation of its natural and human resources.

5. Culture and Religion

According to Tyerman (2005), the crusades brought Christianity to parts of Africa, affecting the cultural heritage of the region. Some local populations adopted Christianity, while others rejected this evangelization. Colonization and exploitation paved the way for European colonization later on, as European nations used religious justification for their expansion into Africa and exploitation of its resources.

Conclusion

In conclusion, this article has undertaken a comprehensive exploration of three main objectives: examining the causes and motivations of the crusades, evaluating the patterns of communication and interaction during that historical period, and assessing the long-term impact on Christian-Muslim relations especially, the African context.

Regarding the causes and motivations of the crusades, it is evident that a complex interplay of religious, political, and cultural factors fueled Western European Christians' initiative. The desire to reclaim holy sites from Muslim control was a key driver, showcasing the multifaceted nature of the crusades' origins.

The evaluation of patterns of communication and interaction illuminated the dynamic relationships between Christians and Muslims during the crusades. The study highlighted instances of both conflict and cooperation, emphasizing the importance of diplomacy, cultural exchange, and

negotiations beyond the battlefield. Also, the encounter and clash between the theologians from Christians Muslim showed for us extend the impact on Christian-Muslim relations.

In assessing the long-term impact on Christian-Muslim relations, it is clear that the crusades left a lasting imprint that continues to shape contemporary perspectives. The echoes of these historical events still influence the relationship between the two religious communities. Understanding these long-term consequences is crucial for fostering a nuanced perspective on the ongoing dynamics between Christians and Muslims is acknowledged, emphasizing the need for a reconsideration of crusading in the name of religion and proposing a shift towards dialogue. The current turmoil in the Middle East is linked to the historical legacy of the crusades, prompting a call for scholars to bridge gaps between Muslims, Christians, and Jews through the establishment of a triologue platform for these monotheistic religions.

The crusades also had an impact on the African context through several axes, represented in religious tensions, cultural changes, diplomatic interactions, trade movements, and colonization, which contributed to the exploitation of resources in African countries alongside long-term settler expansion.

This article recommendations for future research include further exploration of specific instances of cooperation and conflict during the crusades, as well as a more in-depth analysis of the cultural transformations that occurred. Additionally, scholars should continue to investigate the evolving nature of Christian-Muslim relations in the aftermath of the crusades, considering how historical legacies continue to shape contemporary attitudes. This comprehensive approach will contribute to a deeper understanding of the complexities surrounding this historical period and its enduring impact on interfaith relations.

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