



**CONTRIBUTIONS OF THE KINGS OF ENGLAND
TO THE CRUSADES (1095-1272 AD)**

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THESIS APPROVAL PAGE

I certify that in my opinion the thesis submitted by Waleed Salih Mohammed ABAS titled "CONTRIBUTIONS OF THE KINGS OF ENGLAND TO THE CRUSADES (1095-1272 AD)" is fully adequate in scope and in quality as a thesis for the degree of PhD.

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DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

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FOREWORD

This historical study aims to shed light on the role of English kings and princes in the Crusades and the influence of the English on the Levant. This study reveals the life of the Crusader society at that time and reveals the conflict between the princely class and the common people.

I am pleased to extend my thanks and gratitude to the professor who supervised this thesis, Prof. Dr. Murat AĞARI, to the members of the discussion committee, to my Prof. Dr. Barış SARIKÖSE, and to all the faculty members in the Department of History at Karabük University.

I dedicate this effort to my late father: Salih Abas, to my mother Nawara Hassan, who was dedicated to teaching me, to my beloved wife Noura Badr, who has a kind heart, and to my children: Arin, Aryam, Arkan, and Aylan. They have all this effort.

ABSTRACT

The study of the history of the Crusades, in general, is considered one of the topics that have received the attention of many scholars and researchers, but the research team (examples of English kings and princes 1095-1272 AD) and specifically the role of Robert Curthouse, as he was distinguished by leading the leadership to the East himself, as well as the role of King Richard (1189 - 1199 AD) with his participation in the Third Crusade Battle.

And also, those who seek to delve deeply into the midst of history in general and the English role in the Crusades in particular, as well as for the pardon to be a humble seed to enrich the Libyan institution, and among the obstacles and obstacles that we face is the search for accuracy, review, and studies related to this role.

This study was divided into chapters with an introduction and conclusion.

Keywords: Crusades, English kings, and princes, the East.

ÖZ

Haçlı Seferleri tarihinin incelenmesi, genel olarak birçok bilim insanı ve araştırmacının dikkatini çeken konulardan biri olarak kabul edilir, ancak araştırma ekibinin (MS 1095-1272 İngiliz kralları ve prenslerinin örnekleri) ve özellikle Haçlı Seferleri'nin rolü. Robert Curthouse, bizzat Doğu'ya liderlik etmesiyle ve Üçüncü Haçlı Seferi Savaşı'na katılımıyla Kral Richard'ın (MS 1189- 1199) rolüyle öne çıktı.

Ve ayrıca genel olarak tarihin derinliklerine, özel olarak da İngilizlerin Haçlı Seferleri'ndeki rolünü derinlemesine araştırmak isteyenler ve ayrıca affin Libya kurumunu zenginleştirecek mütevazı bir tohum olmasını isteyenler ve önümüzde duran engeller ve engeller arasında olanlar. Karşılaştığımız doğruluk arayışı, inceleme ve bu rolle ilgili çalışmalardır.

Bu çalışma giriş ve sonuç bölümleriyle bölümlere ayrılmıştır.

Anahtar Kelimeler: Haçlı seferleri, İngiliz kralları ve prensleri, Doğu.

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ABBREVIATIONS

AH : Islamic Calendar (is called in Latin: Anno Hegirae)

AD : After Birth (is called in Latin: Anno Domini)

SUBJECT OF THE RESEARCH

The concept of the English and their role in the Crusades is a vague and difficult concept due to the many events in the countries of the East in that period. Hence, this study is based on research into the conflict between the English and Muslims, and shedding light on the aspects and details of the conduct of the campaigns to the East. The relationship of kings and princes with Christians in the East, and the political and sectarian change associated with society at that time.

PURPOSE AND IMPORTANCE OF THE RESEARCH

It is a topic of special importance, as this thesis dealt with a topic entitled “The Contributions of the Kings of England to the Crusades” because of the role it had of the English kings and princes in the period of the Crusades, their influx to the East, and their contribution to the Crusades. This topic was chosen for several reasons, including due to the lack of the Libyan Library. To the best of my knowledge, for an independent, self-contained study, I dealt in detail with the research topic, and this is one of the reasons that prompted me as a researcher to study it, and this is in addition to the personal desire and scientific inclinations of the researcher in the “History of the Crusades” speciality, as well as the importance of the topic in the Middle Ages.

Did the Kings of England succeed in achieving their goals?

Were the kings and princes of England able to establish the English Kingdom in the East?

From this standpoint, the topic of this thesis was chosen, which the researcher made its title

"Contributions of the Kings of England to the Crusades" (1095 / 1272 AD)

The chronological boundaries of the topic occupy the period extending from the late eleventh century to the late twelfth century, which is specifically from 1095 AD, which is the year that coincided with the call for the first Crusades against the East and ended in the year 1287 AD. And the coming of Prince Edward to the East.

METHOD OF THE RESEARCH

Discussing the contributions and role of the English kings in the Crusades through the descriptive and analytical approach, through the method of studying historical events by presenting what was stated in contemporary and non-contemporary sources for that period, then analyzing the sources and then comparing them and then understanding what happened, and all of this enables us to extract the reasons and the results.

HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM

The hypothesis of this study is based on the role of kings and princes, and their influence on the Crusades, in addition to the English control over the conduct of the Crusades. For the problem of the English research into the Crusades and the relationship of the conduct of the campaigns to the Levant, as well as the relationship of the princes in the importance and objectives of the campaigns and their relationship with the Franks.

SCOPE AND LIMITATIONS / DIFFICULTIES

The scope of this study is limited to the conduct of the English kings and princes in the Crusades against the Levant. As for the time limits, it begins in the year 1095 AD with the beginning of the First Crusade and it ends in the year 1272 AD at the end of the Crusades in the Levant.

1. FIRST CRUSADE AH 491-488/1095-1098 AD

1.1. The Conditions of the Islamic East

1.1.1. The Seljuks

Conditions in the Islamic East before wars and conflicts in political matters, due to the intertwining of events and the emergence of many ruling houses in Egypt and the Levant, and thus the multiplicity of their inclinations, goals, and interests with each other, and among these powers and races.

The Seljuks from whom the Seljuks of Rum emerged in Asia Minor, the Atabegs who assumed the rule of a city or more, the Fatimid state in Egypt and a part of the Levant, as well as the Abbasid caliphate in Baghdad. (Al-Sheikh, 1974:9,10).

The appearance of the Seljuks on the scene of events was the beginning of an important new era in the history of Islam. In a short period, they were able to control the Near East.

As a result, the disintegration and weakness of this state had a profound impact on the history of the region in general.

The Seljuks belonged to the Turks, who were known by the name of the Ghaz, and belonged to their grandfather, Seljuk bin Daqaq, They first lived in the region of Turkestan until they migrated to Transoxiana, where they embraced Islam, because of their mixing with Muslims, and they became very fanatical towards it. After the death of Seljuk ibn Daqaq, the Seljuks left for the region Bukhari, as they continued to follow the Ghaznavids vaguely, until their leader, Ertuğrul Bey, succeeded.

(1037-1063 AD / 429-455 AH), from the capture of Nishapur, the capital of Khorasan [1038 AD- 428 AH].

Thus, he became the first sultan of the Seljuks, and the true founder of their state, Sultan Masoud of Ghaznawi (1030-1040 / 421 AH- 431 AH) was unable to defeat them, and all of Khorasan became under the rule of the Seljuks, and thus the Ghaznavids were forced to expand towards the east after they lost the western part of their state. In Iran. (Al-Huwairi, 1992:17,18)

The Seljuk leaders chose to expand at the expense of all Muslims and Byzantines, and they succeeded in extending their control over large parts of Persia, northern Iraq, Armenia, and Asia Minor.

As for their leader, Tughrul Bey himself, he seized the city of Rayy in the year [1042 AD- 1043 AD / 433 AH- 435 AH], and Isfahan in the year [1050 AD / 442 AH], and made it the headquarters of his capital.

From that new position, Tughrul Bey began to intervene in the affairs of the Abbasid Caliphate, and at that time Baghdad was experiencing power struggles. It helped to provoke Sultan Tughrul Bey, so he decided to march on Iraq. He entered Baghdad in the year [1055 AD / 447 AH] and was able to liquidate the Shiite Buyid state, and so on. The Abbasid Caliphate fell under the new rule, the Sunni Seljuk, and there is no doubt that what he did in saving the Sunni Caliphate gave it a special place in the Islamic world. (Ashour, 1963:80-81)

Ertuğrul Bey died in the year [1062 AD / 455 AH], and was succeeded by his nephew Alp Arslan.

[1063 AD- 1072 / 455 AH- 465 AH], Alp Arslan's fame is based on the activity he demonstrated against the Byzantine state, and his victory over them in his position at Manzikert in the year [1071 AD / 463 AH].

In addition to its efforts to extend the borders of the state and subjugate those outside it, with the help of its minister, Nizam al-Mulk Hassan bin Ali al-Tusi, who is the greatest man of administration and politics in the history of Islam, and thanks to this minister, it paved the way for Sultan Malikshah bin Al Arslan [1072-1092 AD / 465-485 AH]. This is considered The Sultan was the last of the great Seljuk sultans, and after the death of Malikshah in the year [1092 AD / 485 AH], the state was torn apart and lived in the shadow of civil wars. (Al-Sheikh, 1974:13).

It was natural for the Seljuks to extend their military activity to the Levant to restore the influence the Abbasid state had lost at the hands of the Fatimids in that country on the one hand, as well as to limit the activity of the Byzantine state in the north of the Levant and other powers on the other hand. Sultan Alp Arslan descended in his year [1071 AD / 463 AH] on a city. Aleppo, and its prince, Mahmoud bin Salih al-Muradasi, were subjected to him and his vassalage to him. As for the south of the Levant,

the Seljuk commander Atsiz Banar Arq, in the name of Sultan Alp Arslan Ali, seized Ramla and Jerusalem from the hands of the Fatimid forces, to cut off Egypt's connection with the Levant from the areas closest to each other.

He soon captured all of Palestine except for the fortress of Ashkelon, located on its outskirts, then set out north to Damascus in the year [1075 AD / 468 AH] and was able to conquer it, and thus Damascus finally left the influence of the Fatimids. (Ibn al-Qalanisi, 1908: 98-99)

The Seljuk state reached the peak of its expansion and greatness during the reign of Sultan Malikshah, who succeeded his brother Taj al-Dawla Abu Sa'id Tush, son of Sultan al-Adil Alp Arslan Ali of the Levant, in the year [1077 AD / 470 AH].

Taj al-Dawla advanced towards the Levant, advancing towards Aleppo and besieging it with the help of Sharaf al-Dawla Muslim and Quraysh al-Uqaili for a period of three months in the year [1078 AD / 471 AH]. However, Tash was forced to lift the siege of because Muslims abandoned his aid because he realized the danger of his policy due to its consequent strengthening of the Seljuks' feet. In the Levant, on the one hand, and because of the development of events in Damascus on the other hand, where the Fatimids began to besiege Atsiz bin Adq in Damascus, which prompted him to seek help from Prince Tuch, he promised to hand over Damascus to him, so Tuch went to him and received it, and he killed Atsez, perhaps out of fear of him, and thus became Teach controls the central regions of the Levant, and the rule of Jerusalem and Ramla also came to him. By his submission. The precedent of Commander Atsez Fuli is on it by Emir Artaq al-Turkmani. (Ibn al-Atheer, 1987:218& Ibn al-Qalanisi, 1908:112).

After the death of Sultan Malikshah, the Seljuk house entered into a struggle over his succession. Tutch tried to become a sultan, so he focused on fighting Aqsanqar, the Emir of Aleppo, in the year [1094 AD / 487 AH]. Soon the battle took place between the two sides at Sultan Hill near Aleppo, and Tuch won a decisive victory. Aqsanqar was in his hand and killed him immediately. After that, he headed towards Khorasan and was killed there in February [1095 AD / 17 Safar 488 AH]. Thus, he lost the most ambitious members of the Seljuk house. (Ibn al-Atheer, 1987: 494-495)

The Atabek: "a Turkish word that means father-prince, (Ata) meaning father, and (Bey) meaning prince. It was called the guardian or tutor for the sons of the Seljuk sultans" (Al-Sheikh, 1974:74,75), system appeared after the killing of Taj al-Dawla Tuch

in Aleppo and Damascus when his son Ridwan [1095-1113 AD / 488-506 AH] rushed to the city of Aleppo, where he established himself as a ruler with the help of the wing of the state, Al-Hussein bin Malaeb [1097-1103 AD / 490-496 AH] He was Atabek during his father's life. The state wing dominated the affairs of government in Halab, but in the face of Radwan's opposition and his volatility, he found no alternative but to withdraw from Aleppo to Homs, where he established an independent emirate for himself, and Radwan remained in the city of Aleppo. (Ibn al-Atheer, 1987:504& Ibn al-Adim, 1978:120).

While Duqaq bin Tach [1095-1104 AD / 488-497 AH] went to Damascus and took possession of it, Dahir al-Din Tughtakin reached him, where he joined the service of Duqaq. (Ibn al-Atheer, 1987: 504)

At the same time, the Crusader armies prepared to flow from western Europe to the east. A struggle for power broke out between the two brothers, Radwan, the ruler of Aleppo, and Duqaq, the ruler of Damascus, because of Radwan's desire to wrest Damascus from his brother, and it was that Radwan, along with Salman bin Artaq al-Turkmani, marched on Damascus to expel Duqaq [1097 AD / 490 AH]

But he failed and returned to Aleppo. After that, Duqaq, the owner of Damascus, Tughtakin, and Yaghi Sayan, the owner of Antioch, attacked Aleppo itself, but Radwan defeated it. (Ibn al-Adim, 1978:125,127)

It is clear from the foregoing that my two sons, Tutish Radwan, the ruler of Aleppo, and Duqaq, the ruler of Damascus, had a role in the emergence of fragmentation and separation in the Levant because they did not have the political ability that would enable them to confront the conditions in which the Levant lived in the late eleventh century / the end of the fifteenth century. Moreover, the Atabeg attempts to sow division and conflict between the princes of the Seljuk household, and to stir up the spirit of hostility between them. Not out of a sincere desire to preserve the influence of this house. As much as they empowered themselves in these Emirates. And work to put themselves in their place, and even take them away from their rightful owners. (Al-Sheikh,1974:82,83).

1.1.2. Fatimids

As for the Fatimids, they succeeded in controlling Egypt during the reign of the Fatimid Caliph al-Mu'izz li-Din Allah [952-975 AD / 341-365 AH], who ordered the commander Jawhar al-Siqilli to leave Kairouan at the head of the army of his year [969 AD / 358 AH]. He reached Alexandria and entered it without resistance, so he advanced. With his army towards Fustat, the Ikhshidids prepared to fight him, and the two armies met near Fustat, and the battle ended with the victory of the Fatimids. Thus, the influence of the Ikhshidids and the Abbasid Caliphate in Egypt was eliminated. (Al-Huwairi, 1992:15)

Then events developed until Egypt and the Levant, up to Damascus, became the centre of a Shiite caliphate, and the Islamic world was destined to remain divided between itself between two different caliphates and sects, the Sunni Abbasid Caliphate in Baghdad, and the Shiite Fatimid Caliphate in Cairo, which left a serious impact on the power of Muslims in the Islamic East. It had a bad effect in the era of the Crusades. (Ashour, 1963:63)

During the reign of Caliph Al-Mustansir Billah [1035-1094 AD / 477-487 AH], weakness began to creep into the state's entity. It suffered from separatist tendencies that led to the dispossession of much of its property in the Levant, and economic disasters befell it as a result of the decline of the Nile's waters, poor governance, and turmoil. Things that resulted in revolts of soldiers, and consequently the advance of the Seljuk armies in their territories and all incapacitated them and greatly weakened them. (Al-Sheikh, 1974:41,42)

As a result, the cities and castles of the Fatimids in the Levant were lost. The commander of the armies, Badr al-Jamali, marched in the year [1070 AD / 462 AH], from Egypt to the city of Tire and besieged it.

Judge Ain al-Dawla bin Abi Aqil had defeated it, but Badr al-Jamali failed to recover it, and Tire remained in the hands of Ibn Abi Aqil until the year [1089 AD / 482 AH], when

It was handed over to the Fatimids following the naval invasion in which they conquered most of the coastal cities up to Byblos. (Ibn al-Atheer, 1987:248-460& Ibn al-Qalanisi, 1908:98,120)

In addition, the Fatimids lost the city of Tripoli in the year [1070 AD / 462 AH] when the Shiite judge Abu Talib bin Ammar became independent there. The judge and his two successors, His Majesty King Abu Al-Hasan bin Ammar, and then King Abu Ali Ammar [1098-1108 AD / 491-501 AH] were able to preserve the independence of Tripoli, so it remained in their hands until the Crusaders seized it in the year 1109 AD. (Ibn al-Atheer, 1987:117)

The Fatimids also lost the cities of Aleppo, Jerusalem, and Ramla in the year [1071 AD / 463 AH], then Damascus in the year [1075 AD / 468 AH]. The matter was not limited to the loss of the influence of the Fatimids in their properties in the Levant, the independence of the local princes in their emirate, the disasters that befell the state, and even the internal conflicts. He has a big impact.

This is because the Minister, Commander of the Armies, Badr al-Jamali, died in the year [1094 / 487 AH], and his son, Al-Afdal Shahenshah, took over the ministry after him [1094-1121 AD / 487-515]. He continued the policy of his father and even granted himself broader authority. Rather, the Minister placed a stone on the Caliph until he passed to his Lord in Shawwal of the same year, then the vizier Al-Afdal removed him, Nizar, the eldest son of Al-Mustansir, and appointed him to the caliphate, the youngest son, Al-Musta'li Billah, and thus contributed to fueling internal divisions. (Ibn al-Atheer, 1987:498 & Al-Sheikh, 1974:43)

There is no doubt that the events that occurred in the Fatimid state since the end of the eleventh century AD / late fifth century AH caused its weakening. The authority of the Fatimid Caliphate declined, the influence of the ministers increased, and the reins of government became in their hands on the one hand, and on the other hand, the appointment of caliphs, and an increase in This led to the fragmentation of the Levant politically, and at a time when the Crusaders made their way to the Levant easily.

1.1.3. Byzantines

As for the situation of the Byzantine Empire, when it found on its eastern borders in the tenth century an Islamic state that was disintegrated politically and sectarianly.

With the appearance of the Seljuks on the scene of events in the eleventh century, they infused the Islamic state with a new spirit and strong determination and prepared

the Muslims to resume expansion again, at the expense of their Byzantine neighbours, and at the same time the Byzantine state entered a new role after the awakening it went through in the tenth century, Since the death of Emperor Basil II [986-1025 AD / 365-416 AH].

Its defensive forces were largely destroyed, and severe crises struck it, which provided a favourable opportunity for the Seljuks to expand at the expense of the Byzantine state in Asia Minor, expanding securely and steadily in the eleventh century. (Ashour, 1963:82)

Since the reign of Emperor Constantine IX Monomachus [1042-1055 AD / 433-447 AH], the Seljuk attacks on the lands of the Byzantine Empire intensified. In the year [1047 AD / 440 AH], Ibrahim Inal, brother of Tughrul Bey, launched successful invasions against Byzantine possessions in the region of Iberia, Trabzon, and Erzurum. Near the upper Euphrates, so he burned it to the ground and killed most of its inhabitants. In the year [1054 AD / 446 AH], Sultan Tughrul Bey personally led him to Byzantine lands, so he invaded Armenia destroyed villages and farms between Lake Van and Erzurum, and imposed a siege.

He captured Manzikert, but the Byzantine armies were unable to seize it, so he withdrew to Rayy. (Ibn al-Atheer, 1987:282,283-316)

During the reign of the Byzantine Emperor Isaac I Comnenus [1057-1059 AD / 449-451 AH], the Seljuks invaded Cappadocia and invaded Maltese in the year [1057 AD / 449 AH].

The era of Emperor Constantine Doukas [1059-1067 AD / 449-458 AH] is considered during which the Byzantine army was weak, as well as the power struggle, so the way became open for the Seljuks to infiltrate. The heart of Asia Minor, until they continued to set fires in it, and returned loaded with loot and spoils. However, it can be said that the Seljuk raids until the death of Tughrul Bey in the year [1063 AD / 455 AH] continued the process of looting and plundering, without trying to settle and establish a state for them within the Byzantine Empire. (Al-Huwairi, 1992:21)

The Seljuk policy changed during the reign of the Seljuk Sultan Alp Arslan towards the state and its possession of lands instead of just carrying out raids for the sake of insult and plunder.

Sultan Alp Arslan in seizing the city of Ani, the capital of Armenia in the year [1065 AD / 456 AH], with the Seljuk seizure of this city, they controlled the Armenian plateau, which served as a shield for the Byzantine state. From East. Because of the importance of its location and the difficulty of its paths, and since that time the road became open for the Seljuks into Anatolia, so they continued to attack without a specific war plan and invaded villages and villages until they destroyed the entire Cappadocia region, then they reached Caesarea and destroyed it in the year [1067 AD / 458 AH] and the Byzantine emperor could not Constantine Doukas can move to save the empire from the dangerous situation that has come to it. (Ibn al-Atheer, 1987:369-370)

It happened that his accession to the throne of the empire was promised. That is an active soldier, Romanos Diogenes [1068-1071 AD / 460-463 AH], so he began to reform the internal conditions in the state, then he reorganized the Byzantine army, which became the main division consisting of mercenary soldiers from the Italian Normans and Asian Turkmens, as well as from the Western Franks, and led It waged several wars against the Seljuks to stop their expansions. In the first stage of his wars, Romanos took the road to Sivas and Caesarea to reach Marash on the borders between the Levant and Cilicia in the year [1068 AD / 461 AH] and this year had hardly ended until Emperor Romanos had reached Manbij on the western bank of the Euphrates River. He seized it and fortified it, then attacked Bulaida Azaz, then he swept back to Cilicia, where he learned that the Seljuks had seized the opportunity of his presence in Manbij and that the eastern borders had become open to them, so they turned to the American city and attacked it, and returned quickly without Emperor Romanus joined them. (Omran,1981:240).

The second stage, was a campaign against the city of Khalat in the spring of the year [1069 AD / 462 AH], and its reason is due to the Seljuk invasion of the Byzantine lands surrounding the city of Caesarea. As was the case with the Seljuks in their lightning wars, they made way for the Armenian commander, gathered around him, and defeated him.

Then they set out for the city of Konya, so they attacked it and returned loaded with spoils, and when this news reached the ears of Emperor Romanos, he retreated from the city of Khalat and headed to the city of Sivas, and sent to the commander Philaritos to cut the line of retreat on the Seljuks at the same time that he was attacking the Seljuks

at the city of Hercules, as he participated The Armenians attacked the Seljuks at the mountains of Cilicia, forcing them to abandon the spoils and flee. (Omran,1981:244).

In the year [1070 AD / 463 AH], the events of the third campaign took place and the leadership of this campaign was assumed by Commander Manuel Komnene, commander of the Byzantine forces. Emperor Romanos entrusted him with stopping their raids, and monitoring the movements of the Seljuks in Asia Minor, but the Seljuks defeated the leader Manuel Komnene near Sivas, and they managed to capture him. The victory encouraged the Seljuks in their raids until they reached the city of Khonia, many of whose people perished while trying to flee in front of the Seljuk forces. These victories encouraged the Seljuks, so they captured the city of Manzikert in the same year [1070 AD / 462 AH], then they raided the city of Edessa, and after The Seljuks were killed. In front of its walls for fifty days, they returned to their country. (Omran,1983:89,90).

The fourth campaign led by Emperor Romanos took place on August 19, 1071 AD / 20 Dhul-Qi'dah in the year 463 AH, which is the battle known as the Battle of Manzikert, when Romanos came out at the head of a huge army consisting of sixty thousand fighters, although most of this army was composed of non-Byzantine elements, and in In this battle, Emperor Romanos committed a big mistake by dividing his forces into two parts, one of which was led by the Norman commander Russell of Bayle and with European mercenaries to seize the city of Khalat, and the second part was led by Emperor Romanus, and headed to the city of Manzikert to recover it from the hands of the Seljuks, and Alp Arslan barely heard that. News until he left Aleppo for Armenia, and the number of the Seljuk forces was fifteen thousand horsemen, and when Alp Arslan learned of the large size of the Byzantine forces, he sent a request for peace from Emperor Romanos, but the Emperor refused peace and said: [There is no truce except by irrigation], that is, after the defeat of the Seljuks. And entered the city of Rayy, their capital, and Alp Arslan did not see him on the battlefield, so the two sides met on Friday, August 19, 1071 AD / Dhul-Qi'dah 20, 463 AH] in a violent battle that ended with the defeat of the Byzantines, and Emperor Romanos himself was taken prisoner, which had never happened before in the history of Byzantium (Ibn al-Atheer, 1987:288,289).

This resulted in the Battle of Fatah. Eastern border. Byzantium was in front of the Seljuk forces, and the Byzantine Empire lost its name as a protector of the borders. Eastern Europe and the Seljuks later succeeded in controlling Asia Minor.

As for the Byzantine side, it caused Romanos to lose his throne and increased the struggle for power within the Byzantine capital. Some also took the Battle of Manzikert as a reason for the Crusades (Omran,1981:248-249& Omran,1983:96).

Among the results of the Battle of Manzikert in Constantinople was that Michael Doukas [1071-1078 AD / 463-470 AH] was declared emperor, and when Romanos Diogenes was released and arrived in Constantinople, he was arrested, and his eyes were marked, so a civil war broke out within the Byzantine state that enabled the Seljuks to attack the Byzantine lands, To repel the Seljuk threat, reliance on mercenary soldiers from the European West became dependent, so Emperor Michael Doukas sought help from Western Europe when he sent an embassy to Pope Gregory VII in the year [1073 AD / 465 AH] requesting help and assistance to repel the Seljuks, but the circumstances and concerns of the Pope prevented that (Youssef, 1983:146).

The Seljuks crawled at the expense of the Byzantine state, so they seized Phrygia and Bethina up to Marmara, and Ali Lydia and Abunia up to the Aegean Sea, and the leader Nicephorus Botanyates came out[1078-1081 AD / 471- 474 AH] In the year [1078 / 471 AH] Ali Emperor Michael Doukas, the rebel Nikephoros did not hesitate to declare himself emperor, but rather he sought the help of the Seljuks who seized the cities of Nicaea, Nicomedia, Chaldonia and the Bosphorus in his name and settled in them (Ashour, 1963:91)

Because of Nikephoros' alliance with the Seljuks, a civil war broke out. Nikephoros was unable to restore order to the ranks of the army, and the state's conditions developed from bad to worse, Intrigues and conspiracies appeared throughout the empire, and in light of this situation and circumstances, the soldiers club. With the leader Alexius Comnene [1081-1118 AD / 474-512 AH] emperor.

In the meantime, the Seljuk state was transformed into a small regional state with a ruler at the head of each of them, following the Great Seljuk Sultan Malikshah in Baghdad. Their conquests were continuing in Asia Minor at the expense of the Byzantine state. Emperor Alexius Comnene tried to stop their advance to no avail, and his capital became exposed to the threat of terrorism. They attack her at any time.

Therefore, the Emperor sent letters to the West and the papacy in Rome seeking their help against the Seljuks. He sent a message to Pope Urban II [1088-1099 AD / 480-492 AH], the governor of the major kings and princes of Europe, calling on them to send aid to help their brothers in the East, and to protect the capital of Constantinople against danger Seljuks (Youssef, 1983:150-151).

Naturally, these requests coincide with the whims of the Pope, the kings, and the princes of Western Europe, to achieve their ambitions in the entire Islamic world and the Byzantine state, which is immersed in these events. The Islamic world was a stage for it. The papacy in Rome began to think seriously about transferring the field of feudal wars in Europe to the Islamic East, and in fact, we see Pope Urban II taking advantage of these favourable circumstances to announce the birth of the Crusade movement at the Council of Clair Mont in the last years of 1095 AD / 591 AH (Youssef,1983 :151).

1.2. Conditions in England

In any case, if we want to show the state of England at this stage, reference must be made to William. The first conqueror. [1066-1087 AD / 458-480 AH], who is considered the most important figure of the Middle Ages. He was the son of Robert, Duke of Normandy. He later became a duke at the age of eight after the death of Robert's father in the year [1031 AD / 422 AH] on his way back from Jerusalem (Hoveden,1849:105,107).

There was a relationship between the Duke of Normandy and William, the Anglo-Saxon King of England, Edward the Confessor [1042-1066 AD / 433-458 AH], as the King of England was Edward's son. Emma was the aunt of Robert, father of William, Duke of Normandy. King Edward the Confessor of England had no heir to the throne, so William hoped that he would be hereditarily legitimate. Therefore, William went to England in the year [1051 AD / 443 AH]. King Edward received him warmly and gave him many gifts upon his return to his country (Hoveden,1849:84)

The hopes of William, Duke of Normandy, were renewed when Earl Harold, son of Godwin, the most powerful prince of England, was captured by Lord Ponthieu, who handed him over to William. Harold was unable to regain his freedom until he swore an oath of loyalty to William, Duke of Normandy. Thus, if Harold continued his demands,

he would be the successor to King William. England, Edward the Confessor, and thus this oath would be a weapon in the hands of William (Hoveden,1849:136,138).

King Edward the Confessor of England died in [January 1066 AD / Safar 458 AH] after a reign of twenty-four years. He had no children and was buried in London.

The conflict broke out over assuming the throne of the kingdom, as opinions differed between Edgar Admund, grandson of the late King of England, Edmund Airesnyd, and Earl Harold, son of Gidwin, while there were two brothers, Hamar, King of Norway, Harold Harvager, and the second, Duke of Normandy, William. In any case, the nobles rose. Anglo-Sahon chose the most powerful nobleman, Harold Godin, to be king of England (Hoveden,1849:130,134).

When Duke William learned of Harold's ascension to the throne of England, he sent messengers to King Harold of England and commissioned them to remind him of the oath he made to himself with his assistant William to become king of England, a few years ago during his stay in Normandy, and William did not despair, so he wrote to Pope Alexander II [1062-1073 AD / 454- 465 AH], it is reported that King Harold had perjured the oaths, so the Pope supported the eligibility of Duke William, moreover, the Pope was not satisfied with the condition of the English Church. Which was almost independent of the papacy, and sent papal banners (Hoveden,1849:138).

Duke William managed to cross the English Channel, landed on the English shores, and met his forces with the forces of King Harold of England at Sinlaker Hill, located northwest of the city of Hastings, on October 24, 1066 AD / 21 Dhu al-Qi`dah, 458 AH. In this battle, King Harold and his sisters and most of them were killed. The English princes and nobles, and thus the battle of Hastings decided the fate of England with the victory of William, and he was called Olim the Conqueror, after that victory, the Archbishop of York Alder, Earl Edwin, Earl Morkan, and the people of London tried to install Edgar-Athling as king of England, but they retreated from that for fear of Duke William the Conqueror who rose while he was in he made his way to London by burning English cities.

In the city of Burcham, Edgar Atheling, the Bishop of York, the Bishop of Worcester, and some of the nobles of London were forced to submit an oath of obedience and loyalty and recognize Duke William as king of England (Hoveden,1849:139).

Then William the Conqueror headed to London, where he was crowned king by Archbishop Eldred of York in Westminster on December 25, 1066 AD / 4 Safar 459 AH, and thus he became ruler of England and Normandy (Hoveden,1849:139).

William the Conqueror needed money to consolidate his position and that of his family, so in the year 1067 AD / 459 AH, he restored all the taxes that had been abolished by the late King Edward the Confessor, and he also ordered the search for all monasteries throughout the English lands to search for the money that the rich had hidden and taken from them. He also imposed a tax on all English lands, amounting to six shillings per hide (Westminster, 1307:4,11).

King William the Conqueror was married to Matilda, daughter of Count Baldwin of Flanders, and she bore him four sons: Robert Curthuse, Duke of William Rufus, Richard, and Henry I, and five daughters from them. Adela, married Stephen of Blois and gave birth to Stephen Malak (Hoveden,1849:169).

William the Conqueror founded England at the end of his life, giving his eldest son, Robert Curthuse, the Duchy of Normandy, and giving his second son, William Rufus, the Kingdom of England.

On September 9, 1087 AD / 480 AH, King William the Conqueror of England died after a reign that lasted twenty-three years and was buried in Caen. When William Rufus found out, he immediately rushed to England, where he was crowned king with the name William II [1087-1100 / 480-493 AH]. By the Archbishop of Canterbury Lanverk in Westminster on the 27th of September 1087 AD / 24th of Jumada al-Akhir 480 AH (Hoveden,1849:169).

As for the relationship between the kings of England and the papacy, the roots of this relationship lie in the light of the British embracing the Christian religion under the supervision and guidance of Pope Gregory I [590-604 AD] (Saadawi, 1968:40).

The relationship of the Anglo-Saxon monarchy with the papacy in this period was embodied in the payment of an annual royalty. The papacy is what he came to be called after St. Peter's penny, which is believed to be the first gift of mercy from the Anglo-Saxon kings as an expression of recognition of the kingdom's submission to the papacy.

Therefore, we can realize that the king was deriving his authority from the church, as evidenced by the text of the oath that the king was taking before the church at the time of his coronation.

The Norman conquest in the year [1066], is considered the starting point and a sign of a new phase in the relationship between church and state in England, where William the Conqueror fought under the papal banner and his blessing in exchange for the liberation of the English Church from a usurping archbishop named Stigend, the last of the Anglo-Saxon archbishops after the expulsion of a president Norman bishop Robert James, who was appointed by King Edward the Confessor, the last Anglo-Saxon king.

On Christmas Day of the year 1066 AD, William the Conqueror was crowned King of England under the auspices and recognition of Pope Alexander II. He was crowned in the manner used in the coronation of Anglo-Saxon kings and authorized to take all the powers enjoyed by the English monarchy (Westminster, 1307:13).

After that, King William the Conqueror resorted to harnessing the resources of the church and using its men to strengthen his authority, subjecting it to the feudal system and presenting feudal obligations that the English clergy considered slavery.

The bishops were subject to penalties in the event of non-fulfilment, including the removal of the English clergy from all important church positions.

In addition, he adhered to the appointment and removal of abbots and bishops and replaced them with Norman churchmen (Abdul Qawi,1996:30).

Moreover, Pope Alexander II blessed the Norman conquest of England in return for King William the Conqueror's promises to implement the church reform movement and to respect papal authority and sovereignty.

In the year 1070 AD, an invitation was sent to the Pope's envoys to visit England and they were allowed to hold church synods, where this meeting included King William the Conqueror as well as priests and heads of monasteries in Winchester, where he summoned the Archbishop of Canterbury to justify some of his policy matters, and thus King William was able to isolate the Archbishop of Canterbury with the help of The Pope's envoys appointed Lanfrase, a monk of Milan, as archbishop of Canterbury (Abdul Qawi,1996:30,32).

This cordiality in the relations between King William the Conqueror and the papacy caused tension between the two parties, as Pope Gregory VII [1073-1075 AD] asked King William the Conqueror for a letter urging him to fulfil his promise to provide the duties of loyalty and obedience to the Pope and send annual royalties, in addition to recognizing that England is a feudal lord of the Pope. King William refused to take the oath of loyalty and obedience, as he declared his refusal to lower his status as king to the rank of feudal lord of the papacy. As for the royalty, it will be paid on the specified date. He apologized for the delay in sending it due to the negligence in all funds during the past three years of his presence outside the kingdom (Westminster, 1307:142).

The Pope issued a decree that the papacy should control the appointment of abbots. King William the Conqueror responded that all bishops and abbots should be elected in his presence.

It can be said that the relationship between the papacy and King William the Conqueror was a model of the relationship in which the popes focused their efforts on dealing with their opponents by mitigating or temporarily abandoning their demands. The Pope initially refrained from attacking William the Conqueror because of the fight against the Semyons and the marriage of the clergy. He was looking forward to the approval of King William the Conqueror. He had to rule England as a sector of the Pope, and also not raise his hostility at this stage of the papal conflict with the German Empire due to his papal fears about the danger of King William the Conqueror joining the camp of the German Emperor Henry IV (Abdul Qawi, 1996:32,34).

King William the Conqueror's policy was to assert authority and control over the English Church and liberate it from all traces of direct papal interference with the men of the English Church.

When William the Conqueror, King of England, felt that his death was approaching while he was in Normandy, he gave his eldest son, Robert Curthouse, the Duchy of Normandy, and his second son, William Rufus, gave him the Kingdom of England.

William the Conqueror died on the ninth of September in the year 1087 AD / 480 AH after a reign that lasted twenty-three years and was buried in Caen. William Rufus [William II] immediately hurried and was crowned king of England [1087 / 1100 AD] at Westminster on the twenty-seventh day of September. 1087 AD (Hoveden, 1849:169)

The bottom line is that the Seljuks in this period soon became divided and disintegrated after the death of Malikshah, due to the conflict between the leaders and the princes. The Seljuk state was torn by strife and wars as a struggle for power, while the Seljuk house in the Levant disintegrated and disappeared after the killing of its founder, Taj al-Dawla Toq, in his internal wars. Likewise, the Atabeg system was introduced by the Seljuks, the influence of which appeared in their possessions not only in the Levant, but also in northern Iraq, Persia, and parts of the empire. This system developed and took the form of independent governments later on.

As for the Fatimids in Egypt, he did not have the crumbling state and the corrupt ministry, and he no longer had any hope or any useful role in it, and the weakness of Caliph Al-Mustansir Billah added to that.

Thus, the Islamic East was in the era of the Crusades, and all the men who could withstand this event had disappeared from it, only minor rulers remained, and they did not rise to the level of the event and its officials, and they left the work to the princes and commanders of the Atabeg, so it was not strange, then, that the Crusader groups split. On its way to the Holy Land.

The Byzantine Empire, was the first victim of the Seljuk power. Since the death of Emperor Basil II in the year [1025 AD / 416 AH], the political situation in that empire began to decline, its defensive forces were destroyed, and it was struck by severe crises that became violent since the end of the first half of the eleventh century. Where the state was exposed to imminent dangers, the most important of which was the exposure of the eastern part of the empire to the Seljuk invasion, during the reign of the Byzantine Emperor Constantine Dukes, The weakness of the army and the struggle for power led to the Seljuk policy changing by attacking Byzantine lands and owning them instead of merely carrying out raids for the sake of plunder and plunder.

During the reign of Emperor Romanos Dio Genius, the Seljuks succeeded in widening the eastern Byzantine borders following the Battle of Manzikert in 1071 AD, and the eastern European borders were lost to the Seljuks.

As for the reign of Emperor Alexis Komnenos, he worked hard against the Seljuks, but he was unable to stop their advance, and he asked for help from Pope Urban II, due to their approaching his capital, Constantinople, and thus Europe.

As for England, it fell easy prey to the Norman invasion as a result of political decomposition coupled with military weakness. Following the Battle of Hastings, William the Conqueror was victorious, and then he became king of England, eliminating the Anglo-Saxon ruling class, and replacing it with the Norman feudal lords.

Thus, through the Crusader-Islamic conflict, England's role will emerge, and the truth of their relationship will become clear. The Muslims as one of the most important stages of the bitter conflict between the Islamic East and the Latin West during the middle era of medieval history.

1.3. England's position on Pope Urban II's call for the First Crusade

Pope Urban II (1088-1099 AD / 480-492) in a violent sermon at the Clermont Conference in central France on November 28, 1095 AD / Dhul-Qi'dah 27, 488 AH, called on the knights of Western Christendom to extend a helping hand to their brothers and liberate the tomb. The sanctuary in the city of Jerusalem (Chartres, 1969:62).

This call was for the following reasons:

The first: It was twenty years before that when the Byzantine Emperor Michael VII (1071-1079 AD- 463-471 AH) asked Pope Gregory VII (1070-1085 AD / 465-477 AH) after the Battle of Manzikert, which took place in the year (1071 AD / 463 AH). He was asked to send help to save the Byzantine Empire and its lands in Asia Minor, so Pope Gregory VII, followed by Pope Urban II, voted to carry him to fight the Muslims, to help the Eastern Christian world, and to visit the Holy Sepulcher (Barker, 1967:190).

The second reason: When the Byzantine Emperor Alexios I (1081-1118 AD / 473-511 AH) sent messengers to the religious complex in the city of Bactra in northern Italy on the first of March 1095 AD / 10 Safar 487 AH, seeking help from Pope Urban II to request military assistance against the Seljuk Turks who had become They threaten the existence of the empire, especially after they took over most of Asia Minor (Ferdinand, 1900:155-157).

As for King William Rufus of England, he did not care about inviting Pope Urban II to the conference of Claremont because of the dispute with the church for fear of the Pope's interference in England's internal affairs, so King William Rufus prevented the men of his church from participating in the conference (Wendover, 1849:381,387).

Within a year, the response came quickly, as teams of an army were formed led by Peter the Hermit and Walter the Bankrupt. Huge crowds of peasants, a group of city dwellers, and major nobles participated in this campaign. This campaign was known as the Common Campaign. As for the English role in this campaign, their role was extremely In ambiguity due to the lack of religious enthusiasm in the campaign (Wendover, 1849:383,387).

As for the English nobles, they did not have a role in this campaign, as most of them were French. The reason for this is due to the concentration of evangelism in France and the countries of the Rhine Valley, and to the trip of Urban II in the years 1095-1096 AD / 488-489 AD, and it seemed that he was deliberately avoiding Anglo lands. -Norman (Tyerman,1988:10).

As for the general group, which included the poor, the common people, and the destitute, most of whom were exterminated by the Seljuks, it ended in something similar to suicide. The other group, which is known as the first campaign, was made up of organized armies led by nobles, major feudal lords, and knights, whether they were French, Italian, or Anglo-Norman, and for this reason, it prepared money with weapons. And men and equipment, and this entailed taking over the affairs of their fiefdom during their absence.

This continues for years, and contact is made in advance with the regions and princes that the campaign will pass through so that they can provide them with a helping hand and assistance with what the campaign needs on its way to the East (Habashi,1958:64).

As for the role of England, the history of the Anglo-Saxons speaks primarily about the great uproar in England following the sermon of Pope Urban II at the Council of Claremont. Some historians indicated that William of Malmesbury shared this opinion, and they proudly expressed forty years later that accounts of events in the Near East had crossed the English Channel (Malmesbury,1889:431).

The call for the First Crusade had a great impact, as many Christians in Western Europe rushed to take on the Crusaders, despite the difference in language. One army reached nineteen nations, and among them were the Normans, the English, and the Scots.

The historian Foucher of Chartres commented on this by saying: “If a Breton or a Teutonic wanted to ask me a question, I would not be able to respond or understand what he was saying, but despite the difference in sentiments, we seemed to be brothers in love for the Lord and almost of the same mind.” (Chartres, 1969:88).

This campaign was composed of princes, as several armies were not under the command of a single prince, but rather feudalism was fully represented, so each prince had his followers, his soldiers, his own line of conduct, and his own policy (Ashour, 1963:153).

The first army of the princes' campaign was led by Godfrey of Bouillon and accompanied by his brother.

The second army was led by Bohemond of Taranto, accompanied by his nephew Tincred, and other Norman princes in southern Italy and Sicily. The third army was led by Raymond IV, Count of Toulouse and Marquis of Provence, and accompanied by Adhemar of Montiel, the papal legate, Bishop of Puy, and a large number of princes of southern France (Ashour, 1963:15).

As for the Fourth Army, its command was assumed by Robert Curthaus, Duke of Normandy, the eldest son of King William the Conqueror of England and his wife Mathilde of Flanders, brother of William Rufus, King of England, and his companion Stephen, Count of Blois-Chartres, husband of his sister Adela, in addition to many English nobles, such as Arnulf Hasdet, who died in Jerusalem. From June 1099 AD, Roger of Barnville, who is of the highest rank and now Fergant, and the Count of Routeau, two of the most prominent Albertan men, and Retrou of Percy and Conan of Bertin, in addition to many Englishmen, Normans, Flanders, Britons, Anjou, western France, and the country between the English Channel and the Elbe (Abdul Qawi,1996:90).

At the age of forty, Robert, Duke of Normandy, nicknamed Curthus, announced his commitment to the Crusade, under the influence of Pope Urban II. Since the death of his father, Robert has conflicted with his brother William Rufus, King of England, who repeatedly invaded the Duchy of Normandy and was unable to seize it (Chartres, 1969:73).

As for the army, the Duke of Normandy, Robert Curthose, included some relatives and nobles, such as Ralph F. Gill, the former Earl of Norfolk, with his wife and son Edith, sister of William F. and Arren, one of the major landowners in southern England, and Philip F. Bellem, son of Roger F. Montgolfry and Eustace III, Count Rich Bologna overlooking the English Channel, the conqueror of Schroyshire, and the Bishop of Baix, half-brother of King William the Conqueror, and for twenty years he remained one of the most influential men in England in addition to Normandy, and the Anglo-Norman aristocrats were hardly distinguished from those in northern France in general. For example, the wife of Baldwin of Boyon of the Anglo-Normans, Godhild of Tosney, was described by historians as English (Wendover, 1849:391).

To participate in the crusade, they forced the Anglo-Norman participants, whoever they were, to sell, rent, or mortgage their lands and properties, to provide sufficient cash to prepare for travel and pay for the equipment, and Robert Curthose was not excluded from that, and in an agreement concluded between Robert Curthose who mortgaged his dukedom Normandy to William Rufus for three years for ten thousand marks of silver.

The amount increased due to taxes, and this agreement was sponsored by the representative of Pope Garento, head of the Monastery of Saint-Piéchen in Dijon, in the early year 1096 AD / 489 AH (Hoveden,1849:186).

Historians often follow the opinion of Ordic Alvitali about the significance of Robert Carthus's participation in the First Crusade, which was to escape from a threat to his brother, King William Rufus, but this ruling is unfair, as the historian Terman says because this agreement with William Rufus was very cunning than it appears at first glance. Robert Carthus was in dire need of money to avoid falling into debt, to ensure the support of his entourage, and to confirm his position in the alliance with the Crusader powers.

The ten thousand marks of silver were the beginning of this wealth, as it was estimated to be equal to approximately a quarter of William Rufus's annual income, and if this money was used correctly, Robert Curthose might have been able to exercise political and military power with it through this campaign (Tyerman,1988:18).

Without this agreement, King William Rufus could annex the duchy to his possessions in any way, but the conditions of the mortgage enabled Robert to secure his

inheritance, especially since Robert in the year 1096 AD / 489 AH did not have an heir of his own, so the agreement allowed him to protect him in the event of his failure. The return would place the duchy in the hands of the royal family, safe from aliens and intruders such as the King of France or the Count of Anjou. Of course, there was a risk that King William would refuse to return the duchy upon the return of his brother Robert Curthus from the East. The historian Orderic saw that King William Rufus did not intend to do so. The agreement contained a lot of mutual benefit for the two brothers. Robert Curthous struggled to maintain unconflicted loyalty to the Norman barons, as he may have feared that he would be deprived of the inheritance at any time (Abdul Qawi,1996:92).

Under the agreement that was under his auspices and guaranteed by Pope Urban II, he could expect, upon his return, to attempt to recover his possessions, supported by a good reputation supported by papal ratification, and the desire of the neighbouring rulers, nobles, and knights within the duchy, to prevent King William Rufus from controlling northern France. With this support from Robert Curthouse's allies, the chances of confronting King William Rufus after the end of the First Crusade may become greater than the chance of staying alive before the campaign. If Robert Curthose determined not to fail or give King William Rufus any justification against him to retain the duchy, in any case, Robert Curthose was able to obtain the mortgage money later from his father-in-law Geoffrey, ruler of Brandensee, upon his return from travel.

But the death of King William Rufus in August of the year 1100 AD / late Ramadan of the year 493 AH means that this agreement was not tested and that collecting the necessary funds to mortgage the duchy in the year 1096 AD / 489 AH led to a state of discontent in England, especially since the tax rate of four shillings was a heavy burden.

This tax was imposed on laity and clergy alike, which led to the anger of the clergy. Indeed, the urgent need for gold and silver bullion prompted the monks to divest themselves of their savings and melt down their adornments from precious metals (Malmesbury,1889:372,373).

The bishops of Dinchester and Wardchester, who supported the royal court, helped with the tax value, and Anselm, Archbishop of Canterbury (1093-1190 AD / 486 AD), agreed 502 AH) to contribute despite not having the cash, and he borrowed an

amount of two thousand marks from the monks of Canterbury in exchange for giving them one of his farms for a period of seven years. The money was collected in a period of six months, and this money was in the hands of the chief tenant of the king. Those whose lands were exempt from this tax transferred the burden of this tax to their tenants (Abdul Qawi,1996:93).

The reason for the shortcomings in the response of the aristocrats and the English was the stimulation and public encouragement of King William Rufus, the feudal lords and the provincial rulers, as well as some of the king's priests. At the same time, he did not have time to conquer the city of Jerusalem. The king's and court's priorities were affected, as well as barons and knights who aspired to be included in royal patronage and local offices, and to profit to increase their income. Rational men may have lost faith in the safety of their possessions and their political standing during their absence in the East.

As for King William Rufus, he did not care about its main role. He had to concede something and recognize the representative of the Pope in England as a price for the agreement with Robert Curthose, to organize the missionary and preaching process for the campaign, or to encourage the long stay of the representative of the Pope (Tyerman,1988:17).

Archbishop Anselm's position was clear if lacking in enthusiasm. He embraced the traditional monastic idea, which is that the path to Jerusalem lies in the monastery, as it is a spiritual journey. Where he tried to dissuade a young man from fighting in the East and asked him not to travel to Jerusalem, which now is not an image of peace, but has become an image of scholarship.) Anselm, the bishop of the city of Salisbury, ordered the abbot of the monastery in Jerne to be stopped from leading some of his monks to Jerusalem, and he prevented them from travelling to Jerusalem. The other monks in the diocese were able to volunteer in the ranks of the warriors at the end of the year 1096 AD / 489 AH. The call that accompanied the papal policy extended to many dioceses, such as Aksar, Bass, and Worcester, and received support from the king. As for the method of the Archbishop of Canterbury, Anselm, he lacked evangelism and preaching. The organizer did nothing to create a climate of enthusiasm (Abdul Qawi,1996:94).

While travelling, the archbishop surrendered to the papal court in the year 1098 AD / 492 AH. His views changed during his exile, "That is when Anselm, the Archbishop of Canterbury, in the year 1097 AD/490 AH, asked the King of England, William Rufus, to go to Rome to receive the archbishopric from the Pope. King William objected and warned him not to return if he decided to travel to Rome, but Anselm left England for Rome and was met in His exile during the rule of King William"(Omran,1998:132). But this change only affected the laity bearing the cross, and the apathy towards the participation of the clergy continued (Abdul Qawi,1996:94).

1.4. Robert Curthose's Forces Prepare for the Gold to the East

He joined Robert Curthose's forces, Count Stephen of Blois, despite the Count's lack of inclination to participate in the campaign. However, he married Adela, the daughter of William the Conqueror, the former King of England. She had a strong personality that influenced Count Stephen, so he accepted her invitation and was accompanied by his senior followers in the campaign.

Count Stephen did not find it difficult to raise the money needed for the campaign, so he left, as he was considered one of the richest men in France, and entrusted the management of the estate to his wife Adela (Chartres, 1969:73).

Here he shows us the position of Count Stephen Blois. It was based on a religious motive or just an adventure, and not like the rest of the Crusaders, they were motivated by materialistic motives, the search for gold in the East and the dream of settling there, but logic forces the researcher to say that they moved from the basis of the religious motive, which was It burns in their souls and the souls of their families.

The army of the Duke of Normandy, Robert Curthouse, was made up of Normans, English, and Puritans. It departed in October of the year 1096 AD/Shawwal 490 AH, from Pontarilla, heading south, crossing the Alps into Italy. They headed to Lucca and from there to the city of Rome, where they received the blessing of Pope Urban II, then they headed via Monte Cassino to the Norman Duchy in southern Italy. After that, the army was divided into two parts. The first, Robert Flanders and his followers sailed directly from the port of Bari, crossing the Adriatic Sea to Durazzo, and

he led them safely without incident until he reached Constantine in early December / late Dhu al-Hijjah (Chartres, 1969:74,75).

As for the army, Robert Curthouse, Stephen of Blois, and Roger of Barnville decided to spend the winter in Apulia in southern Italy, for fear of the harsh cold weather. Enthusiasm among the men began to cool after some months had passed. A small group decided to return to their country and on April 5 of the year 1097 AD / the nineteenth of Rabi' al-Akher 490 AH. The army moved to the port of Brindisi, but they were afflicted with a catastrophe, the first ship to leave the port capsized and sank, and those on board perished, about four hundred passengers with their animals, in addition to the treasuries of money and supplies, and as a result of this accident some returned to their countries, and after that The rest of the army sailed to Durazzo, and on their way to Constantinople, some of the soldiers drowned while the army was crossing the (Daimon River) in the Pontus mountain range, then the army arrived in Constantinople on the fourteenth of May 1097 AD / the twenty-ninth of Jumada al-Awwal 490 AH (Wendover, 1849:391).

The Crusader armies met in Constantinople between November 1096 AD / Dhu al-Qi`dah 490 AH, and May 1097 AD / Jumada al-Akhira 490 AH. There was no difficulty in persuading Robert Curthose and Stephen of Blois to take an oath of allegiance to Emperor Alexis Comnenus, then Emperor Alexius Komnenos invited the Crusader princes and leaders to a meeting in his palace, after he lavished precious gifts on Robert Curthose and Stephen of Blois, and reminded them By his rights to recover his lands that the Seljuks took, asking them to confirm their position, and they decided to pledge to him after swearing an oath of subordination to return all the lands that were in the possession of Byzantium (Ibn al-Qalanisi, 1908:135).

After the Fourth Army, led by Robert Curthose and Stephen of Blois, spent two weeks in Constantinople, they crossed the Bosphorus to Asia Minor and joined the rest of the Crusaders who had embarked on the siege of the Crusader city of Nicaea, reaching it on the third of June of the year 1097 AD/twenty-ninth of Jumada al-Akhir 490 AH (Ibn al-Qalanisi, 1908:135).

Emperor Alexius sent with the Crusader forces a Byzantine detachment led by Taticios to guide and accompany the Crusader forces in the Seljuk lands (Tyre,1943:150).

The Crusader forces, under the leadership of Robert Curthose, Stephen of Blois and the rest of the leaders, took control of the city of Nicaea, the capital of the Seljuks, located east of Lake Askanius. Leaving the city behind in the hands of the Seljuks because it poses a real threat to them, which threatens them and threatens their lines of communication with the Byzantine Empire (Chartres, 1969:82).

While the Crusader forces were on the outskirts of the city of Nicaea, Sultan Kilij Arslan (1092-1107 AD / 485-500 AH) was absent from his capital due to his involvement in the conflict with Daneshmand over the city of Malatya, in addition to underestimating the command of the Crusader forces, due to the victory he had achieved over the crowds of Peter the Hermit. Although the Sultan's men had sent him to ask for help to save the city, he hesitated to return to Nicaea.

The Crusader forces, including the forces of Robert Curthose and Stephen of Blois, imposed a siege on the city from all sides, by placing the forces in important places. Therefore, they divided the area of the city wall into sections and assigned each section to a specific commander (Tyre, 1943:152-153 & Runciman, 1969:178).

The southern part of the city wall was allocated to Commander Raymond, Count of Toulouse, and Bishop Puy, and Robert Curthaus, Stephen of Blois, and Robert of Flanders joined them. All the Crusader armies gathered and began to operate as one army despite the large number of commanders and the lack of a general commander. Decisions were issued by the princes. After they meet in the form of a council (Chartres, 1969:81).

When Sultan Kilij Arslan arrived to rescue the city of Nicaea, he took the initiative to attack the Crusaders from the south, in order to make his way to the city. Muslim pressure came on the right of the Crusader forces under the command of Adhemar of Monnell, Bishop of Bouys, but he was assisted by Robert Curthous and Stephen of Blois.

The fighting continued between the two parties throughout the day, but the Muslims, led by Sultan Kilij Arslan, decided in the end to withdraw and retreat. However, the city did not fall into the hands of the Crusader forces if supplies continued to reach the city by boats via Lake Askatios.

The Council of the Crusader Forces decided to ask the Byzantine Emperor Alexis Komnenos for help by sending a fleet to prevent the Muslims from using this lake, so

the Byzantine Emperor sent them a small fleet under the command of the Byzantine commander Manuel Botomites (Chartres, 1969:160& Tyre,1943:169).

The Muslims defending the city were terrified when they saw the Byzantine fleet in the lake, which made them lose hope that supplies would not reach them from the Sultan, which forced them to prepare for surrender. They secretly contacted the Byzantine Emperor, through the commander of the fleet, without the knowledge of the Crusader forces, and offered to surrender the city. To him on the condition that he pledges to preserve their lives and safety.

The Emperor agreed to this so as not to expose the city to danger. Contrary to that agreement, the Crusader forces were looking forward to his directing a general attack on the city, which was planned for the nineteenth of June/the sixth of Rajab. However, the Muslims defending the city opened the gates on the eighteenth of the month. June 5th of Rajab to the men of the Byzantine commander Manuel Botoumitis.

Thus, the city was handed over to the Byzantine Emperor, and thus the city avoided destruction and plunder by the Crusader forces. The Crusaders considered the Byzantine Emperor's behaviour a betrayal to them, as he deprived them of the pleasure of this victory (Chartres, 1969:83).

When the news of the anger of the leaders of the Crusader forces arrived at the Emperor, including Robert Curthous and Stephen of Blois, he quickly showered them with money and expensive gifts of gold and silver and invited them to come to him in the palace and celebrate this victory. They responded to the invitation, and there the Byzantine Emperor asked the Crusader leaders not to forget the oath they had taken for him (Chartres, 1969:83).

It was agreed with the Emperor to specify the destination of the campaign towards the city of Antioch, and he sent with them a Byzantine battalion led by Taticus as a guide and guide for them on the way. On the twenty-seventh of June / the fourteenth of Rajab, the Crusader forces left Nicaea for Antioch via Asia Minor, and they reached a bridge near Lefkah, and a meeting took place between the Crusader leaders, attended by Robert Curthous and Stephen of Blois. At the meeting, the forces were divided into two parts, to solve the problem of supplies, with one of the two armies preceding the other, and separated by a day's march. The meeting was at Dharulium, and the first army

was led by Robert Curthous. And Stephen of Blois, Bohemond, Tinkered, and the Byzantine commander Taticus.

As for the second army, led by Raymond of Toulouse, Godfrey of Bouillon, Adhemar of Montiel, Hughcount Vermandeau, and Robert of Flanders, then the first army set off for the road to Droulium (Comnena,1969:342).

The first army, led by the English, Robert Curthouse and Stephen of Blois, arrived in Dharulium on June 30, 1097 AD / Rajab 17, 490 AH. At dawn on the first day, the army of Sultan Kilij Arslan attacked them, surrounded them, and showered the Crusaders with arrows. At the same time, the Crusader commander was sent. Bohemond is a messenger telling the leaders of the Second Crusader Army that he had fallen into a trap by the Seljuks. He asked them to march without stopping towards the battle, after which he ordered the knights to dismount and remain in a defensive position. Then he gathered the women in the middle of the camp next to the springs with orders to provide the bakers with water during the fighting.

The first army of Robert Curthous, Stephen of Blois, Robert of Flanders, and Bohemund resisted the Muslims with all their might. Time passed and the temperature rose so that it became difficult for the Crusaders equipped with armour to resist the Muslims, although what happened in encircling and besieging them made it impossible for them to retreat or defeat or surrender. It is not possible, so they all decide to die by fighting (Chartres, 1969:84,86& Ibn al-Qalanisi, 1908:134).

After midday, the second Crusader army appeared on the battlefield, and after that, Sultan Kilij Arslan knew that he had not imagined that he was fighting the entire Crusader army. It was not long before the Crusader forces gathered and arranged their ranks as follows:

Robert Curthaus, Stephen of Blois, Bohemond, Tinkered, and Raymond of Toulouse on the left wing, Hugues of Normandy, Godfrey of Bouillon, and Robert of Flanders on the right wing.

As for Adhemar of Montiel, he crawled from behind a high place to surround the Muslims.

As a result of this coordination, the Crusaders initiated an attack on the Muslims, which led to their panic and inability to stand, so they dispersed and fled in defeat after

losing many of their knights. The spoils of the Crusaders were very large, and the Crusader leaders divided it among themselves (Chartres, 1969:87).

The victory of the Crusader forces in the Battle of Dhurulum resulted in an increase in their morale and ease of movement in Asia Minor and the conviction of Sultan Kilij Arslan to withdraw. Then they continued their advance on July 4, 1097 AD / Rajab 21, 490 AH. The Sultan used a scorched earth policy as he took refuge in the hills after they had destroyed everything, leaving behind them a land devoid of life, which led to the forces of the Crusader army being late in its march and finding itself in a critical predicament in terms of the lack of supplies, fodder and water, in addition to its exposure to the heat of the sun. Many of the Crusaders died, and their animals were weakened, and the knights began to walk on foot and began to carry their burdens. The guide of the Crusading forces was the Byzantine commander Tatticus and those who accompanied him to guide them to this path, which was the shortest distance but the most difficult path. When the Crusader leaders, including Robert Curthus and Stephen of Blois, met and caused the difficulties and troubles that befell them, they attacked Tatticus. They blamed him and treated him as if he were their enemy and wanted to destroy them, and even though Tatikios was accompanying them with his Byzantine battalion, and endured the hardships of travelling with them, after that the leaders of the Crusader forces decided to march on their own, including the English forces at that time, and then enter the region of Ysidia, so they camped in a very fertile and thriving area. Then, they entered the territory of Lycaonia after crossing the swamps and salty bays. Then, in mid-August 1097 AD/early Ramadan 490 AH, they reached the capital of Konya, where Sultan Kilij Arslan hurriedly evacuated it. The forces of Robert Curthose, Stephen of Blois, and the rest of the Crusader leaders entered it and supplied themselves with supplies. Then they left it and advanced towards Hergla (Tyre,1943:173,177).

Before the Crusaders came to Hergla, they found an army of Muslims led by Sultan Kilij Arslan, Prince Danishmandi Ghazi as complainants, and Prince Hassan. The Crusaders entered into a clash with the Muslims, and intense fighting took place between the two sides. Both sides were steadfast in the battle, and return, the leader of Bohemond was leading the right of the Crusaders, where he was able to attack Sultan Kilij Arslan, and this attack had an impact on Muslim morale.

Sultan Kilij Arslan did not hold out for long in the battle until he was defeated and withdrew to the north. This withdrawal resulted in the Crusaders taking control of the Muslim camp and entering the city of Hergla on September 10, 1097 AD / Ramadan 30, 490 AH (Comnena,1969:342).

After that, the crusader army was divided into two parts, one of which was led by Tinkered and Baldwin of Bouillon, who was the smallest in number. They moved on the fourteenth of Shawwal 490 AH towards the southeast of Asia Minor towards Cilicia to seize Tarsus. The other part of the crusader army was led by Robert Curthose, Stephen of Blois and Raymond of F. Toulouse, Zebohemond, Robert of Flanders, Godfrey of Bouillon, the Byzantine commander Tatkios, and the papal legate Adhemar of Montiel, and they took their way in a northeastern direction towards Caesarea (Comnena,1969:342).

When they approached the village of Augustapolis, they met the Muslim army led by Prince Hassan, and the Crusader army defeated them. Then the Crusader forces advanced, including the forces of Robert Curthous and Stephen of Blois, and they were able to control the small city of Adhana, where the leader Robert Curthous gave it to one of his knights, called Simon (Wendover, 1849:398).

Then the Crusader forces arrived in Caesarea, and then at the end of September/Shawwal they set off for the city of Comana. The Muslims had besieged it for three weeks. When the Crusader army, led by Robert Curthaus, Stephen of Blois, and the rest of the leaders, approached it, the Muslims left it, so the Crusader forces entered it with a welcome from the people.

After that, the Crusader army headed towards Koksut, where the Crusader army stayed for three days, to rest, and then The army set out to cross the most difficult section of the Taurus Mountains, where the road was very rugged, so many men and animals died, and if the effort of the knights became intense while walking on Their feet, due to the weight of their bodies and their military equipment, forced them to sell their weapons to others who had light weapons, or to dispose of them on the road by throwing them away.

On the third of October 1097 AD / the fourth of Dhul-Qi'dah 490 AH, the Crusader army, led by Robert Curthaus, Stephen of Blois, and the rest of the army,

arrived in the city of Marash, where they set up their camp and stayed there for three days (Runciman,1969:191,192 & Omran,1981:185).

The Crusader forces, led by Robert Curthose, Stephen of Blois, and the rest of the leaders, moved from Marash on the sixteenth of October 1097 AD / the seventh of Dhul-Qa'dah 490 AH towards the city of Antioch because of the importance of the city, as they could march south towards Jerusalem after they captured Antioch, and on the way To Antioch, the Crusader army captured Hassun in Gras, and the Islamic garrison withdrew when they approached, and from there a secret departure led by Ruert Curthus and Ruert of Flanders towards the southwest to control the fort of Artah. The commander, Robert Curthus, almost arrived at the fort and began preparing siege arrangements until the Muslims left the fort and retreated to The castle due to their confidence in its invincibility, and because of the help of the Armenians from the residents of Artah, Robert Curthus and Robert Flanders were able to seize the castle after they opened the doors wide for him.

After entrusting the guarding of the town to a small garrison of the Crusaders, Robert Curthous and Robert of Flanders returned to the camp after the Crusader army reached the villages of Artah. He also came back and joined them, and thus the Crusader forces gathered again, except Baldwin of Bouillon, who established his emirate in Edessa (Ibn al-Qalanisi, 1908:134& Ibn al-Adim, 1978:134).

On their way towards Antioch, they were intercepted in the middle of their way by the Orontes River, and there the Crusaders learned that there was a fortified bridge established on the Orontes River that was difficult to cross, known as the Iron Bridge. It was located about eight miles northeast of Antioch. It was famous for its strong resistance and the strength of its assaults, so the Crusader forces decided to remove this fort. So they presented before them Robert Curthus at the head of his men. Robert Curthus and the followers of the Crusader army advanced until they reached the bridge, which had two high towers on either side of its entrance, in each tower there were a hundred warriors who were skilled in archery, in addition to preventing anyone from approaching them through the river's ravines as well. About seven hundred knights arrived, aiming to control the river fords.

Seven hundred knights also arrived, aiming to control the fords to prevent, under any circumstances, the Crusader army from crossing the river. When Robert Curthouse

arrived with his followers at the bridge, he entered into a very fierce fight with the defenders of the bridge, and when news spread among the leaders of the Crusader forces the commander had returned. Krathus, the Crusader army rushed to help him.

Most of the Crusader brigades did not arrive and they were able to take control of the bridge forcefully and forced the bridge's defenders to flee. Then they crossed to the other side of the river. They succeeded in displacing the Muslims from their places, which made them no longer encounter any resistance. After that, the Crusader commanders were able to cross the river and set up His camp is five miles from the city (Wendover, 1849:340,399).

After that, the leaders of the Crusader army met in a war council, attended by Robert Curthous and Stephen of Blois, to consult on taking the city of Antioch. They were divided into two parts, one headed by Bohemond and the other headed by Raymond of Toulouse. Bohemond decided to postpone the attack until the arrival of the Byzantine Emperor Alexius, or the arrival of Supplies from the west, as well as resting the forces, while Raymond decided to quickly attack the city so that Yagi-Sian would not have the opportunity to strengthen his defences. Ultimately, the Crusader leaders, including Robert Curthouse and Stephen of Blois, agreed with Bohemond's opinion in postponing the attack.

On the twenty-first of October / the twelfth of Dhul-Qi'dah, they continued their advance along the main road between the river and the mountains until they reached the walls of Antioch and began to besiege it from the east and northeast (Tyre,1943:206).

As for the location of Antioch, it is a fortified city with high walls topped with towers, surrounded by mountains from the south and east, and bordered by the course of the Orontes River from the west, and swamps and forests from the north, in addition to the fact that it is thirteen miles from the sea. The southeast is where a fortified castle is located (Chartres, 1969:92,93).

On the other side, the city was ruled by a Muslim prince called Yaghi Sayan. When he learned of the arrival of the Crusader forces, he sent letters to all the princes of the East, which he sent to the Abbasid Caliph, then he sent his son Shams al-Dawla Duqaq, King of Damascus, and he also sent to Jinnah al-Dawla Hussein Ibn The playgrounds of the Emir of Homs, as well as the Atabeg of Mosul, the Atabeg of Mosul,

and the Seljuk Sultan of Persia. At the same time, Emir Yaghi-Siyan prepared his equipment for a long siege, as he loaded the castles with soldiers and supplies.

Then he expelled the Armenian and Syriac males and protected their families because he was afraid of their betrayal because he did not trust them (Ibn al-Adim, 1978:14).

The city of Antioch had five gates. On the northern side, there were three gates, the highest of which was known as the Dog's Gate, the second as the Duke's Gate, and the third was called the Bridge Gate. One of them was in the highest position on the eastern side, and Alif was known as St. George's Gate. The Crusader army could not reach the Gate of the Bridge and the Gate of St. George except across the river, and the siege was not imposed except across the river, where Robert Curthaus and Stephen of Blois joined Bohemond's camp to confront Paul's Gate. These leaders continued to take their positions to the western side, between... The Gate of St. Paul and the Gate of the Dog, then behind them came Raymond, Count of Toulouse, and Adhemar of Montiel, who marched under their leadership. In addition to that, there was a group of Godfrey of Bouillon and other nobles who joined under the leadership of Godfrey, and their group occupied the entire area up to the Duke's Gate (Wendover, 1849:401).

Then the Crusader army was able to seize the boats that were anchored in the river, so they used them to build a bridge near Godfrey's camp, which was designated for crossing the river and monitoring the Duke's Gate. Thanks to this bridge, the army was able to reach the roads leading to Alexandretta and the port of Suwayda (Tyre,1943:209).

In the third month of the siege, the leaders of the Crusader forces met in a council of war because they ran out of supplies and the intensification of famine in the camp, where Robert Curthuse and Stephen F. Blois attended that meeting. The raid to Bohemond, and Robert of Flanders, and that Stephen of Blois, Raymond of Toulouse, and Adhemar of Montiel remain in the camp guard, and as for Robert Curthuse, he was absent from the camp in the port of Latakia (Tyre,1943:215).

At the same time as the Crusader forces besieging the city of Antioch, some Anglo-Saxon sailors led by the Anglo-Saxon prince, Edgar Atheling, who is the son of Prince Edward, managed to arrive in the fall of 1097 AD / 490 AH at the port of As-Suwaidiyya, with the tools of siege for the Crusaders besieging the city of Antioch, then

Prince Edgar Atheling marched with his fleet to attack Latakia. He was able to seize it from the hands of the Muslims, and Prince Edgar ruled the city of Latakia as a follower of Duke Robert Curthose (Westminster, 1307:555,556).

Given the small number of English sailors, they decided to seek the help of Brutus Curthose, as he departed from the front of the camp in the early winter of 1097 AD / 490 AH, desiring to obtain something from the leadership of the English.

Robert Curthose had wisdom and reason, and the English sailors had great confidence in him. The first problem Robert Curthose faced was the insufficient provision of provisions and supplies for the soldiers, which forced Robert Curthose to impose taxes on the people, which made the people feel distressed in the end. It led to a massive revolution. It was attacked by the people of Latakia, and Robert Curthose failed to suppress it (Wendover, 1849:342).

This forced the intervention of the Byzantine commander Statius Philo Callis, as he was on the island of Cyprus following the events inside Latakia. He actually issued his orders and these forces succeeded in storming the city, besieging Robert Curthose's forces and forcing them to withdraw. Thus, Robert Curthose returned with his forces to the Crusader camp. In front of Antioch after an adventure in the city of Latakia (Chartres, 1969:94).

As for the Islamic side, Yaghi Sayan had sent his son Shams al-Dawla to Aleppo to appease Radun, the Emir of Aleppo, and apologize to him. Radun responded and rushed to the rescue of Antioch and his companions in his campaign, Suqman bin Artaq and Arslan Tash, the ruler of Sinjar. I joined those forces from Homs, Hama, Shires, and Manbij. Everyone camped in the city of Harem, which is about fourteen miles away from Antioch. The Muslims' plan was based on those armies attacking Antioch and at the same time the forces of Yaghi-Siyan would leave the city to attack the Crusader forces, thus falling between the miserable ones (Ibn al-Adim, 1978:132).

2. THE ROLE OF THE ENGLISH UNDER THE LEADERSHIP OF ROBERT CURTHOSE FROM THE FALL OF ANTIOCH TO JERUSALEM (1098-1099 AD / 491-492)

2.1. Role of Prince Robert Curthose in the Seizure of Antioch

After the arrival of the Islamic army led by Qaam al-Dawla Kerbogha Atabeg of Mosul, intending to Antioch, Bohemond began from that moment to develop a plan to confront the Islamic army, and when the Crusader leaders, including Robert Curthaus, learned of the arrival of the army to Kerbogha, they met to consult on the matter, and some of the leaders voted for the exit of all The besieging force to confront the Islamic army. Another group preferred to leave behind in the camp a section of the army to prevent the people from infiltrating and joining the Islamic camp, while the other section went out to repel the Muslims. While they were consulting among themselves, Bohemond held a meeting with the senior commanders: Robert of Flanders, Raymond of Toulouse, and Godfrey of Bouyeu, and informed them of his rejection of both opinions and voted to seize the city before Kerboga arrived. Bohemond revealed to them his relationship with the commander, Firouz:"Bohemond had strengthened his relationship with an Armenian leader, Fayrouz Al-Zarad, and Yaghi Sayan had entrusted this Fayrouz with guarding the Al-Akhtain Tower, located on the western side of the city near St. George's Gate. So Fayrouz secretly contacted Prince Bohemond, offering to hand over the tower entrusted to him with his grace so that he could enter the city" (Tyre,1943:241,242& Ibn al-Adim, 1978:133,134).

Bohemond suggested to the leaders that if one of the leaders managed to seize the city alone or with the help of others, the rest of the leaders would agree to own the city, so the leaders all responded to Bohemond's vote, except Raymond of Toulouse (Ibn al-Atheer, 1987:14& Agullers,1990:115).

And Bohemond had drawn up his plan with Fayrouz, which is that all the Crusader leaders, including Robert Curthose, pretend to go out with their men to confront Kerbogha's army on the afternoon of the second day of June 1098 AD / 28 Jumada al-Akhir 491 AH, so that if the night falls, they return secretly and in silence. It is attached to the western wall of the city, where the stairs connected between them and the Tower of the Two Sisters, which Fayrouz used to protect, are placed (Tyre,1943:250).

The Crusaders entered the fort at about dawn, where they set up the stairs and climbed them with a group of knights, among whom were Fulk of Chartreux, Robert of Flanders and Tinkerd, then After that they descended into the city and opened a secret door, and entered through it the waiting military outside, then they all set out to The door

of the bridge opened it, and spread in the city, and a terrible massacre took place inside the city, killing several men, women, and children, and the rest fled to the castle of Antioch, and thus Bohemond took control of the city walls and raised his red banner announcing his fall, thanks to the efforts of the English commander Robert Curthose and the rest of the leaders in today June 3, 1098 AD / Jumada al-Akhir 29, 491 AH (Ibn al-Atheer, 1987:14).

Yaghi Sayan thought that the castle of Antioch had fallen into the hands of the Crusaders, so he fled through the back gate and encountered a group of Armenians who recognized him. All they had to do was cut off his head and carry it to the Crusader leaders as a gift (Chartres, 1969:99& Tyre,1943:254).

The prince continued to establish the state, Karbogha, at Marj Dabiq, where it joined him. The forces of the state wing were Al-Hussein bin Malaeb, the ruler of Homs, Arslan Tash, the ruler of Sinjar, Duqaq, the king of Damascus, and the Turkmen prince Suqman bin Artaq. Then Wathhab bin Mahmoud joined them, along with a group of Arabs (Abu Al-Fidaa,1331:136).

When Prince Karbogha heard of the Crusaders' control of Antioch, he headed towards the city. On June 4, 1098 AD, the first of Rajab 491 AH, the vanguard of his forces arrived at a place called Jisr al-Hadid, and clashed with a Crusader garrison. He crushed it, and then the Islamic forces continued their advance towards Antioch until they reached the walls of the city, and they learned that the city remained in the hands of Shams al-Dawla bin Yaghi Sayan (Ibn al-Adim, 1978:136).

Prince Kerbogha formed a vanguard consisting of three knights near the city, aiming to annihilate any group of Crusaders as they left their guard position outside the walls, while these knights were roaming on horses in front of the city. When the Crusaders behind the walls saw them, Roger of Barnville, who was from Followers of Robert Curthouse, was an English warrior who did many brilliant deeds in this campaign. He hurried out of the gate and took with him a group of his followers. He returned very quickly and attacked the Muslims. The Muslims pretended to flee to escape from him, then they violently attacked Roger of Barnville, so they tried to return to... Medina, but the Muslim spears hit Roger of Barnville with a fatal arrow, knocking him off his horse and killing him. As a result of the killing of Roger of Barnville, sadness and fear seized the Crusaders (Tyre,1943:263).

At that time, Prince Kerbogha received the castle from Shams al-Dawla bin Yaghi Sayan, and Ahmed bin Marwan, one of the trusted commanders, appointed it (Ibn al-Adim, 1978:136).

Thus, the Muslims began launching raids on the city, and many of the Crusaders perished. As a result of launching these raids, the Crusaders' leaders, including the English leader Robert Curthouse, met to dig a deep, large trench to repel the Muslim raids. In addition to that trench, the Crusaders agreed to build a fort. To protect the Crusaders from successive attacks on them (Anonymous, 1962:51).

Robert Curthous played an important role in defending the fort when the Muslims violently attacked the Crusaders who were in the modern fort. Had it not been for the Crusader leaders such as Robert Curthous, Everardi Bossi, Raynald Creighton, and Bohemond, they would have come to their aid, which led to the failure of the fort. The Muslims attacked, many of them were killed, some of them were captured, and the rest withdrew in defeat (Tyre,1943:264-266)

The failure of the Muslims to storm the city from the direction of the citadel led to a tightening of the siege on it to starve the Crusaders and prevent any supplies from reaching them (Ibn al-Qalanisi, 1908:136).

As a result of this siege on the Crusader forces defending the city, the epidemic spread, extreme prices, and shortage of time, in addition to that, the Crusaders were exhausted by difficulties that they could no longer bear. Then they were overcome by fear of the Muslims besieging the city, and many of them despaired, A large number of knights thought that Stephen of Blois was right when he fled from Antioch.

In the month of June / Rajab of the same year, a group led by the Englishman William of Grand Messenil, the poor Lambert, Count of Clermont, and many others escaped. They secretly descended from among the Muslim ranks to the sea at the port of Sweden, where the Crusaders' ships were anchored, and informed the sailors of the defeat of the forces. Crusaders, so the sailors panicked and took off to the port of Tarsus, where they joined the forces of Stephen of Blois (Chartres, 1969:102& Tyre,1943:267).

At that time, the task of defending the bridge castle was assigned to Robert F. Flanders with five hundred knights. He built defensive fortifications for fear that the

Crusaders would not be able to leave and return via the bridge if the castle fell into the hands of the Muslims (Agullers,1990:121).

Prince Kerboga realized that the fort standing at the bridge represented an obstacle to seizing the fortress, so he sent a prince to a battalion consisting of two thousand knights to launch an attack on the fort. The battalion divided themselves into groups, taking turns attacking the fortress with arrows, but the forces holed up inside the fortress led by Robert Flanders were able Who repelled that attack, which forced the Muslims to withdraw, but Robert of Flanders feared that the Muslims would attack the next day with more forces, so he rose in the dead of the night and set fire to this castle, and as a result of his withdrawal from the fortress, Antioch became besieged from all sides. Which increased the severity of the famine among the Crusaders (Agullers,1990:121).

At that time, the Crusaders defending Antioch were hoping for the return of Stephen of Blois from Asia Minor, but the arrival of the fugitives led by William of Grand Mesnil informed Stephen of Blois of everything that had happened in Antioch. Then Stephen of Blois and those with him headed to Philomelion, where they met the Byzantine Emperor Alexius Comnenus in Eski Shahbar, who was on his way to help the Crusaders, and when the Byzantine Emperor inquired from Stephen of Blois about the Crusader leaders, their safety, and their loss, Stephen of Blois replied by saying: “After the fall of Antioch into the hands of the Crusaders, Kerboga arrived with large forces and besieged the city, and confirmed that the Crusaders would inevitably perish. And you must return as quickly as possible so that you and your soldiers do not fall prey to their hands.” For Stephen of Blois to justify his action and to cover the shame of his cowardice, he said: “Therefore, I and those who are with me now from the commanders and commanders of the people are completely certain that what our brothers are doing is a wasted effort, and we have always talked. We gave them this matter, and we gave brotherly advice to work to ensure their safety, and not to cling to something impossible to achieve. When we found that we were unable to move them from their goal, we began to seek means that would save us, so that our recklessness would not lead us to throw ourselves into destruction with our own hands, so we would do as they did.

And those eminent men who are now in your presence have had the same lot, and they are able they confirm to you the truth of what I say, and that he also knew that Tatchios, whom your majesty sent with us, because he saw with my own eyes the extent of the weakness of our men, so he walked on the guidance of reason and withdrew from working with them, and that he was able to clarify the situation before your majesty. There are reasons to be suspicious of those sons, as Stephen of Blois is one of the leaders of the Crusader armies. As for the news that came from William of Grand Messinil, it is the marriage of Bohemond's sister, which made him reconsider his plans, as he issued orders to withdraw lest he involve his army in an unfair adventure. Guaranteed consequences, the course of Stephen of Blois led to the deprivation of the Crusader leaders of the supplies and aid they desperately needed by the Byzantine Emperor (Wendover, 1849:415 & Tyre, 1943:274 & Comnena, 1969:348,349).

After these successive events, a meeting was held by the leaders of the Crusader forces, including the commander

The Englishman, Robert Curthouse, decided to enter into negotiations with Kerboga, so on the 27th of June / 24 Rajab, they sent an embassy headed by Peter the Hermit to Kerboga to convince him to abandon the siege of the city, but he refused and demanded that they surrender unconditionally. After this embassy, the Crusader leaders had no choice but to do so. War especially after they despaired of the arrival of any help, they were certain of destruction if the Muslims did not come out and fight (Tyre, 1943:282-283).

The Crusaders met on the day 281098 AD / 25 Rajab 491 AH in front of the bridge door and divided themselves into six divisions. The first division was led by Hugues of Vermandeau and the French and Robert of Flanders, the second was led by Godfrey of Bouillon and his forces, the third was led by Robert Curthous and his men, and the fourth was led by Edhemar of Montiel, Bishop of Puy. He was accompanied by his forces and the Provençal army. The fifth was led by Tincred with his forces and the forces of the Count of Poitou, and the sixth was led by Bohemond and his men.

As for Raymond of Toulouse, he stayed inside Antioch in front of the citadel for fear that the Muslims in the citadel would attack the city (Anonymous, 1962:68).

When the Crusaders, including the English forces led by Robert Curthouse, left the bridge door one group after the other, Commander Wathhab bin Mahmoud advised

Prince Kerbogha to prevent the Crusaders from leaving, but some princes advised Prince Kerbogha to attack each squad while it was leaving alone, so he refused to take it. In their opinion, he said: "We must wait until the gathering of these teams is complete to annihilate them all at once." Thus, all the Crusader teams gathered when they left, which led to clearing the way for those teams to leave the city safely and gather as one bloc (Ibn al-Atheer, 1987:15).

Prince Kerbogha proceeded to divide the army into two parts, one of which headed towards the sea while the men of the second group stopped at their position on the mountain, hoping to encircle the Crusaders. Meanwhile, the Crusader leaders sensed what Kerbogha was plotting for them, so they formed a seventh division, led by Reynald of Tolle, and sent it to intercept the Muslims coming from the seaside. The Muslim divisions began to march towards the Crusaders from both sides and stared at them, and in the meantime, one of the divisions of the Crusaders' knights turned around. And attacking the Muslims from the side of the mountain, which increased the confusion of the Muslims.

Contemporary sources add that when the Muslims stationed near the sea realized that they no longer could defend the Crusaders, they set fire to the grass to repel the Crusaders' attack and organize their ranks (Tudebode,1998:230).

Then the band consisting of the English commanders, Robert Curthouse, Godfrey of Boyonne, Hugues of Vermandeau, and Robert F. Flanders, forced the Muslim army to flee, as the Crusaders crossed the valley and were able to forcefully dislodge the Muslims the mountain, then they pursued them and followed them to their tents.

The Crusaders were not preoccupied with seizing the spoils but rather continued to pursue the Muslims until the Iron Bridge (Tyre,1943:29).

After that, the Crusader army returned to the Islamic camp, and they found it full of everything necessary, so they plundered and plundered it, then returned to Medina victorious, loaded with all the spoils and spoils they had stricken (Ibn al-Adim, 1978:137).

As for the representative, Kerbogha, the commander of Ahmed bin Marwan on the citadel of Antioch, no longer thought about resistance after the defeat of the Islamic army, so he quickly negotiated with the Crusaders by handing them over the citadel in

exchange for his withdrawal with his men unharmed. His offer was welcomed by the commander of Raymond, but the commander of Ahmed bin Marwan refused to hand over the citadel to him and insisted on delivering it to Bohemond (Agullers,1990:146 &Ibn al-Adim, 1978:137,138)

After that, the Crusader forces took control of the castle, with Bohemond, Robert of Flanders, Raymond of Toulouse, and Godfrey of Bouillon taking control.

Bohemond then placed his hand on its castle after forcefully expelling from it the forces of Raymond of Toulouse, Godfrey of Bouillon, and Robert of Flanders. Thus, Bohemond was able to establish the second Latin emirate in the East (Agullers,1990:151).

One of the results of this battle was that the Islamic alliance broke up and evaporated. Hopes to regain Antioch from the Crusaders, as Prince Kerbogha withdrew to Aleppo and from there to Mosul, and Duqqaq also returned to Damascus after a defeat, and the Crusader forces became free to operate in the Levant (Ibn al-Adim, 1978:138).

As for the English role at this stage, it was divided into two parts. The role was the English leader Robert Curthaus, who played an effective role in controlling and seizing Antioch. The role was in contrast to the rest of the English role, represented by Stephen of Blois, who claimed that he was sick and that he and his companions fled to safety, citing reasons illogical.

After matters stabilized in Antioch, the leaders of the Crusader forces, headed by Robert Curthaus, Bohemond Raymond of Toulouse and Robert of Flanders, took the initiative to send an embassy consisting of Hugues of Vermandeau and Baldwin of Henault to the Byzantine Emperor Alexius to submit to surrender the city.

In the meeting, they set a date for setting off for Jerusalem on the first of November 1098 AD / the third of Dhul-Hijjah 491 AH, and indeed the departure of an embassy in the month of July 1098 AD / early Shaban 491 AH on the way to Constantinople, and I met with the Emperor and informed him of the message of the Crusader leaders, but the Emperor was returning at this moment. From his campaign in Asia Minor, the Emperor did not have the time or effort to prepare a campaign to follow the Crusaders towards Jerusalem, and he justified that the fall was not suitable for his armies to cross the mountains of Asia Minor, but perhaps he could join them in the

spring. As for Hugues of Vermandois, he did not come. They asked for a response, and they preferred that he return to his country (Tyre,1943:298).

On September 11, 1098 AD / Shawwal 11, 491 AH, the leaders of the Crusader forces, namely the English commanders Robert Curthose, Robert of Flanders, Bohemond, Raymond of Toulouse, Godfrey of Bouillon, and Eustache of Bouillon, met and discussed the affairs of the campaign, and they ended up sending a letter to Pope Urban II to inform him of what had happened. Their conditions reached him, and they invited him to come to them to lead the campaign himself and set out for Jerusalem, because his delegate Adhemar of Montiel had died, but Pope Urban II did not respond to them due to the circumstances in Europe (Chartres, 1969:107).

The leaders of the Crusader forces met again in the Cathedral of St. Peter of Antioch on the first of November / the third of Dhul-Hijjah, where it was agreed to resume to Jerusalem. They decided to attack Maarat al-Numan (A large, ancient, famous city, from Homs, between Aleppo and Hama. Its water is from wells, and they have many olives and figs). (Al-Hamawi,1984:) as they were obligated to subdue and secure the left flank when the army marched towards the south to Bayt Holy (Agullers,1990:164).

The issue of ownership of Antioch was also discussed, as the dispute continued to rage between the French Raymond of Toulouse and the Norman Bohemond regarding the ownership of Antioch. Their fear of obstructing the march to Jerusalem prompted them to conceal what they had agreed upon and agreed upon among themselves, and after that Raymond of Toulouse addressed them by saying: “So that we do not abandon the road to Jerusalem, I am satisfied with everything agreed upon by Robert Curthose, Godfrey, Robert of Flanders, and other leaders, if Bohemond agrees to accompany us, and I accept everything they have agreed to do not contradict my commitment to the Byzantine Emperor.”

After that conversation, the two came and swore in the hands of the bishops that none of them would attempt to obstruct his journey to Jerusalem (Anonymous, 1962:75).

After that meeting between the leaders, the English commander Robert Curthaus, Robert of Flanders, Raymond of Toulouse, Godfrey of Bouillon, and his brother Eustache and Tinkered went out and marched towards Maarat al-Numan, and laid siege to it on November 27, 1098 AD / Dhul-Hijjah 29, 491 AH, where the Crusaders launched a campaign. A series of attacks on the city, but failed due to lack of supplies.

On the third day of the siege of the city, Bohemond joined them with large supplies, The city was tightly besieged, and the people of the city defended it desperately. During the Crusaders' siege of the city, Ridwan, the ruler of Aleppo (1095-1112 AD / 488-506 AH), and the wing of the state, the Emir of Homs, refrained from coming to its aid.

In the meantime, the Crusaders were able to build a movable wooden tower higher than the city wall, equip it with the strongest men, and begin fighting the defenders of that wall until they were able to open a breach in it. At the same time, the defenders remained steadfast in the battle from dawn until sunset prayers, and many people were killed on the wall. Both sides. After that, the Crusaders entered the city on the 11th of December / 14th of Muharram and seized every precious thing they found in terms of ammunition and supplies after a resistance that lasted more than fifteen days. They killed the men and took the women and children as slave captives (Ibn al-Adim, 1978:141,142& Wendover, 1849:424).

The English played a major role in seizing Maarat al-Numan, and at the same time the dispute between Bohemond and Raymond of Toulouse was intense because of the problem of Antioch, so Bohemond returned and seized Maarat al-Numan and cut it off for one of his followers. After these events, Robert of Toulouse sent messengers to the English commander Robert Curthaus and Godfrey of Toulouse. Poion and Bohemond ask them to come to Rouge Castle to develop a plan to march to Jerusalem.

On the fourth of January 1099 AD / the eighth of Safar 492 AH, a meeting was held between the Crusader leaders. As a result of that meeting, Raymond of Toulouse offered Godfrey of Bouillon ten thousand souls, gave Count Robert of Flanders six thousand, and offered the English leader Robert Curthuse ten thousand and the commander Five thousand disguises.

As for Bohemond, he did not offer him anything. He hoped that through this offer he would become the leader of the campaign, but Raymond of Toulouse's offer was met with coldness by the leaders.

This meeting ended with the return of Robert Curthuse, Robert of Flanders, and Godfrey of Bouillon to Antioch, accompanied by Bohemond, and as for Raymond of Toulouse, he returned to Maarat al-Numan (Tyre,1943:313).

After that, Raymond of Toulouse resumed his march towards Jerusalem. He advanced from Maarat al-Numan on January 13, 1099 AD / Safar 17, 492 AH, and headed to Kafr Tab "His town is between Maarat and the city of Aleppo, in a thirsty wilderness. They have no drink except what they collect from rainwater in tanks" (Al-Hamawi, 1984:470). And remained there for three days. After that, the English commander Robert Curthous joined and disguised himself with each of them, forty knights, and many from the infantry (Ibn al-Qalanisi, 1908:136).

Despite the fall of most of the small political units at the hands of the Crusaders, the remnants of the Arab families rushed to take refuge in the castle of Shires and its owner, Izz al-Din Abu al-Asakir, Sultan bin Munqidh (1098-1154 AD / 492-549 AH), where he sent a message to Raymond of Toulouse, who was residing in Kafr He was willing, to negotiate with him in signing the peace, and offered to provide aid to the Crusader forces and to send guides with them to guide them to cross the Orontes River through the ford and to provide them with all instructions in their passage through the region in exchange for not harming his emirate (Ibn al-Atheer, 1987:16).

After that, the leaders of the Crusader forces, including the English commander Robert Culerthaus, marched until, when they arrived in the Shires region, they set up their camp there to put pressure on its prince, which forced the prince to stop supplying them with supplies if they did not leave, after which he sent with them two guides who would guide them to the path they should take. They continued, and through their journey, they were able to seize one of the castles in the Saron River Valley and seize large quantities of grain and herds of livestock (Ashour, 1963:228).

After that, the leaders of the Crusader forces, including Robert Curthaus, Tincered, and Raymond of Toulouse, met to consult on which route they could take to Jerusalem. Some of the leaders convinced Raymond of Toulouse to head to the northwest to seize the coastal city of Jableh, while the commander Tincered disagreed with him, as he realized The significant decrease in the number of Crusaders, such that the army of the Crusader alliance no longer included only small numbers of infantry and knights (Ashour, 1963:229).

Taking the coastal road to Jerusalem required controlling all the large forts located on the coast, which would require many sacrifices and a long time. So that the Crusader forces would reach Bayt al-Maqdis, their number had diminished and they

were exhausted by fatigue, which gave the Muslims enough time to prepare and prepare to meet them, which made their mission of seizing Bayt al-Maqdis more difficult. However, if the Crusader forces took the direct route to Bayt al-Maqdis, they would easily seize Bayt al-Maqdis. Jerusalem without problems. After that, they devoted themselves to the rest of the coastal cities, such as Tire, Acre, and Tripoli, one after the other. The leaders of the Crusader forces agreed with Tincred's opinion, including Robert Curthus, as they decided to take the internal roads to Jerusalem.

After that, the Crusader forces resumed their march towards Jerusalem, but the Muslims continued to raid the rear of the army. Raymond of Toulouse responded to these attacks by ordering the army to march, led by Robert Curthaus and the Bishop of Bara and Tinkerd. As for the commander, Raymond of Toulouse, he remained behind them with a group of his men. To ambush the Muslims, the Muslims did not attack the rear of the Crusader army until Raymond of Toulouse suddenly appeared from his hiding place and attacked them.

Then he joined the army, and after that, the Crusader forces continued their safe march (Tyre,1943:316,317).

On the twenty-second of January 1099 AD/26 of Safar 492 AH, the Crusader forces arrived at the fortress of Masyaf: A famous fortified fortress of the Ismailis on the Levantine coast near Tripoli. (Al-Hamawi, 1984:144.). Then Sahibah went out to them and agreed with Raymond of Toulouse. Then, after that, he went to the fort of Rafina: A ball and a city from the works of Homs (Al-Hamawi, 1984:55).

Which Sahibah had vacated before the arrival of the Crusader forces, so he entered it. The Crusaders stayed there for three days (Anonymous, 1962:82).

Then the Crusader forces crossed a high mountain and then entered the plain of Baqa'a, which forced the Muslim people of that region to seek refuge in Fortress of the Kurds: An impenetrable fortress on Mount Galilee connected to Mount Lebanon, and located between Baalbek and Homs from the west (Al-Hamawi, 1984:264).

After that, the leaders of the Crusader forces held a war council for consultation, attended by Robert Curthaus, Tincred, and Raymond of Toulouse. And they decided to attack the fort. The fort was attacked by the Crusaders, and after several attempts, the Crusaders succeeded in entering the fort on January 29, 1099 AD / Rabi' al-Awwal 4, 492 AH. During the Crusaders' stay in the Kurdish Fort, the messengers of the state wing

received Hussein bin Malaeb, the owner of Homs. They concluded a treaty with them in which the wing of the state pledged to treat the Crusaders well.

At the same time, the Emir of Tripoli Abu Ali Fakhr al-Mulk ibn Ammar (1099-1102 AD / 492-495 AH) sent messengers to Raymond of Toulouse to conclude a peace treaty between the two parties, so Raymond of Toulouse and the rest of the leaders refused to negotiate with him (Agullers,1990:183).

Robert Curthose and the rest of the leaders continued their progress in the Emirate of Tripoli until they reached the fortified city of Irqah: A town in the east of Tripoli, twelve miles between them, and it is the last work of Damascus, and it is at the foot of a mountain, between them and the sea about a mile, and on its mountain is a castle for it. (Al-Hamawi, 1984:109).

Where they set up their camp in front of it on the 14th of February 1099 CE / 20th of Rabi` al-Awwal 492 AH.

And that the reasons for their going to it are the richness of the Principality of Tripoli and the richness of its prince, in addition to the presence of a hundred Crusader Israa water with its prince, and indeed the Crusader forces, including the English forces led by Robert Curthose, besieged the city unless they reached the rest of the Crusader leaders (Chartres, 1969:113).

During the long siege around Irqah, its owner took the initiative to spread rumours that there was an Islamic army mobilizing to help Irqah, and the caliph of Baghdad himself took over its leadership, so the besiegers, including Robert Curthose's forces, took these rumours, so Raymond of Toulouse held a meeting for consultation, attended by Robert Curthose and Tancred, where it was The agreement on his demands and Robert Flanders and Godfrey, who besieged Jableh, took the initiative to help them, as he sent an embassy headed by the bishop of Bara to Robert Flanders and Godfrey asking him to lift the siege on Jableh and initiate their rescue.

When the news reached their ears, they concluded a truce with the owner of Jableh, in which the owner pledged to pay money and provide several horses, and then Robert F. Flanders and Godfrey set out to join the English commander Robert Curthouse and Raymond Tinkerd to help them in the siege of Arqah (Agullers,1990:188).

On March 14, 1099, AD / Rabi' al-Akhir 18, 492 AH, the Crusader forces gathered around Irqah, and the Crusader leaders were divided, which led to division among their ranks. Some of them began demanding that the siege be lifted, leading the march to Jerusalem, while the other part insisted on attacking this city. Before continuing to walk to Jerusalem.

When the Emir of Tripoli learned of the conflicts between the Crusader leaders, he refused to give tribute to the apostle Raymond, which angered the Crusaders, as he divided the Crusaders into two parts, one headed by the Bishop of Bara and part of the army to protect the camp, while the rest of the leaders, including infantry and knights, attacked the city of Tripoli.

While all the leaders, including Robert Curthous, were marching on Tripoli, and at the same time they encountered the departure of the people of the city, The Crusaders attacked them and forced them to flee, and they killed many of them, and they took the spoils and returned to Arqa. On the second day, the English commander Robert and the rest of the leaders raided Tripoli, and thus no he dared to leave Tripoli (Tyre,1943:328).

During the siege of the Crusader leaders of the city of Arqa, messengers from Emperor Alexius Komnenos arrived at the camp, where they met with the leaders of the Crusader forces, including Robert Curthus. The Emperor offered to return Antioch to him by the treaty concluded between the two parties, in addition to the Emperor waiting until a month later. July/Shaban, to join them in marching on Jerusalem.

The leaders of the Crusader forces held a war council attended by Robert Curthose to discuss this issue, but they differed in opinion, as Raymond of Toulouse believed that it was better to wait for the arrival of the Byzantine Emperor.

As for the opinion, Robert Curthaus and the rest of the leaders disagreed with this opinion because they believed that cooperation with the Emperor would be in the interest of Raymond of Toulouse.

At the same time, the Crusaders no longer had any need for Byzantine aid due to their contact with the fleets of Genoa, Venice, Cyprus, and Rhodes, in addition to the fleet of Guinmar and its companions, which came from England, Normandy, and France. Therefore, the leaders of the Crusader forces rejected the Emperor's request (Tyre,1943:328).

At the same time, messengers from the owner of Tripoli arrived at the Crusaders asking them to lift the siege on the city of Arqa. At this moment, the Crusader princes learned of the news of the new crops, which forced the Crusader leaders to hold a council to discuss among themselves. They decided that it was more appropriate for them to resume the journey to Jerusalem after Harvesting new crops (Anonymous, 1962:84,85).

However, Robert Courthouse, Robert Flanders, Tincred, and Godfrey decided to lift the siege of Arqa, but at the same time Raymond of Toulouse refused and began to exert his utmost effort to resist what the leaders decided because he wanted to seize Arqa, in addition to Antartus, to form The Emirate of Tripoli for himself, but the Crusader leaders refused and proceeded to march towards Jerusalem, and when Raymond saw that his men had abandoned him, he followed the leaders (Agullers,1990:216).

On the thirteenth of May / the nineteenth of Jumada al-Akhir, the Crusader leaders, including Robert Curthous, arrived in Tripoli. They set up their camp in front of it, five miles away from it. When the owner of Tripoli learned of this, he released three hundred captive Crusaders, along with fifteen thousand gold pieces. In addition to horses, mules, silk, and expensive utensils, in addition to herds of cattle and sheep, he provided them with Christian guides from the people of Tripoli to show them the way to Jerusalem (Agullers,1990:216).

Then the Crusader forces, including the English forces led by Robert Curthous, set off on the sixteenth of May / the twenty-second of Jumada al-Akhir, where they headed south along the coast, aided by guides from the Christians of Mount Linan, known as the Maronites. They arrived at Tabarun Castle, and from there to Byblos and then. They headed towards Nahr al-Kalb, which is the end of the lands of the Fatimid state.

On the nineteenth of May 1099 AD/the twenty-fifth of 492 AH, the Crusader forces arrived in the city of Beirut, and the Fatimid governor gave them money and provided them with all the supplies and food they needed, in return restraining their hands from attacking the crops and trees. Then the leaders made their march to the city of Sidon, and they reached it in On the twentieth of May / the twenty-sixth of Jumada al-Akhir, the people of Sidon carried out repeated attacks on some of the Crusader forces, which were able to repel them.

The next day, the Crusaders raided the outskirts of Sidon, where they captured an abundance of food spoils. After that, the English commander Robert Courthouse and the rest of the Crusader leaders continued their march until they reached the city of Tyre (Tyre,1943:330)

From there, they headed towards the city of Acre and besieged it. Its governor feared a siege, so he signed a friendship agreement with their leaders. However, the leaders of the Crusader forces wanted to seize Acre so that it would be a bridgehead that would enable them to communicate with European ships in the Mediterranean, but because of the city's immunity against them, they were content with peace treaties and left. About them (Agullers,1990:224 &Ibn al-Atheer, 1987:19).

They advanced to Haifa, then reached Caesarea on the twenty-ninth of May 1099 AD / the sixth of Rajab 492 AH. After that, the Crusaders marched to Arsuf, and then the Crusader forces left the coastal road before Jaffa, heading inland, directly towards Jerusalem (Chartres, 1969:115).

The English commander Robert Courthouse played an effective role in seizing the city of Jerusalem when the Crusader forces continued their advance until they reached Jerusalem Lod.

And at the same time they sent Robert Flanders to the city of Ramla: "A great city in Palestine"(Al-Hamawi, 1984:69). With five hundred knights to find out the situation of its people. When these knights entered the city, they found its thrones empty, so Robert Flanders sent a messenger to the Crusader leaders in Lod. Bringing them this news. Then the Crusader forces led by Robert Curthous and the rest of the leaders marched towards Ramla and entered it, and then a military council was held for the Crusader forces and it was decided to choose the bishop of St. George Church in Lod, who is called Robert Curthus, and they granted him the cities of Ramla and Lod and their surrounding areas (Tyre,1943:232).

Historian Raymond of Agullers points out that the leaders did not hold a council in the city of Ramla in which they discussed the next step of their advance, as they divided it into two parts. The first part saw the postponement of the advance on Jerusalem and turning it into Fatimid Egypt, because if they were able to possess Egypt, they would have gained Jerusalem, while the other saw The second section is that carrying out a campaign to Egypt would isolate them from helping the Crusaders who

are in the Levant, and therefore there are few chances of keeping a city that is captured, or having an escape route when needed. They called for adhering to the second opinion, which is the advance to Jerusalem (Tyre,1943:335).

Robert Curthus and the rest of the leaders left for Jerusalem on June 6, 1099 AD / Rajab 14, 492 AH. They arrived at Emmaus, located fifteen miles west of Jerusalem, at dawn the next day (Chartres, 1969:115).

When the governor of Jerusalem learned of the state's pride in the advance of the Crusaders, he took all precautions to defend Jerusalem. He ordered his men to bury and spoil the wells, cisterns, and springs located outside the city, in addition to providing supplies, water, weapons, and gathering livestock from the city. He invaded neighbouring villages and hid them in caves and grottoes in preparation for a long siege.

He built some fortifications, strengthening the city's walls and towers, and increased its fortification, as he hung huge wooden blocks so that the city's towers would withstand the attacks of the Crusader forces. He relied on defending the city with a large garrison of Egyptian and Sudanese soldiers, and he also ordered the governor of Iftikhar al-Dawla to expel all Christians. The Orthodox expelled the city, fearing any expected betrayals on their part, as well as saving provisions and supplies from the remaining residents of the city (Ibn al-Atheer, 1987:19& Tyre,1943:348,349).

3. THE ROLE OF THE ENGLISH FROM THE YEAR 1099 AD / 1189 AD- 492 AH / 585 AH

3.1. The Role of Robert Curthose After the Fall of Jerusalem

After the capture of Jerusalem, the leaders of the Crusader forces, among them Robert Curthose, Raymond of Toulouse, Robert of Flanders, and Godfrey of Bouillon, decided to protect the city by arranging guarding in each of the city's towers, and they decided that this guarding would remain in place until the leaders agreed on Choosing a ruler over the city. After that, they saw that the necessity required first and foremost to cleanse the city of the corpses of the dead Muslims of the city that threatened to spread epidemics, and they decided that this work would be done by the captured Muslims, but their number was not sufficient to accomplish the task, and thus the leaders provided a daily wage to the poor of the troops. Sulaibiya in exchange for extending a hand to help clean up the city (Tyre,1943:373,374).

There was a problem among the Crusaders regarding the ownership of the city of Jerusalem. Among them was the question of who would take charge of it. Would that be one of the war leaders or one of the clerics? Therefore, the Crusaders held a council to consult among themselves to choose a prince over Jerusalem. It was attended by Robert Curthaus. When some of the Crusaders gathered, The clergy, asked the leaders to elect a spiritual leader first, and then to elect a secular ruler, since only four of the major princes of the Crusaders remained: Robert Curthus, who did not have any ambitions in the East, but rather wanted to return to his duchy and consolidate his rule there. Therefore, he refused a position, and his cousin, Robert of Flanders, shared this desire. Thus, the conflict was confined between Raymond of Toulouse and Godfrey of Bouillon, and the princes Raymond of Toulouse was chosen, but he refused to admit that he shuddered at hearing the name of a king in Jerusalem, and so Godfrey of Bouillon was elected. Protector of the Holy Sepulcher by the clergy and senior leaders of the Crusader forces (Agullers,1990:257).

The English commander, Robert Curthous, carried out military actions, but he had a new role related to ecclesiastical affairs, as the men of the church met on the first of August 1099 AD / the eleventh of Ramadan 492 AH to choose a patriarch for the city

of Jerusalem, and the choice was made on F. Arnulf of Sugar, who was Robert Curthous's priest. Because of his misconduct during the campaign, he relied on the support of Robert Curthous and the Bishop of Calabria, against the wishes of the clergy (Agullers,1990:257).

Robert Carthus played an important role in the Battle of Ashkelon, when Al-Afdal bin Amir Badr Al-Jammal, the vizier of the Fatimid Caliph Al-Musta'li Billah, attacked the Crusader forces and their siege of Jerusalem. He sent a huge army and a large fleet to march with them to Jerusalem to save it from the siege of the Crusader forces. With his forces, he conquered the Sinai Peninsula and advanced in the Levant until he camped in the plains located in front of Ashkelon. Although the best effort was to break the siege of Jerusalem, he arrived on the fourth of August 1099 AD / the fourteenth of Ramadan 492 AH, twenty days after its fall (Abu al-Mahasin, 1933:149).

Meanwhile, news reached the leaders of the Crusader forces in Jerusalem, and a war council was held attended by Robert Curthaus, Raymond of Toulouse, Godfrey of Bouillon, Robert of Flanders, and Patriarch Arnulf, to consult to protect Jerusalem (Agullers,1990:260 & Chartres,1943:125).

Godfrey of Bouillon ordered all forces to be mobilized. He sent Tinkered Eustache, who was in Nablus, to hasten to march to join him in Ramla. He went out with Robert of Flanders, Patriarch Arnulf, and Bishop Martirano, to the plains of Ramla, to verify the rumors about the Fatimid army (Agullers,1990:261).

At the same time, Robert Curthous and Raymond of Toulo refused to join Godfrey's army unless they confirmed the veracity of the news of the attack, so they sent some of their knights to investigate the veracity of the news of the attack, and then they returned and told their commanders that they had witnessed it themselves.

On Wednesday, the tenth of August / the twentieth of the month of Ramadan, 492 AH, both Robert Curthus and Raymond of Toulouse left Jerusalem, heading to the plains of Ramla. Nothing remained behind them in the city except a small garrison, and the Crusader forces had hardly completed the battle in Bayneh until a council of war was held, and it was Among them were Robert Curthous and Patriarch Arnulf, who decided to march south and surprise the Fatimids by attacking them (Runciman, 1969:295).

The Crusader forces saw a force in the distance, and they thought it was Muslim soldiers, so the leaders of the Crusader forces sent two hundred knights to discover the number of forces. As for the rest of the forces, they prepared themselves for combat at the same time. It became clear to the reconnaissance scribes that huge numbers of cattle, camels and horses, guarded by a small number of knights, had fled. After that, his battalion seized huge quantities of livestock and captured and killed Muslims. After that, the Muslim captives confessed to the commanders of the Crusader forces about the plans of the Muslims that they wanted to destroy. They besieged Jerusalem and added that Al-Afdal, who had set up his camp a few miles away, had determined to march the next day (Agullers,1990:260 &Tyre,1943:396).

After that, the Crusader leaders arranged their ranks in a marching formation in the form of a column and made them nine teams. Three of them were in the front, as well as in the middle, and the rest were in the rear so that they would face any attack with three army ranks, the middle being prepared to support the two ranks. After that, the Crusader forces marched towards the south towards Ashkelon and reached the plain of Majdal, located north of Ashkelon, where the Fatimids were camped, and after that orders were issued. All the Crusader forces were prepared to prepare for battle at dawn, and Patriarch Arnulf issued a decree depriving every man who thought of seizing any of the spoils before the end of the battle. The English commander Robert Curthaus also stationed several guards around the camp for fear that the Muslims would surprise them (Agullers,1990:262 &Ibn al-Qalanisi, 1908:136).

On the next day, corresponding to the twelfth of August 1099 AD / the twenty-second of Ramadan 492 AH, the leaders of the Crusader army arranged the soldiers, as Jude Frey arranged the army, and Robert Curthouse, Tincered, Raymond of Flanders, and Raymond of Toulouse did the same, and then all the forces moved towards the Muslim camp. Raymond of Toulouse was on the right wing, God Free of Bouillon was on the left wing, while Robert Curthouse, Tinkered, Robert of Flanders, and the rest of the leaders stood in the heart (Chartres,1943:127& Tyre,1943:395).

After that, the Crusader forces launched a sharp and sudden attack on the Muslim camp, and thus the Crusader forces succeeded in penetrating the ranks of the Muslim army from all sides. Despite the small number of the Crusader forces, only a short period passed before the Muslim resistance collapsed and they were defeated. They were

defeated. The English commander, Robert Curthouse, was able to penetrate the heart of the Fatimid camp and seized Al-Afdal's flag, which was decorated with a gold ball and raised on a silver cylinder. This defeat resulted in the dispersal of the Fatimid army, and in addition to that, Al-Afdal fled with a small group of his commanders to Ashkelon. From there they sailed on a ship to Egypt (Ibn al-Atheer, 1987:22& Chartres,1943:126).

Then the Crusader forces set out for the Fatimid camp and seized large quantities of money, weapons, tents, gold, and silver. As for the best banner, Robert Curthous bought it for twenty pieces of silver and then gave it to Patriarch R. Nolf. Historian Roger Wendover points out that the English leader, Robert Curthous, was In this battle, he was a leader and standard-bearer of the Crusaders, in addition to performing heroic deeds in which no one surpassed him. After that, Robert Curthaus and the rest of the leaders returned to Jerusalem (Ibn al-Atheer, 1987:22& Wendover, 1849:436,437).

At the end of August 1099 AD / early Shawwal 492 AH, the English commander Robert Curthaus decided to return to her country after the success of the military Hajj trip. He embarked on his journey by taking the coast road towards the north and was accompanied on the trip by his cousins Robert of Flanders and Raymond of Toulouse. Most of their forces walked with them, and they did not On their journey, they encountered any significant obstacles. The Muslim princes and governors in the coastal cities took the initiative to offer loyalty and obedience to the Crusader leaders while crossing their lands until the forces reached Antartus and then travelled to Jableh (Tyre,1943:397).

While Robert Curthus was staying in Jableh, he learned of Bohemund's siege of Latakia, which belonged to the Byzantines, and he objected to this siege directed against their eastern Christian brothers.

Robert Curthaus, Raymond of Toulouse, and Robert of Flanders decided to invite Daimbert, the papal legate and Bohemond's ally, to come to their camp in Jableh. There he was subjected to harsh criticism from the Crusader leaders because of the assistance his fleet provided to Prince Bohemond, which forced him to withdraw his fleet, and Bohemond had to lift the siege on Latakia.

This resulted in Robert Curthose, Raymond of Toulouse, and Robert of Flanders entering Latakia to the satisfaction of all the residents. When the Byzantine ruler of Cyprus learned of these developments, he offered to the Crusader leaders to carry them

with their forces on his ships free of charge to Constantinople, and then they arrived safely in Constantinople, where the Emperor received them. The Byzantines welcomed them with generous gifts, and from Constantinople, they returned overland to their possessions (Chartres,1943:28).

The departure of the English leader, Robert Curthaus, resulted in a weakening of the English role, especially the position of Patriarch Arnulf, as the conflict arose between Daimbert, the papal legate, and Arnulf over the assumption of the Patriarch of Jerusalem, as Daimbert, with the support and instigation of both Bohemond and Jude Frey, sought to cancel the election of Patriarch Arnulf and invalidate it under the pretext that the election violated canon law. In early November of the year 1099 AD / mid-Dhu al-Hijjah of the year 492 AH, Daimbert was installed as Patriarch of the Holy House (Tyre,1943:402).

In September 1100 AD/Shawwal 493 AH, the English commander Robert Curthuse arrived in his duchy, only to find that things had changed from what they were when he went out to the east. During his stay in Sicily, on his way back, his brother, King of England William Rufus, died in a hunting accident on August 2, 1100 AD / Ramadan 24, 493 AH, without an heir. As a result, the rule of the Kingdom of England according to the rule of the Covenant went to Robert Curthuse, the eldest brother. However, Henry, the younger brother, convinced the princes of the kingdom that Robert Curthuse had become Henry I (1100-1135 AD / 493-529 AH) King of England at the expense of his brother Robert Curthuse (Wendover, 1849:445& Tyre,1943:403).

3.2. Stephen of Blois Returned to the East in 1101 AD

The campaign in the year 1101 AD / 494 AH consisted of four Crusader armies that continued on Constantinople. These armies were controlled by the army of northern France, which included the forces of Stephen of Blois, Hugues of Bruy, Stephen of Burgundy, Baldwin of Grandpa, and the Bishop of Soissons, who all advanced towards Italy, then crossed the Adriatic Sea to The Balkans, and German forces led by Konrad Kund, the stable of Emperor Henry IV, were waiting for them.

In early May 1101 AD/early Rajab of the year 494 AH, the army arrived in Constantinople and was received by the Byzantine Emperor Alexius Comene. After that, the army crossed the Bosphorus and joined the army of the Lombards in Nicomedia.

But in the meantime, a dispute broke out between the leaders of the campaign about the route that should be taken, as the English leader Stephen of Blois, a follower of the First Crusade route, who had gained experience about the geographical conditions of the route to Asia, suggested that the two Emperors, Emperor Alexius and Raymond of Toulouse, share their opinions. However, the Lombards had a different opinion, as they decided not to wait for the rest of the armies of the campaign and to cross Asia Minor, where they were able to control Nixar by force and release Bohemond, who had been held prisoner in the hands of the Danishmendian king, Ghazi Kamtakane (1084-1142 AD / 477-529 AH). Rather, this encouraged them. Victory over his idea of advancing to Baghdad and destroying the Abbasid Caliphate, but your acceptance was rejected by Emperor Alexius Komnenos, knowing that it might end in disaster for this huge army (Comnena,1969:356).

At the beginning of June 1101 AD / the beginning of Shaban 494 AH, the Crusader forces, including the forces of Stephen of Blois, moved from Nicomedia and towards the road leading to Ankara, the city belonging to the Seljuk Sultan Kilij Arslan. They took control of the city due to the weakness of its defence, then they handed it over to the emperor's representatives (Ibn al-Atheer, 1987:30& Comnena,1969:356).

Then the commander Stephen of Blois and the rest of the commanders headed towards the northeast, and on the road leading to Janjer in southern Paphlagonia, problems and obstacles began to appear before the Crusader forces, as Sultan Kilij Arslan continued to withdraw from their imam, destroying everything that the Crusader forces could benefit from, especially supplies. Meanwhile, the Crusader forces failed to control Janjerah due to its invincibility and the strength of its fortifications, but they destroyed the lands around it.

At the same time, the Crusader forces faced difficulty along the way, lack of supplies, as well as the temperature in July, so they began to respond to the advice of Raymond of Toulouse, who suggested that they head north to Kastamonu, and from there to the Byzantine ports on the Black Sea coast, to rescue the Crusader forces. At the same

time, the Lombards returned to rebellion and decided to head east again (Runciman, 1969:22).

The Crusader forces, including the English commander Stephen of Blois, crossed the Halys River to reach the territory of the Danishmen.

At the same time, the forces of Kilij Arslan and Ridwan, King of Aleppo, rushed to the aid of King Ghazi, as complainants of the Danishmandi, and they were all prepared for the battle near Marsvan, between Amasiya and Sivas. On August 5, 1101, AD / Shawwal 7, 494 AH, the forces of Stephen of Blois and the rest of the Crusader forces camped in One of the places in the Amasiyah region. On the seventh day of August, the forces of Stephen of Blois and the rest of the forces came out with all their weapons, and a battle broke out between the two sides and ended with the victory of the Muslims, which led to the forces fleeing to the Lombards. Stephen of Blois and Raymond of Toulouse tried to urge the Lombards to remain steadfast and resist but to no avail. Raymond of Toulouse tried to retreat with his guards to Tell Sughra, where he held siege until Stephen of Blois and Stephen of Burgundy came to his aid. After darkness fell, Raymond of Toulouse withdrew and headed north towards the Black Sea, arriving at the Byzantine port of Bafra, located at the mouth of The Halys River, where he sailed to Constantinople.

Then Stephen of Blois and the rest of the leaders of the campaign fled, leaving behind the camp and all the non-combatants in it to confront the Muslims. Only the knights on their horses were able to escape from the Muslims and reached the coast, where they then gathered in the Byzantine port of Sinope. The Byzantine fleet transported them to Constantinople through him (Ibn al-Atheer, 1987:9& Comnena,1969:357).

After the fall of the year 1101 AD / 495 AH, the English commander Stephen of Blois and the rest of the leaders decided to set out for Jerusalem, where Stephen of Blois asked both Raymond of Toulouse and the Byzantine Emperor to leave, and the Byzantines prepared ships to carry them to the Levant. Stephen of Blois, Stephen of Burgundy, Konrad Conrad, and Albert Biandrat arrived at the port of Suwayda in early 1102 AD/late Rabi' al-Awwal 495 AH. Then they set off on their journey to Antioch, where they were received by Tincred.

Meanwhile, Raymond of Toulouse's ship docked in the Swedish port, and it was captured and arrested by a person named Bernard the Stranger, who sent him to Tincred, who threw him in prison, but he was forced to release him under pressure from Stephen of Blois and the clergy after he pledged Not to interfere with the affairs of the Emirate of Antioch (Chartres,1943:129).

Raymond of Toulouse was able to work in the Levant on his account, by enlisting the help of the remnants of the Lombard campaign, as well as the English commander Stephen of Blois, during the siege of Antartus, belonging to Ni Ammar. He left Antioch with Stephen of Blois, Stephen of Burgundy, Wolf of Bavaria, William of Poitou, Duke of Aquitier, William II of Nevers, and in addition to that Genoese fleet that was passing the coast of the Levant at that time, they attacked the city by sea and by land.

On the eighteenth of February 1102 AD / the twenty-seventh of Rabi' al-Akhir 495 AH, Stephen of Blois and the rest of the leaders were able to seize the city, and after that, the campaign leaders agreed that Antartus would be given to Commander Raymond of Toulouse, where the nucleus of the emirate of Tripoli of the Levant was laid. At the same time, he was wounded. The leaders of the campaign were disappointed when Raymond refused to march with them towards Jerusalem under the pretext of forming an emirate and organizing its work (Tyre,1943:433).

After that, the leaders of the campaign, including Stephen of Blois and the rest of the Lombard leaders, headed safely through the cities of Tripoli and Byblos, then advanced south on the coastal road near the city of Beirut, where King Baldwin I was waiting for them. He was guarding the road for fear that the Muslims would seize it, and after that, he rose. King Baldwin I, accompanied by the leaders of the expedition, headed to the port of Jaffa to receive those arriving by sea. After that, on the sixth of April 1102 AD / the fifteenth of Rajab 495 AH, he arrived in Jerusalem. Thus, they reached Jerusalem by the English commander Stephen of Blois, who had been wiped out. His shame that accompanied his return to his country (Chartres,1943:168).

Stephen of Blois celebrated Easter in Jerusalem, and then they decided to return home, via Jaffa, where Stephen of Blois sailed with him, but they encountered extreme hardship at sea that lasted for a few days, and adverse winds forced them to return to Jaffa at a time when The Fatimids prepare for the campaign to the Levant (Tyre,1943:444).

After his defeat in the First Battle of Ramla, Al-Wazir Al-Afdal made preparations for an attack. He prepared an army largely from Sudanese Arabs and chose his son, Sharaf Al-Ma'ali, to lead the army. The army left Ashkelon in mid-May of the year 1102 AD/Rajab 495 AH, then headed towards Ramla so that it could threaten the House of Jerusalem and Jaffa. At the same time, Al-Wazir Al-Afdal sent other supplies to the army, which followed him near Yazur: "A town on the coast of Ramla, from the works of Palestine in the Levant". (Al-Hamawi, 1984:426), (Ibn al-Atheer, 1987:56,58).

When King Baldwin I learned the news while he was in Jaffa, he asked the rest of the Crusader leaders, namely: Stephen of Blois, Stephen of Burgundy, Godfrey of Vendôme, Canondès Conrad, and Hugh of Lusignan to join him. Fighting the forces of the Fatimid army was met with strong objection by the English commander Stephen of Blois, who pointed out that the attack by these small forces was reckless. He warned him of the consequences of that, but his warning fell on deaf ears due to what they remembered of his cowardice in Antioch, and then King Baldwin I told him that he did not have the right to express an opinion or protest and that he would fight the Muslims without his assistant, Stephen of Blois. Stephen of Blois could not help but join the rest of the leaders to fight the Muslims (Ibn al-Qalanisi, 1908:141).

Islamic sources stated that the number of King Baldwin I's forces was more than seven hundred knights and footmen, contrary to what the Crusader sources claimed, which stated that the number of King Baldwin's forces was two hundred knights and a few infantry.

However, the Crusader sources neglected to add to King Baldwin's original forces the forces of Stephen of Blois and the rest of the leaders of the Crusader forces (Ibn al-Qalanisi, 1908:141& Tyre,1943:444).

King Baldwin I left Jaffa for Ramla on the seventeenth of May 1102 AD The twenty-seventh of Rajab 495 AH and was followed by Commander Stephen of Blois and the rest of the commanders. King Baldwin was marching at the head of his forces without a war plan, and there he found himself face to face when suddenly faced by the imam of an army. Fatimids.

At that time, King Baldwin I was unable to retreat or withdraw, and he noted this.

The Fatimids said that the Crusader forces proceeded without a military organization, and then the Fatimids arranged their battalions to fight and launched a general attack on the Crusader forces, which led to the collapse of the Crusader forces in front of the Fatimids, their defeat, and the killing and capture of many of them.

Stephen of Blois and Stephen of Burgundy fell victim to the attack by the Fatimid forces on the battlefield, while King Baldwin I fled with his senior knights and entered Ramla (Chartres,1943:680).

The reasons for the defeat of the Crusader forces led by King Baldwin I are due to arrogance, audacity, recklessness, and impulsiveness on the part of King Baldwin I, as this prompted him to go out at the head of a small force of knights and without soldiers and infantry, in addition to his underestimation of the Fatimid forces, and not listening to the advice of Stephen of Blois, who left. His sacrifice in this battle, in addition to the change in strategy of the Fatimid army and its advance this time, came quickly, as he did not waste time in Ashkelon as happened in his previous campaigns, because in their previous campaign, the Fatimids had always gathered in Ashkelon, preceded by huge propaganda, the news of which was transmitted to the entire region. In addition to wasting valuable time in Ashkelon and waiting for the arrival of supplies or the Fatimid fleet, they were thus leaving the Crusaders sufficient time to unite their ranks, arrange their affairs, and make their plans (Al-Sheikh, 1974:165-166).

Historian William of Sour comments on the killing of Stephen of Blois, the noble lieutenant colonel, by saying: “We think that what we forbade him was for Stephen of Blois to end in the way he found himself, and he was the prominent figure among his people due to his honorable forgetfulness, his brilliant and venerable exploits, and his return to the behaviour that he once distinguished.” His name was filled with shame as he fled the camp in front of Antioch, and as long as he regained his good reputation with this brilliant conclusion, there was no way for his previous sin to remain attached to him” (Tyre,1943:444).

As for the rest of Stephen of Blois's forces, some of them were able to flee to Jaffa, while the others made their way to Ramla and joined King Baldwin I, and there they barricaded themselves in the towers of Ramla Castle, where the Fatimid army, led by Sharaf al-Ma'ali, besieged them on the same day, the seventeenth of May. The twenty-seventh of Rajab, the day of the battle, and the Fatimid army was able to storm the city

without difficulty because it was a small, weakly fortified city. However, nothing saved the Crusaders inside the city from attack except darkness, which made the Fatimids postpone their attack until the next day.

At the same time, King Baldwin I took advantage of the onset of darkness, and went out of the city in disguise, accompanied by five knights, including an English knight named Robert Fitzgwen. He secured the road to Jaffa, but they did not stay with him for a long distance because the Fatimids killed them, while King Baldwin I was able to escape. With difficulty and escaping on the back of his horse, the lost king remained roaming for two days on the hilltops located north of Ramla, then crossed the Sha'ara plain until he reached Arsuf on the night of the nineteenth of May 1102 AD / the twenty-ninth of Rajab 495 AH.

Thus, the English knight Robert FitzGedwin, who came with Prince Edgar Atheling, was killed in 1097 AD. He was defending the King of Jerusalem, Baldwin I (Ibn al-Qalanisi, 1908:140& Chartres,1943:170).

On the nineteenth of May 1102 AD / the twenty-ninth of Rajab 495 AH, the Fatimid army attacked the walls of the city of Ramla and its citadel. They piled piles of wood around the tower in which the Crusaders' knights had taken refuge, including the remaining English forces. They set fire to it, thus forcing the Crusaders to flee. They went out and launched a desperate attack, led by Canon Stale Conrad, on the Fatimid army. In this way, the Fatimids were able to kill the majority of the Crusaders and capture the rest, including Conrad himself. When Robert of Rouen the Norman, one of Robert Curthous's men and the governor of the city of Ramla, heard of the fall of the city of Ramla, he fled secretly to Jaffa, and thus the Fatimids succeeded in Reclaiming the city of Ramla (Ibn al-Qalanisi, 1908:146& Chartres,1943:169).

As a result of the Fatimids' control of the city of Ramla, the road to Jerusalem became open for them. This was due to the chaos, turmoil, and panic that spread in Jerusalem following the defeat of the Crusaders in the Battle of Ramla.

Historian William of Tyre mentions that some of the pilgrims arriving in Jerusalem, upon hearing the news of the defeat of the Crusader forces in the Battle of Ramla, the Fatimids' recovery of the city of Ramla, the weakness of the kingdom, and its being surrounded by physical dangers, returned on the ships that had brought them (Tyre,1943:446).

Then the Fatimids decided to head towards the port of Jaffa and issued orders to the Fatimid fleet to head to Jaffa and besiege it at Harabra.

The reason for besieging Jaffa instead of heading directly towards Jerusalem is that the Crusader forces stationed in Jaffa could track down the Fatimids if they besieged Jerusalem. At the same time, King Baldwin I was free and could obtain help from the rest of the Crusader emirates, which put the Fatimids in distress. In addition, Jaffa was the main base, as it was the main port of Jerusalem on the Mediterranean Sea. It was also considered one of the most important Crusader ports in the south of the Levant, in addition to being considered the vital artery of the Crusader Kingdom in its connection with Western Europe.

Commercial ships from Europe, including English ships, carrying armed pilgrims, docked there and supplied the Kingdom of Jerusalem with the supplies it needed. Therefore, Jaffa was more and more dangerous than Jerusalem, because if they were to seize Jaffa, Jerusalem would become at the mercy of the Fatimids (Chartres,1943:171).

When King Baldwin I learned of the Fatimid siege of the port of Jaffa by sea and land while he was in Arsuf, he took the initiative to assemble the Crusader forces from the surrounding areas facing the Fatimids and launched a counterattack. King Baldwin I preferred to go by sea, because he was afraid of the land route, because the Fatimid army might be lurking. Waiting at the bends of the road, he asked Godric F. Fensal, the English merchant and sailor, to carry him on board his ship to the port of Jaffa to break through the naval blockade imposed by the Fatimid fleet on it.

Meanwhile, the Fatimids learned of this, so they sent their ships to block the way. However, the winds blowing from the north were strong, which made the Fatimid ships unable to overcome it. On the contrary, those winds pushed the English ship safely with King Baldwin to the port of Jaffa (Ibn al-Atheer, 1987:68& Ashour, 1963:301).

Meanwhile, supplies and aid reached King Baldwin I in Jaffa, including ninety knights from Jerusalem, as well as eighty knights from Galilee led by Hugh of Saint-Omer. Then King Baldwin sent letters to Baldwin of Bourges, Prince of Edessa, and the regent of Antioch retreated. This is considered a development that will change the balance of power in favour of the Crusaders if King Baldwin comes with the help of both Baldwin of Borg and Prince Tincred.

At the same time, a fleet of two hundred ships, most of them English ships, arrived at the port of Jaffa in late May 1102 AD/early Shaban 495 AH by sea, as well as pilgrims and knights from the English, Germans and French (this number of ships is exaggerated as they did not receive the media attention in the West. (And only the English sources mention it) and it was under the command of the English Hardinge. The ships were able to make their way to the port, breaking through the blockade of the Fatimid fleet, where they provided the Crusaders with soldiers and aid (Ibn al-Atheer, 1987:68& Wendover, 1849:459).

The English knight Yvo of Grand Messenil was affected by the departure of Stephen of Blois to the East, so he wanted to head to the East a second time to erase the shame that befell him by escaping from Antioch at night in the year 1098 AD / 491 AH, where he rented his land to Robert of Milan for a period of fifteen years, in exchange for five hundred dollars. Mark states the contract: At the end of fifteen years, Ivo's son, also named Ivo, marries his nephew, Robert of Milan, and receives his inheritance. This contract was under the auspices of King Henry I of England, then Ivo of Grand Messenil departed to Jerusalem in the campaign of the year 1102 AD / 495 AD. E, to avoid political matters, and in addition to that, to atone for his sin in Antioch, but Ivo of Grand Messenile died on his way to Jerusalem (Wendover, 1849:459).

King Baldwin I took advantage of the English pilgrims, as he organized his ranks and left the city on the twenty-seventh day of May / the seventh of Shaban, where he attacked the Fatimid army that was besieging the city, but in the beginning, the Fatimid army was able to besiege the Crusader forces. But after that, King Baldwin I was able to penetrate the Fatimid army and was able to defeat it, which caused the Fatimid soldiers to flee in panic to Ashkelon after they left behind them in the camp the spoils. Thanks to that, King Baldwin returned to Jaffa victorious.

The English ships played an important and effective role in supporting King Baldwin and achieving victory over the Fatimids, as well as saving the southern Levant from the Fatimid's danger (Chartres,1943:173).

In September 1102 AD / the seventeenth of Dhul-Qi'dah 495 AH, the forces of Tincred and Baldwin of Borg arrived at the port of Jaffa from the north of the Levant to assist King Baldwin I, but they were not in dire need of their help after the withdrawal

of the defeated Fatimid forces to Ashkelon, but their presence he encouraged King Baldwin I to pursue the Fatimid army and attack Ashkelon.

But King Baldwin I and his allies, including the English, fully realized that the siege of Ashkelon was futile, which forced them to abandon it and return to Jaffa due to the lack of a naval force to support them, in addition to the strength of the city's fortification (Ibn al-Atheer, 1987:69).

For the Queen of Jerusalem, the sea was a lifeline, as the sea connected her to Western Europe and through it, she was supplied with the money, men, and equipment she needed. Therefore, the Kingdom of Jerusalem was not satisfied with the ports that it had seized until that time, which were Arsuf, Caesarea, Haifa, and Jaffa, because they were of little importance. As well as small ports, it continued to try to seize the rest of the Fatimid coastal ports in the south of the Levant, the most important of which were Ashkelon and Acre in the south, and Sidon and Tyre in the north, as these Fatimid ports would help it launch hostile operations by sea and land against the Crusaders in the Kingdom of Jerusalem, in addition to being It poses an obstacle to foreign trade and also blocks the means of communication with Western Europe (Ashour, 1963:302).

The Kingdom of Jerusalem had the main port, which was the port of Jaffa, and it was not suitable for docking the huge ships that the Latins desperately needed to help them maintain the Kingdom of Jerusalem. In the late fall of the year 1102 AD / early Rabi' al-Awwal 496 AH, it happened that the ships that were carrying returning English pilgrims... To their lands, where these ships were exposed to a violent storm that blew in the port of Jaffa, where they were thrown to the coast, some of them near Ashkelon and some of them in places between Tyre and Sidon, which made it easier for the Fatimids to capture the English pilgrims on board, and sell most of them in the slave markets in Cairo. This is in addition to some ships that were damaged or destroyed (Ibn al-Qalanisi, 1908:140).

On the twenty-ninth of March 1103 AD / the eighteenth of Jumada al-Akhir 496 AH, King Baldwin I set out to attack the city of Acre and its port. The goal of that attack was that it was considered the only safe port in the south of the Levant suitable for docking large ships in most seasons of the year.

The English ships played an important role in that siege, and they were almost captured had it not been for the Islamic help that came to them from all the coasts, in

addition to the arrival of the Fatimid fleet that was in Sidon, and the Fatimid clashed with the Crusaders, destroying their catapults and towers, and the Fatimid fleet was also able to defeat the ships. The reasons for the city's steadfastness were its strength, the fortification and immunity of its external walls, in addition to the valour of its people in defending it, which forced King Baldwin I to lift the siege of it after he destroyed its crops, vineyards and orchards. He also robbed him of the herds of livestock and sheep that were grazing outside it, and then he returned and returned to Jaffa (Ibn al-Atheer, 1987:73& Tyre,1943:454).

In the fall of the year 1107 AD / Jumada al-Awwal 501 AH, an English fleet arrived at the port of Jaffa carrying a large number of English pilgrims, including some Danes and Flemish, to visit the Holy Lands. Among these merchants was the English hermit Godric of Finchal, who was feeling sad after the campaign of 1102 AD. Deciding to purify his soul, he joined the monastic order and became a hermit. The English pilgrims sent King Baldwin I to secure the way for them from Jaffa to Jerusalem to perform the Hajj rituals and visit Jerusalem. After that, they returned to Jaffa, where they presented themselves for military service under King Baldwin ordered them, and thus King Baldwin I suggested to them to besiege the city of Sidon and seize it (Wendover, 1849:40).

King Baldwin I began preparing for the campaign for forty days, and under its command was the English fleet in Jaffa, awaiting the orders of King Baldwin I. After that, the Crusader forces and the English fleet moved from Jaffa, heading north to Sidon, where they imposed a siege around it by land and by sea, which caused panic in the hearts of the people. After that, they met with the Fatimid governor of the city and consulted with him to pay sums of money to King Baldwin I in exchange for breaking the siege on them and leaving the city.

King Baldwin I was in dire need of money, but he hesitated to agree for fear of the displeasure of his partners in the siege from the English. But at that time, circumstances helped King Baldwin I, as news came to him of the killing of Hugh of Saint, Prince of Galilee, in one of the battles.

Battles against the Fatimids, so King Baldwin took this opportunity and presented the matter to the English to lift the siege and the necessity of his presence in Tiberias to maintain security there. They were forced to accept breaking the siege in

exchange for obtaining a sum of money, and based on this agreement, they forced the English pilgrims to return to their country, while he went King Baldwin I to Tiberias (Ibn al-Qalanisi, 1908:161& Tyre,1943:470).

Prince Bohemond sailed in the late year 1104 AD / early Rabi' al-Akhir 498 AH to Western Europe to launch a crusade against the Byzantine Empire. Bohemond accused the Byzantine Emperor Alexius Komnene of placing many obstacles in the path of pilgrims wishing to cross his country, in addition to treason in his alliance with the Muslims against the Crusaders. Prince Bohemond strayed to the port of Bari in Apulia in January 1105 AD / Jumada al-Awwal 498 AH, where he stayed in Apulia until late August 1105 AD / mid-Dhu al-Hijjah 499 AH, where he supervised the construction of a powerful fleet to transport the forces that he hoped to collect from Western Europe. Through the port of Brenderry, he sent his ambassadors to the King of England, Henry I, proposing to meet him in Normandy.

After that, Bohemond visited Pope Belskal II in Rome in September of the same year. The Pope was convinced that Emperor Alexius Komnenos had betrayed the Crusaders, and thus he issued orders to prepare for the campaign and appointed Bishop Berno of Seguin as a papal delegate to help Bohemond in organizing the campaign (Ubaid,1970:138).

Then Prince Bohemond went to the King of France, Philip I (1060-1108 AD / 452 AH- 502 AH), where he received him and allowed him to gather warriors. Bohemond also married Constance, his son, the King of France. The marriage of Prince Bohemond was celebrated in the province of Chartres on the twenty-fifth of March 1106 AD/ With the support and backing of Adela, the widow of Stephen of Blois and Chartres, and his son William the Conqueror, King of England, she even introduced Bohemond to her brother, King of England Henry I, in Normandy, who promised to provide aid and assistance to him in his campaign (Tyre,1943:461).

On the religious level, an interview took place between Bohemond and Brunouf of Sigigny, on the one hand, and Anselm, his Bishop of Canterbury, and William, his Archbishop of Rouen, on the other, where preparations were made for the new Crusade. Then Bohemond returned to Apulia to inspect his fleet, and he also succeeded in recruiting thousands of crusaders from England. France, Italy, and Germany (Chartres,1943:194).

As for the Byzantine side, the Emperor was monitoring Bohemund's activity and preparations for the campaign. Archbishop Anna Komneni indicated that Emperor Alexis sent a messenger, Bardalis, to the Caliph Al-Amir (1101-1130 AD / 494-524 AH), as the content of the message was to release the Second Battle of Ramla 1102 AD. 495 AH, in exchange for large sums of money as ransom, and their number was approximately three prisoners. They were released, and among them were the soldiers of the English commander Stephen of Blois. They then returned them to Constantinople and sent them to their country at his expense to refute the lies that Prince Bohemond was spreading against the Emperor (Comnena,1969:353,379).

As for the military side, he fortified the city of Durazzo and all the cities on the Dalmatian coast. He also sent a naval fleet to the Adriatic Sea to protect the region and monitor Bohemond's movements and also began collecting mercenaries and allies from neighbouring countries.

Bohemund's campaign began with the English forces and others from the port of Brandeisi in September 1107 AD / Muharram 501 AH and crossed the Adriatic Sea, then headed to the city of Avalona, located on the eastern coast of the Adriatic. He entered it without resistance on the ninth of October 1107 AD / the nineteenth of Safar 501 AH, then seized the city. All the coastal cities extending from Avalona to Durazo in the north, then he besieged the city of Durazo but failed to storm it due to the city's resilience and the courage of its people. The siege by the Crusader forces of the city of Durazo lasted from the thirteenth of October 1107 AD until September 1108 AD. The reason for the city's steadfastness and resistance is due to All a long period was because it was well supplied with supplies and men (Chartres,1943:192).

As for Emperor Alexius, he gathered his forces and attacked his camp in the city of Devol, near Durazo, in the spring of the year 1108 AD / Shaban Dhul-Qa'dah 501 AH. The Emperor adopted his strategy against Bohemond's forces non-confrontation due to the strength of Bohemond's army, and he distributed his forces at the entrance to the main roads, preventing Bohemond's forces from entering. Supplies. This resulted in a shortage of food and the spread of epidemics and diseases, which led to discontent in the Crusader camp, including the English forces, which led some of them to flee to the Byzantine camp (Wendover, 1849:462& Comnena,1969:417).

Meanwhile, some of the nobles participating in the campaign entered into peace negotiations to convince Bohemond with Emperor Alexius, due to the impossibility of opening Durazzo and advancing into the interior. Thus, an agreement was reached between Emperor Alexius and Bohemond to sign a treaty known as the Treaty of Devol in September 1108 AD / Safar 502 AH. The terms included this agreement: Bohemond pledged that all participants in the campaign, including the English, would take an oath of loyalty and obedience before he would hear them return to their country. Then the Byzantine Emperor Bohemond promised to ensure the safety and security of all pilgrims who crossed his lands to Jerusalem, and in addition to that, he would provide them with guidance. Aoun, and after signing the treaty, Prince Bohemund headed with the smaller part of his army to Otranto. As for the rest of the army, some decided to march to Jerusalem, and the rest decided to return to their country (Comnena,1969:424& Wendover, 1849:463).

4. KING RICHARD'S CONTRIBUTIONS TO THE THIRD CRUSADE 1189-1192 AD/585-588 AH

4.1. The role of King Henry II in Material and Moral Support For the Crusades 1154- 1189 AD / 549 AH- 585 AH

The death of King Henry I was followed by a period of conflict and civil wars caused by disagreement over the inheritance of the throne until it ended with the rise to power of Henry II (549-584 AH / 1154-1189 AD). This king was distinguished by his intelligence, ambition, and strength of determination, so he spread security in England and prevented the princes from loading their fortresses with men and weapons. He also destroyed many of these feudal fortresses. King Henry II also introduced some financial and judicial reforms, including appointing judges in all parts of the kingdom. King Henry II also introduced the expansion of people's oaths when testifying before the judiciary. Twelve men would swear jointly to declare what They know from local crimes, which is considered the origin of the jury system for which the English judiciary is famous (Zakkar, 1995:96& Ashour, 1963:471).

King Henry II was suffering from internal problems, the most important of which was the increasing influence of the clergy. This is because the Church in England took advantage of the wars that followed the death of Henry I and doubled its influence and possessions, which increased the authority of the Church and the clergy insisted that they be tried only before the ecclesiastical courts alone (Ashour, 1963:471). Therefore, King Henry II chose his friend and advisor, Thomas Becket, for the position of Bishop of Canterbury, hoping that this choice would lead to tightening his control over the clergy. However, in 557 AH / 1162 AD, Thomas Becket became Archbishop of the Church of Canterbury, and by assuming this position, he became the first defender of the rights of the Church. He insisted on not trying the clergy before the civil court, and hence the clash with King Henry (Zakkar, 1995:120).

King Henry II saw the extension of his authority over all classes, including the clergy, especially when he found that the church courts did not punish the clergy for the crimes they committed. For this reason, King Henry summoned the nobles and clergy to a meeting held in the city of Clartdon, located to the south-east of England. In the year

559 AH / 1164 AD, King Henry forced those present to sign the Clardon Constitution, which eliminated many of the benefits enjoyed by the clergy (Al-Zaidi, 2004:259).

Thomas Becket objected to this procedure, but King Henry insisted on these decisions and presented Thomas Becket to be tried before the royal court, not before the ecclesiastical court. Thomas Becket dared to appear before the court and oppose the clergy who supported the king, so they declared him guilty for his departure. On the king as their feudal lord, Thomas Becket left the courtroom and announced that he would appeal the ruling to the Pope (Zakkar, 1995:120).

The next night, Thomas Becket left England for northern France and settled in the Monastery of St., located in the French region of Flanders. From there, he sent his resignation to Pope Alexander III, 1159-1181 AD, but he refused to accept his resignation and asked him to go to the French Monastery of Pontigny: "It is one of the places of worship inhabited by monks, where they live together". (Al-Jesuit, 1998:218). This situation remained for five years (Zakkar, 1995:491,494).

In the year 564 AH / 1169, King Louis VII of France and Pope Alexander III entered, and the Pope asked King Henry to return Thomas Becket, archbishop, to his position. King Henry had no choice but to submit to the Pope's orders, and Thomas Becket returned to England in honor in 565 AH / 1170 AD, and as soon as he set foot on English lands until he announced the decision to excommunicate the clergy who supported the king. When King Henry II learned of this news, he became angry and his outburst prompted him to direct the blame to the knights of his court. These words provoked four of the king's knights, so they attacked Thomas and cried at the Church of Canterbury on December 29 and they killed him in 565 AH/1170 AD (Ashour, 1963:472& Zakkar, 1995:255).

The Christian world was shaken by this incident, as they considered him a saint and martyr, and Pope Alexander III dared to take the step that he could not announce, which was to impose a curse on English possessions in France and to prevent the king from entering the church, in addition to placing an anathema on those who participated in any way in The assassination of Thomas Becket (Abdul Qawi,1996:65).

But King Henry denied his participation in the murder, and provided a large sum of money to support two hundred knights for a year in the Holy Lands, and intended to take the Cross on Christmas 568 AH/1173 AD, a date that was later replaced by the

founding of three religious houses and the return of all exiled followers of Thomas. He restored all the property of the Church of Canterbury and repealed the Edict of Clardon (Abdul Qawi,1996:65,66).

As for King Henry II's foreign policy, he was unsuccessful, as he forced the people of Wales to recognize the king's authority and sovereignty, but he failed to control the nobility of Ireland. However, the important event in his foreign policy was the marriage of his three daughters to Henry, Duke of Saxony, King Alfonso VIII of Castile, and William II, King Sicily respectively, which had far-reaching consequences in European politics (Ashour, 1963:472).

As for his conflict with France, King Henry was forced to subjugate the feudal princes, and King Henry II resorted to dividing his kingdom among his sons, with England and Normandy in northern France going to his eldest son, Henry, and Aquitaine to his second son, Richard, while his third son, Geoffrey, married an heiress. Brittany, as for his son Joan, he did not give him anything (Zakkar, 1995:136,137).

But it happened in the year 568 AH / 1173 AD that the sons of King Henry II- Henry, Richard and Geoffrey- revolted against their father, and many of the princes of England and the English possessions in France participated in their revolt, but King Henry II subdued the rebellious princes of England and arrested King William of Scotland and a truce was concluded in 569 AH / 1174 AD and forced him to enter into subordination to the English Crown (Zakkar, 1995:136,137& Ashour, 1963:472).

As for the conflict of King Henry II with his sons, he reconciled with them until both Henry, the eldest son, and Geoffrey died, while Richard returned to his revolution against King Henry II with the help of King Philip Augustus of France in the year 584 AH / 1188 AD. This revolution ended with peace, and its most important conditions were the concession of... The southern part of the kingdom was handed over to his son Richard, who recognized the feudal sovereignty of the French king. He also forced him to set a date for the crusade he had promised, and perhaps this clause was to please the papal religious authority (Al-Sayed, 2006:181).

King Henry II died in La Chapelle Castle, one of the castles of Chinon Castle, forty-two kilometres southwest of the French city of Tours, on Tuesday, Jumada al-Awwal 21, 585 AH / July 6, 1189 AH. He was buried in the Church of Nunes at the age

of fifty-six, after ruling the Kingdom of England for thirty-four years. One year, seven months and four days (Hussein, 1998:182).

4.2. King Richard's Preparation For the Campaign to the East

Richard I took over the rule of England after his father and is known as Richard (the Lionheart). He was born in the city of Oxford in 552 AH / 1157 AD. King Richard was known for his courage and his love for acts of heroism and fighting while being characterized by violence and cruelty. During his rule, which lasted for ten years, he did not spend more than A year, as he visited it twice, spending a few months each time collecting money; he lived most of his life in the province of Aquitaine to manage the affairs of the province in place of his mother, Queen Eleanor. His presence in Aquitaine had a great impact on his culture, and he was influenced by southern French culture, especially poetry, singing, and love of adventure. When he assumed the rule of England, he was forced to work in politics while he was far from it. This is because King Richard, when the Jewish notables came to meet him, they were rudely expelled by the palace guard, and it spread that the king had ordered the slaughter of the Jews, so a crowd of people attacked the visiting Jews and beat them to death, and these were the first events after the king's coronation (Shaheen, 2006:97).

Since assuming the throne of England, he has been busy preparing to carry out the Third Crusade, and for this war, he was forced to have money, and what his father left him was not enough for him. To obtain the money, he dismissed a large number of state employees and then reappointed them in exchange for the money. He also received a small sum to recognize the independence of Scotland (Al-Zaidi, 2004:257).

4.2.1. The Start of the Third Crusade

Soon, the two kings, Richard the Lionheart and Philip Augustus, met in the city of Dreux in March 1190 AD, to discuss the final arrangements for the campaign. However, during the meeting something happened that forced the postponement of everything, namely the death of Isabella, Queen of France. Then, the matter was made worse by the devastating news that came of mourning. King of Sicily, William II, and this news had a painful impact on Philip Augustus, to the point that he was about to

abandon participation in the Crusade (Anonymous historian, 2000:189-190), which delayed the meeting until 27 Hammadi 1, 586 AH / July 2, 1190 AD. When the two kings met in the city of Veslay, the steps were agreed upon. The most important of which is the agreement to divide all the spoils equally between the two kingdoms, in addition to the oath of each of the two kings that neither of them will invade the lands of the other during his absence, and if this is violated, the penalty of excommunication will be imposed on the aggressor (Ambroise, 1941:38).

King Philip Augustus made the necessary arrangements to manage and manage the affairs of the kingdom during his absence in the East. He entrusted the administration of the kingdom in the city of Paris to a council consisting of four people, trusted in their justice, wisdom, and correct opinion. As for the affairs of the kingdom outside the borders of his capital, Paris, he divided it into six administrative departments. He entrusted the management and delegation of each department to a person and placed everything under the supervision of his mother, Adela of Champagne, and his uncle, the Archbishop of Reims. He obligated them to maintain the kingdom during his absence in the East and to keep him informed. On what is happening in the Kingdom by submitting an annual report to him in the East (Batan, ND:185).

King Philip Augustus soon left the city of Paris for the city of Vezelay to meet with King Richard the Lionheart. When the two kings met, they concluded a cooperation agreement, stipulating that each of them would be loyal to the other. Each of them confirmed this with an oath he made to his friend, and they agreed to share a fair division. Every spoil that falls to them in the war, and to take the sea route, and to meet together in the city of Messina in Sicily (Batan, ND:185-186).

There seems to be a group of reasons that prompted the two kings to take the sea route instead of land.

The first: is the disaster that befell Emperor Frederick Barbarossa.(Hamza, 1991:170)

Second: The alliance of the Byzantine Emperor Isaac Angelos and Sultan Saladin Al-Ayyubi (Ata, 1994:103).

Third: Maintaining and ensuring open communication routes between the Crusader emirates in the East and West of Europe, and the ease of transporting supplies

and supplies to the Crusaders in the East without it being fraught with danger. Travel is relatively safe and the duration is short. The sea route is also more practical as it prevents the dispersion of forces and the occurrence of clashes between Different nationalities (Davis, 1845:86).

The two kings set off together from the city of Vezelay on July 4, 1190 AD. King Richard (the Lionheart) had previously sent his fleet to sail around the Spanish coast and meet him in the French city of Marseilles, but almost the entire land force was with him, and as for the army of King Philip Augustus, it was smaller. Many of his followers had already left for the East (Runciman, 1969:75).

The movements of the two armies continued in full swing until the French city of Lyon, from where the French army crossed the bridge built on the Rhone River. As soon as the French armies crossed, the English armies began to cross the bridge, and it collapsed from under their feet, which was the cause of the elimination of large numbers of the English army. After that, the two armies separated, and this was another reason for the weakness of this campaign and its consequences. (Anonymous historian, 2000:197-198)

So the French king headed with his army from the city of Lyon, and headed towards the southeast, crossing the foothills of the Alpine hills, reaching the coast at the city of Nice on the Mediterranean coast, then marching along the Italian coast, reaching the city of Genoa on August 1, 1190 AD.(Mayer, 1972:142)

When the weather conditions improved, King Philip Augustus left the port of Genoa on August 24, 1190 AD, in an ominously stormy atmosphere, and headed to the city of Messina. His supplies and ships endured a lot of hardship, due to the storms that encountered him. Then he arrived in the city of Messina in Sicily on September 14, 1190 AD. After a difficult trip to the Italian coast.

When Tancred, the ruler of Sicily, learned of the arrival of King Philip Augustus in his country, he went out to him with the greatest welcome and received him as befitted him as a king of France. He placed the Kingdom of Sicily at his disposal and asked him to spend the winter in his kingdom, and it was decided that he would come down. In the Royal Palace in the city of Messina (Habashi,2002:181-182). When King Philip Augustus saw the ships and equipment he had with him and saw the wisdom and correctness of Tancred's advice, he responded to him and spent the winter in Sicily, to

avoid the dangers to which ships are exposed during this season of the year. (Habashi,2002:182).

As for King Richard (Lionheart), after organizing his army, he headed to the city of Marseille. His fleet joined him on Rajab 19, 576 AH/August 22, 1190 AD. There were no accidents on the voyage, except for a slight delay in Portugal in June, where sailors helped King Sancho repel an invasion from the Emperor of Marrakesh, and from the port of Marseille, some sailors sailed to the Holy Land. Followers of Richard the Lionheart led by Baldwin of Canterbury; But the main army sailed in different convoys from the city of Messina, where King Richard arrived on September 16, 1190 AD. (Runciman, 1969:76& Abdul Qawi,1996:123).

King Richard was received with great celebration by King Tancred, and it was decided that he would stay at the royal palace there. As soon as the French king learned of King Richard's arrival, he visited him two days after his arrival, and they were both very pleased with each other. King Tancred came to King Richard and welcomed him, and invited him to go. To stay in the royal palace where the King of France resides, King Richard thanked her and apologized to her, and this was because Tancred abused his sister Joanna after the death of her husband and deprived her of her rights (Habashi, 2002:183-184).

It seems that King Richard had learned what happened to his sister Joanna(*) after the death of her husband. Therefore, he harboured within himself hostility towards King Tancred of Sicily.((Runciman, 1969:77) As soon as King Richard learned of what King Tancred had done to Joanna, he sent him a message asking him to release his sister and give up her inheritance. It seems that King Tancred felt, because of King Richard's insistence on staying in one of the royal palaces outside the walls of the city of Messina. So he quickly sent Joanna to him, accompanied by a royal guard, and began negotiating with King Richard and offering him money. However, King Richard was not convinced of this, and he sent a group of his army that was able to seize a small city in addition to a small island, as a result of the cruelty with which the English king's soldiers treated, a violent quarrel occurred between them and the people of the city, as a result of which the gates of the city were closed in their faces, and things became better. It went from bad to worse when, on Ramadan 2, 586 AH / October 3, 1190, the city was exposed to a quarrel that broke out between the people of the city and the English army, which

prompted the English to storm it, so they closed the city in the faces of the English soldiers, and the attempts of King Richard and his army failed (Runciman, 1969:77-78, Gillingham, 1973:72& Batran, ND:78).

The escalation of events prompted the French king to intervene to mediate after the island of Sicily became a scene of events that shaped the nature of the relations between the English and French kings. He soon accompanied the Archbishop of Messina, the Archbishop of Pisa, and Margaritus, Prince of the Sicilian Sea, as well as many of Tancred's family and friends. Everyone who influenced the English king, and they all gathered, during the meeting, King Richard heard the insults directed against him from the people of the city, so he became angry, left the meeting, and ordered his soldiers to attack the city again ((Anonymous historian, 2000:212-214, Zakkar, 1995:86-93& Runciman, 1969:78).

Only five hours had passed until the English captured the city of Messina in a rapid military operation, and plundered all its neighbourhoods, except for the streets near the palace where King Philip Augustus resided. The English banner was raised over the city, which led to the dissatisfaction of the French king and his soldiers, and he sent his messengers. To King Richard to raise his banner based on what was agreed upon in the city of Vezelay. King Richard granted the request to please the French king and prove his good intentions. (Anonymous historian, 2000:215-218, Zakkar, 1995:93& Runciman, 1969:78).

As soon as the conflict between the Sicilians and the English raged, King Philip Augustus began to secretly oppose his ally, King Richard, even if he pretended to be neutral. However, he secretly entered into negotiations with King Tancred, ruler of Sicily, so he sent his cousin Hugh III, Duke of Burgundy, to seek King Tancred, ruler of Sicily. In the city of Catania (*), he warns him of King Richard's intentions, offers him help if things get worse, and advises him not to respond to King Richard's demands. He also advises him to stand firmly and firmly, to preserve all his rights, advises him not to neglect any of them, and stresses He told him that he would support him, stand by him, and not let him down before King Richard or abandon him for his sake. (Anonymous historian, 2000:217-218& Zakkar, 1995:85-86).

King Tancred rejected the help offered by King Philip Augustus and preferred to enter into negotiations with King Richard. He offered to pay him twenty thousand

ounces of gold as compensation for the gift allocated to King Henry II, in addition to another twenty thousand for his sister Joanna, by signing a treaty in Shawwal 11, 586 AH / November 11, 1190 AD, called the Treaty of Fatina. (Anonymous historian, 2000:218-220& Zakkar, 1995:88-98).

It seems that the reason for this is due to the embarrassment of King Tancred's position. He learned that King Henry VI of the Germans, Henry VI 1190-1197 AD, was about to attack his country, and he realized that King Philip Augustus was not to be trusted due to his friendly relations with Henry VI, while Richard was considered the one who most threatened Tancred at that time. Moreover, And his hatred for the Germans, and it is not likely that Philip Augustus would attack him at that time. (Runciman, 1969:79). Richard's anger quickly faded when he saw the brilliance of Tancred's gold, as he accepted the offer in his name, and on behalf of his sister, and then agreed to betroth his crown prince Arthur, his nephew, ruler of Brittany, to one of Tancred's daughters, in exchange for paying twenty thousand ounces of gold as her dowry. (Anonymous historian, 2000:219)

As soon as King Philip Augustus learned of this, he asked King Richard for half the amount, because they agreed to share the spoils equally. But King Richard did not give King Philip Augustus only a third of the spoils, as the French annals mention. As for the English annals, they mention that when King Richard received the compensation he requested from Tancred, the ruler of Sicily, he resolved on his own to make this amount of money equally divided between himself and King Philip Augustus (Batan, ND:190).

On October 8, 1190 AD, when the treaty was prepared between Richard and Tancred, Philip Augustus and Richard met and discussed the next plan for the campaign, and it was agreed to divide the upcoming invasions, and it was decided that the two kings and their followers would spend the winter in Sicily (Runciman, 1969:79).

A very delicate problem soon arose concerning Princess Alice, sister of Philip Augustus; As this princess had been sent, as a child, to the court of King Henry, to marry Richard or one of Henry II's sons, Henry II kept her at court, despite Richard's refusal to agree to marry her, and soon rumors spread that Henry II was He is in a bad relationship with the princess, and has a son by her, and since Richard's inclinations were not towards marrying her, he rejected the arrangement that his father had previously put

in place, despite Philip's insistence on the request . (Anonymous historian, 2000:224-225& Zakkar, 1995:102-105).

Also, Richard's mother, Queen Eleanor, who was freed from all restrictions after the death of her husband, Henry II, did not want to see her beloved son linked to a princess from a family that she hated and abhorred, in addition to the fact that - she believed - she was nothing but her husband's mistress, so she got engaged to Berengaria, Sancho's daughter. Sixth, Sancho VI, King of Navarre, and Richard accepted her chosen one. He had seen her before, and her good behaviour and noble nature endeared her to him. He wanted her as his wife, and this was since he was still Count of Poitou. Therefore, her father entrusted her to Eleanor to accompany and take care of her on this journey. To marry him and become his wife, and that was before he left for the East. (Habashi, 2002:194-195).

As a result of the complexity of the situation, the Count of Flanders intervened to mediate between the two kings and succeeded in reaching a pledge from the English king to abandon the provinces of Vixen and Gisseur, in addition to paying ten thousand marks to the French king.(Batran, ND:191)

In light of the escalation of the situation between the two kings, an embassy from the East arrived in the city of Messina requesting speedy sailing. For this purpose, the two kings met and decided to send Henry, Count of Champagne, to address the relationship between him and the two kings. The French king provided him with one hundred thousand in money, while the English king provided him with four thousand measures. of wheat, in addition to another four thousand lard and salted pork, in addition to four thousand marks of silver, and the count departed from the city of Messina, heading towards the city of Acre to besiege it (Vinsauf, 1848:176& (Habashi, 2002:185).

The French king and his army sailed from the city of Messina heading to the city of Acre, but a storm arose the day after he set off, sending him back to the city of Messina in Ramadan 586 AH / mid-October 1190 AD. Therefore, the French king considered it wise to spend the winter in the city of Messina for fear of death, and life went well in the city of Messina in the presence of the two armies until Christmas of the year 1191 AD, and the English king held a large celebration, to which the French king and many of those close to him invited him. The ceremony ended. The English king presented gifts on this occasion to his French counterpart at the end of the ceremony (. (Anonymous

historian, 2000:222-223& Runciman, 1969:80). After the weather became more suitable for sailing, and spring entered with its appropriate weather, the two kings began preparations for their departure to the east. At the same time, news arrived that Queen Eleanor and King Richard's bride, Princess Berengaria, had arrived in the city of Messina. King Philip had completed his preparations, and began on his departure, heading to the East, on Sunday, Rabi' al-Awwal 2, 587 AH/March 30, 1191 AD, he was bid farewell by the English King Richard, who soon received his mother, the Queen, and his bride, and welcomed them with the utmost welcome, and was filled with happiness by their presence (Runciman, 1969:81). Shortly after the departure of King Philip Augustus, the English king authorized his mother, Queen Eleanor, to return to the kingdom to take care of her due to his great concern for the kingdom. Lolto, Archbishop of Douan, authorized the departure with her, and he immediately began preparations to travel to the East and placed his wife and sister on the introduction ships called In Dromond (*), historians have differed in determining the date of the English king's sailing from the city of Messina. Some of them set it on April 4, some set it as April 8, some set it as April 10, and some set it as seventeen days after the French king's departure. That is, corresponding to April 16 (Anonymous historian, 2000:227-228& Habashi, 2002:196). Whatever the sailing date, King Richard left Messina and headed east.

On the other hand, King Philip Augustus arrived in the city of Tyre and was received by Marquis Conrad of Montferrat with the best reception, and he immediately moved to besiege the city of Acre on Rabi' al-Awwal 23, 587 AH/April 20, 1191 AD (Ibn Shaddad, 1964:156-157& Runciman, 1969:82).

King Richard's journey was not without troubles. The strong winds soon scattered the ships of the fleet, as the king himself took refuge in a port on the island of Crete for a day, from this port, he headed to storms to the island of Rhodes (*); Where he stayed for ten days, from April 22 to May 1, to recover from seasickness. (Abdul Qawi,1996:127)

However, the winds pushed the ship carrying Queen Joanna and Berengaria, King Richard's fiancée, to the port of Limassol, one of the main ports on the island of Cyprus, which is subject to Byzantine sovereignty and ruled by Isaac Docase *Comnenus* (**). Isaac Docase Comnenus (580-587 AH / 1184-1191 AD)(

(Ashour, 2002:24) As soon as he saw the ship, he treated it badly, which had the greatest impact. King Richard anchored off the coast of the island, and Isaac had treated the Christian pilgrims badly before, which increased King Richard's anger at him, and prompted him to send messengers to him asking for compensation for what he had done. losses incurred against the ship; However, Isaac mocked the messengers, so King Richard became angry and shouted at his army calling for war. He set up barricades in the port and waited on the beach with his army. Skirmishes began between the two parties, ending with the outbreak of a fierce war that resulted in Emperor Isaac's defeat and his flight from his camp, and the king entered. Richard to Limassol ((Anonymous historian, 2000:241-245& Ashour, 2002:27).

After King Richard got some rest, he set out in pursuit of Emperor Isaac Doukas and his army, and many battles took place between them, all of which were in favour of King Richard, which prompted Emperor Isaac to flee to the city of Nicosia (Ashour, 2002: 28). Soon, a boat arrived at King Richard's camp carrying King Guy of Luzignan, and his companions on this trip were Humphrey IV, Raymond III, and Bohemond III. They were supporters of King Guy's point of view, who came specifically to seek help from King Richard against Conrad and his ally, King Philip Augustus of France, Jumada 14. The first 587 AH / May 11, 1191 AD, to obtain the throne of the Kingdom of Jerusalem again (Runciman, 1969:83& Ashour, 2002:27).

The next day after King Ji arrived in the English camp, King Richard's marriage to Princess Berengaria was held in the presence of the Archbishop of Evreux in the Church of St. George in Limassol. After the marriage was completed, the mediation was able to play an effective role in reconciling the king and Emperor Isaac Doukas. In a large meeting, the Emperor pledged that he would be a faithful follower of King Richard and provide him with knights in addition to handing over castles and fortresses.

When the Emperor felt reassured, he quickly fled under the cover of darkness via Fama Justa (**) (Runciman, 1969:84& Ashour, 2002:27-28). Which led to King Richard rushing his army and seizing the city of Nicosia. At the same time, an embassy arrived at King Richard's headquarters coming from the French King Philip Augustus, urging him to speed up his arrival to the Levantine coast with vigour and intensity. King Richard responded to this with a response in which he declared that he would not leave Cyprus. Until he takes possession of it. (Ashour, 2002:28).

King Richard soon fell ill, as a result of which King J. led the English army, and was able to seize three castles: Cherinas, Dedimus, and Buffavento. The Emperor's daughter was captured in Charnias Castle, and when the Emperor learned of this, he immediately surrendered to the England king. ((Anonymous historian, 2000:257-258& Ashour, 2002:28-29), and placed the island at the disposal of the English army on Jumada al-Akhirah 4, 587 AH / June 1, 1191 AD. With this result, the island of Cyprus was subjected to King Richard for a period not exceeding fifteen days, and he sent a group of the English army there to restore order once again under England sovereignty (Hill, 1940:318).

After King Richard recovered from his illness, he decided to leave for the Levantine coast. He settled matters on the island and entrusted its preservation to two of his knights, Richard de Camville and Robert de Turnham, and left from there heading to the Levantine coast. Ashour, 2002:29& (Abdul Qawi,1996:129).

When he approached the coast, his army was able to sink a large Islamic ship loaded with supplies for the Islamic camp. When he arrived in front of the city of Tyre, the city's garrison refused to allow him to enter it, based on instructions from the Marquis Cowanrad and his ally, King Philip Augustus, to force him to continue his march to Acre (Anonymous historian, 2000:260-294).

On the evening of June 6, 1191 AD, King Richard landed near the city of Tyre, after he had managed to seize the island of Cyprus. The garrison of Tyre, based on the orders of King Philip Augustus and the Marquis Conrad de Montferrat, refused to allow him to enter the city, so he continued his travel by sea to the city of Acre, passing by. In the cities of Byblos and Beirut, he arrived there on June 8, 1191 AD, and thus the armies of the Eastern and Western Crusaders coalesced around the city of Akka (Anonymous historian, 2000:11& Runciman, 1969:86).

The arrival of King Richard to the city of Acre had great positive effects on the Crusader armies, which were filled with joy at his arrival, and then the two kings continued their siege plans.

They united their army and became one army, forgetting their grudges, and so the king continued Philip threw his missiles at the residents of the city of Acre, disturbing their sleep (Anonymous historian, 2000:11,12& Habashi,1958:204).

Something unexpected happened when King Richard fell prey to a severe fever: "The disease that afflicted Richard (Lionheart) is known as Leonardie or Arnoldi. It is a disease that leads to hair loss and fingernails. It also affects the mouth and lips with inflammation and may lead to fever". (Zakkar, 1995:295). And during King Richard's illness: "Islamic sources mention that King Richard, during his illness, wrote to Saladin and asked him to meet, and Saladin did not hesitate to send him fruit and ice". (Ibn Wasil, 1957:355). However, this event did not stop King Philip from attacking the city of Acre, so he ordered his army to carry out the attack, and he took several measures on Monday, July 1, 1191 AD, including:

- Set up siege engines in an organized manner, and surround the forces with fortifications as well as walls that protect the external trenches.
- Dividing his forces into two parts, he instructed one of them to defend the outer trenches for fear of a sudden attack by Sultan Saladin, while the other part was to approach the city wall.
- He launched violent campaigns against it, in which he used catapults and crossbows without stopping until a small gap was created, and the Crusader army (from the French) rushed to penetrate it (Anonymous historian, 2000:15,16& Zakkar, 1995:296,297).

Then the garrison of Acre informed Sultan Salahaddin- via signals- and he took the initiative to advance to fill the trenches, so that his crossing would be easier and his attack on the French easier, and thus the Crusader army would move away from the walls. Several battles took place, and the fighting was fierce, and the clashes were intense. Its results were negative for the Crusaders, as those who were attacking the city and doing their utmost to fill the trenches outside the city's walls were forced to retreat and abandon their attack. Because they were in dire need of forces to strike the country, and others to protect themselves and ward off a strike coming from the camp of Sultan Salahaddin (Ibn Shaddad, 1964:162,163& Ashour, 1963:680).

Many Frenchmen were killed as a result of fire shells and arrows that began to be directed at them (Anonymous historian, 2000:16,17).

Thus, the garrison of the city of Acre continued to be brave and resist, and they began to forcefully launch the well-made siege engines, they crashed one after the other, which led to the astonishment of King Philip Augustus, and sadness, worry, and

weakness took over him until he was no longer able to ride his horse (Anonymous historian, 2000:17& Zakkar, 1995:299,300).

Islamic sources reinforce the condition of King Philip and indicate that he was wounded while attacking the city, which had the effect of completely disrupting the French Crusader attack on the city of Acre (Ibn Shaddad, 1964:164& Ibn Wasil, 1957:352).

It seems that disrupting the attack on the city of Acre made the Crusader camp prey to disputes among themselves, and this dispute arose over the title of king of the Kingdom of Jerusalem on the one hand, and the privileges and properties that each party would win if the city was captured on the other hand (Runciman, 1969:87& Al-Sheikh, 2001:392) Although the dispute over this title was imaginary, as the Kingdom of Jerusalem did not exist, it became a symbolic title carried by the Crusader kings, while they were far from the city of Jerusalem, King Philip Augustus and Richard fought this conflict with all the enthusiasm of the knights, and Philip Augustus supported Conradie. De Montferrat, due to his kinship, was joined by Daoism and Genoese, while Richard took the initiative to support Guy and Henry II, Count of Champagne, and the Hospitallers and Byzantines sided with him (Runciman, 1969:88).

Things began to get worse in the Crusader camp. When King Philip Augustus wanted to attack the city of Acre at the end of June 1191 AD, King Richard refused to allow his men and his fleet to participate in this attack. Perhaps the secret of this is that Richard had not fully recovered so that he could personally participate in the attack, and because some of his forces were still absent. It was not possible to reach the city of Tire due to bad weather conditions, although he still hoped that the fleet would arrive very soon, bringing with it the necessary equipment to build siege engines. He therefore feared that he would lose the spoils that victory would bring and further complicated matters. The attack by King Philip Augustus did not coincide with success and the difficulty and difficulty that the French faced in repelling the attack of Sultan Salahaddin (Anonymous historian, 2000:15& Zakkar, 1995:295,296).

Relations between King Philip Augustus and King Richard reached a state of tension when Philip of Alsatia, Count of Flanders, died. Although the King of France had some right to inheritance, Richard did not want it to fall into the hands of his rival, the province of Flanders, because of its famous wealth, as well as its strategic location.

King Philip Augustus asked him to divide the island of Cyprus according to the terms that had been agreed upon in the city of Messina. King Richard responded by asking him to divide the territory of Flanders (Anonymous historian, 2000:18& Runciman, 1969:88& Habashi,1958:212).

What made King Philip's situation more difficult was the financial measures taken by King Richard towards the knights of the army. At a time when the knight was receiving three dinars from King Philip, King Richard increased his giving to the knight by four dinars every month, with the aim of humiliating and weakening King Philip's role in the Capture of Acre (Anonymous historian, 2000:14& Zakkar, 1995:294).

These events had repercussions on the situation in the city of Acre, which paved the way for its fall into the hands of the Crusaders after both kings began working to achieve glory for themselves by relying on their allies. King Philip Augustus relied on his southern allies to inflict individual strikes on the city to achieve a personal victory. On the other side, King Richard, relying on his allies from the Byzantines, inflicted other attacks on the city that was receiving these attacks, and inside it were the besieged people, whose strength had weakened due to the large number of attacks. At the same time, the garrison of Acre despaired of preserving their lives and of any help reaching them from Sultan Salahaddin (Ibn Shaddad, 1964:166,168& Al-Sayed, 2006:295).

As a result of these situations, the people of the city of Acre wrote to King Philip Augustus to stop the attack and to give them safety so that they could come to him to negotiate. He stopped his attacks and gave them safety, came down to the advice of his friends with whom he consulted on this matter, and gave the people of the country the safety they sought (Anonymous historian, 2000:32,33& Ibn Shaddad, 1964:168& Ibn Wasil, 1957:357).

Prince Saif Al-Din bin Al-Mashtoub was elected to carry out this mission. Because of his position as the Emir of the Muslims in the city of Akka (Ismail, 1994:149, 175, 194).

It seems that the choice of the garrison of Acre to correspond with King Philip Augustus- according to what Ibn Shaddad mentions- is that "he was the leader of the group in rank" (Ibn Shaddad, 1964:168). Or perhaps this is due to the excellent position that Philip Augustus enjoyed among the Crusaders, as the supreme master of most of the families that Most of the Crusaders in the East descended from it, and most of the

Crusaders who frequented the Levant were his followers, directly or indirectly (Grousset, 1943:54).

Prince Saif Al-Din bin Al-Mashtoub went out to King Philip Augustus safely and said to him: “We have taken several countries from you, and we were demolishing the country and entering it. However, if they ask us for safety, we give them, and we carry them to their safety, and we honor them, and we hand over the country and you give us safety for ourselves.” (Al-Isfahani, 1965:377,378& Ibn Shaddad, 1964:168& Ibn al-Atheer, 1987:214).

However, these negotiations did not reach a positive result, and Islamic sources indicate that the reason that led to the failure of these negotiations was that King Philip refused to respond to the Muslims’ request because, in his opinion, the city and everything in it had become in his control, and their surrender to him did not mean Except that he shaded them with his mercy, thus preserving their souls. Then Philip concluded his speech by saying: “These kings that you took from us, and you too, are my Mamluks and my slaves, so I think of you.” When Saif al-Din bin al-Mashtoub realized the arrogance and arrogance in this answer, he continued. Regarding chivalry, he was harsher in his words, and pointed out, “We will not submit to Islam until all of us are killed, and not one of us will be killed until fifty of your elders are killed” (Al-Isfahani, 1965:378, Ibn Shaddad, 1964:168, Ibn Wasil, 1957:357& Grousset, 1943:54).

The embassy that came to meet King Philip Augustus agreed to the proposals it contained, and when they were presented to King Richard, he insisted on rejecting them, accusing King Philip of a secret agreement with the Muslims. It seems that King Richard was refusing to enter the empty and deserted city after a long siege (Habashi, 1958:206).

While Prince Saif al-Din al-Mashtoub was negotiating with King Philip Augustus, King Richard attacked the city, and through that attack, he aimed to show his anger that King Philip had not consulted him about what he was doing. When Prince Saif al-Din ibn al-Mashtoub saw the attack on the city of Acre, He became extremely angry and said to King Philip Augustus, “We have come to you, our lord, relying on the covenant of your security that you provided us with, and we are reassured by it and are holding on to it for us and our families who are in the city until we return to it. But here you are, seeing the King of England harming the people of the country, severely harming

them.” Now we ask you to allow us to leave as long as you do not have the authority to prevent this attack.” (Anonymous historian, 2000:32,33& Habashi,1958:207).

King Philip had no choice but to authorize the guarding of the Muslims on their return until they reached their safety safely, granting them the right to defend themselves. His anger at the King of England was such that he ordered his men to carry their weapons and prepare to attack Richard, who had also armed himself. However, those who were keen on unity in The Crusader ranks were able to quell the anger of King Philip, and King Richard continued to attack the city. Prince Saif al-Din bin al-Mashtoub and his companions returned to the city and took up a heroic defence against King Richard, which damaged his reputation after he lost many of his men.

The return of harmony between the two kings led to an attack on the city, and the Crusader forces immediately launched a sweeping attack on its garrison, which prompted Princes Sayf al-Din Mashtoub and Bahaa al-Din Qaraqush to go out together to meet the two kings to obtain safety and preserve the lives of the defenders on Jumada 17, 587 AH / July 12, 1191. M in exchange for several conditions: First, the surrender of the city of Acre with all its equipment, as well as the payment of an amount of two hundred pieces of gold, in addition to giving four hundred pieces of gold to the Marquis Conrad de Montferrat, and the release of one thousand five hundred Christian prisoners, in addition to one hundred prisoners of high rank. Likewise, the cross was returned to the cross (Anonymous historian, 2000:35,37, Al-Isfahani, 1965:372,373& Ibn Shaddad, 1964:170,171).

Thus, the only result of the cooperation tinged with disagreements between the Crusader armies was the fall of the city of Acre, which was the beginning of the end of the Third Crusade, as disagreements began between the leaders of the campaign, which would have a major impact on the future of the campaign (Al-Sayed, 2006:296).

The implementation of the conditions for the fall of the city of Acre resulted in the Muslims leaving the city, the Crusaders moving inside, and Conrad de Montferrat entering and erecting four flags for the kings of Europe, the first on the citadel, the second on the minaret of the mosque, the third on the Dawiyya Tower, and the fourth on the Battle Tower (Ibn Wasil, 1957:360) King Philip Augustus settled in the city's castle, while King Richard settled in the royal palace, and the spoils were divided between the two kings and their followers and not the others, who had been stationed in front of the

city of Acre for two years, which confirms the strength of the material and economic motives that made them participate in the campaign (Anonymous historian, 2000:39& Runciman, 1969:89,90).

They estimated the number of prisoners and drew lots. The share of King Philip Augustus was Prince Bahaa al-Din Qaraqosh, and many others, while Prince Saif al-Din bin al-Mashtoub and the rest of the prisoners were the share of King Richard (Anonymous historian, 2000:39).

As for the knights, they camped in the homes of the city's affluent people, who were expecting to return to it and reside there after taking it over. But they were not given it, under the pretext that they owned it by force. Then these notables and merchants had no choice but to go to King Philip Augustus to present the issue to him.

It seems that the reason why local Crusaders and notables sought help from King Philip Augustus was that they were all supporters of Conrad de Montferrat, who received support from King Philip Augustus, which explains King Philip's insistence on respecting their demands (Habashi,1958:209& Groussetr, 1943:55).

Then King Philip Augustus sent to King Richard and other nobles, inviting them to come and consult on how to govern the city. Then he presented his point of view on the issue and said: "My opinion is that as long as God has enabled us to conquer this country, it is not right to deprive the people of the country of their property and to take it from their hands. This is my opinion and I hope you agree with it" (Habashi,1958:210).

King Richard and the barons agreed with the opinion of King Philip Augustus and agreed to return the properties to their owners and to return each house to its owner if it appears that he is its owner based on the evidence he provides confirming that he is its owner, in exchange for the owners of these houses leaving the knights and barons residing in them for the duration of their stay. In the country (Habashi,1958:210).

The problem of the dispute over the supreme crown of the Kingdom of Jerusalem between King Guy of Lusignan and the Marquis Conrad de Montferrat soon resurfaced, as Conrad de Montferrat, who had taken for himself the title of King of Jerusalem since May 1191 AD, came to Acre to defend his right before King Richard. King Philip believed that the bearer of this title was Conrad de Montferrat, given that Conrad was the husband of the heiress of the Kingdom of Jerusalem, and because of his activity and

military and administrative ability, and for the support of most of the barons of the kingdom for him. King Philip Augustus fully supported Conrad and stood by his side. This led to his determination to give him all his share in the city of Acre and to grant him everything that he himself would obtain in the future, and in King Richard's opinion, King Guy of Lusignan was more deserving of him than Conrad de Montferrat (Anonymous historian, 2000:41& Zakkar, 1995:319).

It was agreed to hold a council to discuss this matter, and both Conrad and Guy swore an oath to accept the decisions of the council that would be held to discuss this matter on July 27 and 28, 1191 AD. After discussion, a compromise was reached that satisfied all parties, so it was decided that Guy of Luzignan would remain king throughout his life. Then, after his death, the kingship passed to Conrad de Montferrat and Isabella and their dynasties. During the rule of Guy de Montferrat, Conrad de Montferrat became lord of the cities of Tyre, Beirut, and Sidon, noting that the last two cities were in the hands of the Muslims, and he shared with King Guy de Montferrat the resources of the kingdom, but if all of them die From Guy Lusignan, Conrad and his wife, and King Richard was in the East, he had the right to decide the fate of the kingdom as he saw fit (Anonymous historian, 2000:41,42& Zakkar, 1995:319,320).

King Philip Augustus began preparing to return to France, and when the French learned of King Philip Augustus's firm intention to return, they declared their indignation, denunciation, and dissatisfaction with this decision. However, he reassured them that he would leave the bulk of the army under the command of Hugh III, Duke of Burgundy (Habashi,1958:215).

The English considered King Philip Augustus's decision to leave a betrayal, especially after King Richard failed to persuade him to issue a joint statement for the two kings to remain in the East for three years. All King Philip Augustus could promise was that he would not attack King Richard's possessions in France. King Philip swore to King Richard the oath that the latter wanted, and he also pledged to observe everything that had been agreed upon sincerely, and he assured the Muslim hostages that he would maintain the truth of his word (Anonymous historian, 2000:44,45& Zakkar, 1995:333,334).

King Philip Augustus ceded the spoils and weapons he had acquired in the city of Acre to the Marquis Conrad de Montferrat, who quickly ceded them to Hugh III, Duke

of Burgundy when he decided to leave for the city of Tyre, accompanied by King Philip Augustus (Anonymous historian, 2000:45,46).

King Philip Augustus left the city of Acre on July 31, 1191 AD, heading to the city of Tyre, and was accompanied by the Marquis Conrad de Montferrat, who announced that his company with King Philip was merely a visit to the city of Tyre, but in reality, he refused to serve in an army under the command of King Richard after he learned that His plans to obtain the crown of the Kingdom of Jerusalem were not well received by King Richard, so he began to look after his interests in the city of Tyre and negotiate with Sultan Saladin alone (Anonymous historian, 2000:46). King Philip took with him Prince Bahaa al-Din Qaraqoush and all the Muslim hostages who were his share and insisted on receiving an amount of one hundred thousand dinars as ransom for them to cover the expenses of the French during their stay in the East (Zakkar, 1995:335).

In the city of Tyre, King Philip Augustus received an embassy from Sultan Saladin. King Philip Augustus was characterized by moderation, prudence, wisdom, and skill, unlike other Crusaders. Ibn Shaddad, Sultan Saladin's companion and biographer, considered him one of the greatest rulers of Europe (Zakkar, 1995:173).

Then King Philip Augustus set off three days later from the city of Tyre, on Rajab 10, 587 AH/August 3, 1191 AD, with his men until they reached the Gulf of Satalia, south of the city of Messina in Sicily. No sooner had they stayed there than a strong wind blew upon them, which prevented them from sailing for a day and a night, and when it calmed down That wind, they sailed to the city of Brindisi, and from there to the city of Rome, and there King Philip met the Pope and explained to him the position of the Crusader army in the East, and complained to him about the treatment of King Richard, and from the city of Rome he headed to France, and entered the city of Paris amidst great joy from the French (Habashi,1958:215,216& Al-Hariri, 1927:198).

4.2.2. The Conflict Between King Richard and Sultan Saladin Al-Ayyubi

The future of the campaign depended on King Richard's ability and position, because the situation of the campaign became very difficult after the departure of King Philip, who was characterized by moderation and wisdom, in addition to the attachment

of the Crusaders to him in the East, and this is something that King Richard did not enjoy, whose first duty was to reconcile the discordant elements. Then, negotiations were initiated with Sultan Saladin to carry out the second round of the campaign to achieve the goal for which he came to the east, as they said, which was to recover the city of Jerusalem (Anonymous historian, 1993:47, Vitry, 1998:165& Grousset, 1943:61).

King Richard was characterized by recklessness, short-sightedness, and a tendency to betray, treachery, and loss of humanity, to the point that he was described as having similar behaviour to Arnat (Renaud de Chatillon) in his behaviour with Muslims (Al-Sheikh, 2001:396). This became clear when King Richard began preparing to leave the city of Acre. He gathered the Muslim prisoners, who numbered two thousand and seven hundred prisoners who remained alive. He ordered them to be executed, leaving only some of the notables among them and some of the tough ones in the hope of benefiting from them in forced labour, citing Sultan Salah's denunciation religion covenant with him. The Acre massacre had a major impact on Sultan Saladin al-Ayyubi's treatment of the Crusaders' prisoners. After treating them well and ensuring their release, King Richard nevertheless betrayed the captives of Acre instead of meeting them. There was a bad reaction to the treatment of the Crusader prisoners, and this became clear after the Crusaders entered Acre, as "every time the Sultan brought a prisoner from them, he ordered his killing." (Sayyid, 1997:75,80), (Al-Isfahani, 1965:392,394, Ibn Shaddad, 1964:174,175& Ibn Wasil, 1957:363,364)

One historian comments on King Richard's action that it caused a violation of previous customs and traditions, which cannot be easily repaired, and remained stuck in the memory of Muslims for a century. When Al-Ashraf Khalil bin Qalawun recovered after this long period in 690 AH / 1291 AD, he took revenge for his ancient ancestors by killing a similar number. But without giving them security; the most important impact of this massacre was the great psychological impact it had on the Islamic forces during the time of Sultan Saladin and his successors, about the possibility of the Crusaders besieging them in cities, which led to the demolition of fortifications, the burning of cities, and the displacement of the people settled in them in all directions. Since preserving the soldiers was more important than the walls, buildings, and furniture that could be replaced (Al-Hiyari, 1994:409).

As for the French forces led by Duke Hugh III, they refused to follow the example of King Richard in his dealings with Muslim prisoners. Rather, they denounced his behaviour and demonstrated their extreme concern for preserving their lives. Latin historian Jacques de Vitry says, "The French dealt with the Muslims subject to them in a more courteous manner." And they threw them in prison to exchange them with our people" (Al-Hiyari, 1994:165).

While Sultan Saladin did not respond to the brutality of King Richard in kind, and he refused to kill the Crusaders who were in the possession of the Muslims, and they were much greater in number than the Muslim prisoners of the city of Acre. Therefore, he ordered their immediate return in shackles to the city of Damascus, as well as the cross of the cross (Ashour, 1963:687).

The city of Akka fell into the hands of the Crusaders after a siege that lasted for about two full years, and the Crusaders felt their strength after they had completed the demolition of the city wall of Akka (Al-Sheikh, 2001:394).

On the third day of that massacre, Rajab 29, 587 AH/August 22, 1191 AD, (Anonymous historian, 2000:52,53, Ibn Shaddad, 1964:175, Habashi,1958:216,217).

Richard led the Crusader armies in the absence of Marquis Conrad and a large number of local barons. As for the army led by Hugh III, King Richard forced it to leave the city of Acre; So they occupied the rear of the army, and they had They are accustomed to a life of ease and luxury; Therefore, King Richard faced many difficulties to bring them into obedience and force them to leave.

King Richard marched with his army by sea towards the city of Ashkelon, then he continued to the city of Haifa and resided there. Sultan Saladin met him with his armies and camped near him in a place called Al-Qaymun. His army attacked the Crusaders during their march, killing them and capturing them. Then King Richard departed to Caesarea: "It is an important part of Palestine in ancient and medieval times. It is located in a natural bay formed by two large rocky outcrops, inside the sea between Haifa and Jaffa" (Al-Sayed, 2006:302). On 7 Shaban 587 AH / August 30, 1191 AD. Much of his army perished during the march for two reasons: Firstly. Unsuitable weather conditions and secondly, the Islamic Army pursuing him (Ibn Shaddad, 1964:175). Although the Crusader fleet was supplying the Crusaders by sea (Ashour, 1963:688).

At the end of August in the year 1191 AD, the Crusaders captured Caesarea, only to find it destroyed. In the battle that took place on the first of September of the same year between the Muslims and the Crusaders south of Caesarea, one of the princes, the hero of Islam, Ayaz al-Tawil was killed (Ibn Shaddad, 1964:180& Ashour, 1963:688).

4.2.2.1. Battle of Arsuf

This battle took place in the city of Arsuf: "A city located on the coast of Palestine between Caesarea and Jaffa, ten miles north of Jaffa. The distance between it and Caesarea is about eighteen miles, and the name Arsuf may be derived from the name of the Semitic god Rasif" (Awad, 1997:7). Following the fall of the city of Acre to the Crusaders, and their goal was to establish a base from which to attack the city of Jerusalem (Ibn al-Atheer, 1987:215).

The military organizations of the Crusaders included the spread of a train of luggage and equipment along the sea coast, guarded by infantry elements led by Henri de Champagne, while the archers took the front row, the knights stood behind them, and the Daoist elements were on the right, and the Hospitallers were on the left. As for the heart of the army, it was led by King Richard and his military. From the English and Normans, as well as French forces (Awad, 1997:15,16).

The role of the English fleet was the most important in the battle, which was supplying the king with men and equipment (Awad, 1997:18).

Concerning the Islamic army, its elements were the infantry and cavalry, led by Sultan Saladin, in addition to the brothers of King Al-Adil, his son Al-Afdal, the owner of Mosul, Prince Alaeddin Ibn Izz Al-Din Masoud, and others.

The battle began on Shaban 14, 587 AH / September 7, 1191 AD, and the details of this clash can be divided into three stages:

The First Stage

It was characterized by the Islamic Army's initiative to attack the Crusaders, and the infantry played an effective role in inflicting heavy losses on the Crusaders, as their adoption of the method of rapid and lightning attack had a major and effective role in

the Crusaders taking the side of the defence in the confrontation, which caused them great losses in men, animals, and luggage (Awad, 1997:20,24).

The Second Stage

It was represented by the sudden Crusader attack on the Muslims. Despite the orders of the English King Richard to exercise restraint and not respond to the Muslims, his orders were not accepted by some of the Crusader military leaders, especially the Hospitaller Council (Awad, 1997:25,26).

Although the Hospitaller had adhered to the orders of the English king, he was unable to impose these orders on his men who initiated the surprise attack on the Muslims, which made King Richard issue his orders to clash with the Muslims after he realized that the reins of the battle seemed to be slipping from his grip (Ibn Shaddad, 1964:183& Awad, 1997:26).

In response to this sudden attack, the Muslims took shelter in the tree area, and this area had two benefits:

- It protected them from the increasing rate of deaths and injuries among their ranks.
- The Crusaders thought that it was a deception and an ambush prepared for them by the Muslims, so they stopped pursuing them, which had a role in changing the course of the battle (Ibn al-Atheer, 1987:125& Fayed, 1977:224).

The Third Stage

Is represented by Sultan Saladin's steadfastness on the battlefield and the gathering of his forces to launch an attack on the Crusaders (Ibn Shaddad, 1964:184& Ibn Wasil, 1957:368)

However, his attacks on the Crusaders did not bear fruit because the sudden attacks of the Crusaders were too great for them to face a quick reorganization of the Islamic forces (Awad, 1997:29).

4.2.2.2. The Battle of Arsuf Had Several Results, Including

- The emergence of a Crusader leadership represented by King Richard and the brilliance of his star and military status (Runciman, 1969:95).
- This battle represents a second victory for the Crusaders after seizing the city of Acre from the Muslims, which raised the morale of the Crusaders very significantly (Awad, 1997:37).

The Islamic Aspect

The results of the battle were negative among the Muslims in general and their political leadership in particular (Awad, 1997:38). This is a strong reference to the contemporary historian Ibn Shaddad, who explained that there was in the heart of the Sultan from the impact of that battle what only God, Blessed and Most High, knows and that the people were either in a crisis or Psychologically or Physically injured (Ibn Shaddad, 1964:185).

As for Western historians, they take the results of the Battle of Arsuf as evidence of the course of the war between Muslims and the Crusaders, which had been in favour of the Muslims since the year 566 AH/1170 AD. They believe that after that battle, a shift began on the side of the Crusaders for a long period, reaching the middle of the thirteenth century AD, specifically in the year 646 AH/ 1250 AD (Awad, 1997:39).

After the end of the Battle of Arsuf, Sultan Saladin decided to move away from the Crusaders, so he marched with his forces to the city of Ramla and began discussing with the princes about the war. They advised him to destroy the city of Ashkelon and said to him the following: "I saw what happened yesterday, during the defeat at Arsuf, and when the Franks came to Ashkelon and we stood in Their faces will keep them away from it, and they will undoubtedly fight for it and camp on it. If that is the case, we will return to what we were in Akka, and the matter is grave for us because the enemy has become stronger by taking Akka, and all the weapons and other things in it, and we have been weakened by what was out of our hands, and it did not last long. How long until you find something else (Ibn al-Atheer, 1987:216, Ibn Shaddad, 1964:186& Fayed, 1977:224).

But Sultan Saladin did not allow himself to destroy it, and he instructed people to enter it and defend it, but no one responded to him, and they said: If you want to preserve it, then you or some of your older children enter with us, otherwise none of us will enter it, lest what happened to the people of the city of Acre happen to us (Al-Isfahani, 1965:305,306& Ibn Wasil, 1957:369,370).

When Sultan Saladin saw the unanimous opinion of the princes on the necessity of destroying the city of Ashkelon, he marched towards it and ordered its destruction on the 19th of Shaban 587 AH. Its stones were thrown into the sea, and innumerable amounts of money and ammunition belonging to the Sultan and the subjects were destroyed. Its traces were erased so that the Franks would no longer have access to it. Coveted, the city of Ashkelon was the most important military site that preserved the communication route between Egypt and Sultan Saladin in the Levant (Ibn al-Atheer, 1987:216& Ibn Shaddad, 1964:187,188).

On the other side, King Richard camped in the city of Jaffa, and when the Crusader army settled there, he tended to a life of ease and luxury. When King Richard learned of Sultan Saladin's intention to destroy the city of Ashkelon, he gathered his senior commanders to consult on the matter, and he addressed his army to hasten the preservation of the city. Save the city from demolition, which will benefit the Crusader army. However, the French, led by Duke Hugh III, opposed this opinion, plotting against King Richard, they said that restoring Jaffa and returning it to its previous state was better than what the English king offered because that would bring good to the pilgrims, as it would make their way to Jerusalem shorter than it was. If they had taken the Ashkelon road, that is why the majority would have favoured their opinion (Anonymous historian, 2000:99,101& Runciman, 1969:96).

It was said that the Marquis Conrad de Montferrat had advised King Richard to immediately go to Ashkelon to raid it while the Muslims were busy demolishing it (Ibn al-Atheer, 1987:216).

Finally, it was decided to gather forces and conglomerate them to rebuild the city of Jaffa. They dug trenches and restored the towers. The Crusader forces in Jaffa enjoyed comfort, with the crops (fruits and vegetables) available there, and the supplies that the ships brought, as well as beautiful, cheerful women to be a source of entertainment for the men. So it became corrupt. Their morals turned away from the war, their religious

enthusiasm was extinguished, and they neglected the religious duties that they were supposed to perform (Anonymous historian, 2000:101).

As for Sultan Salahaddin: When he finished destroying the city of Ashkelon, he left it on the 2nd of Ramadan, 587 AH, and proceeded to the city of Ramla, destroying its fortress and the Church of God. Then he marched to the city of Jerusalem, and lent most of its affairs, supported its defenses, and provided it with ammunition, weapons, and men, and returned to his camp near the city of Ramla (Ibn Wasil, 1957:370,371& Al-Maqrizi, 1997:106).

It seems that the Crusader army had agreed to march towards the city of Jerusalem, led by King Richard in the front, and the French Duke Hugh III in the rear, commander of the French army. However, the latter met with the French soldiers and announced to them that the Crusader army entering the city of Jerusalem and seizing it would be glory and pride for the English king. Without the French king, who left the East, and added to this the small number of French soldiers compared to the English army, which could eliminate them there, he asked them for advice on whether to proceed or not (Habashi,1958:218).

It seems that his claim has borne fruit. Where many soldiers left for the city of Akka, to enjoy life and desires. However, when King Richard saw this, he sent King Ji to them to persuade them to return to the city of Jaffa, to continue fighting, and only a few responded to King Ji's call, which prompted King Richard to go to them himself and force them to return to Jaffa. In addition, I confronted King Richard had another problem, which was his dispute with Conrad de Montferrat, who lived not far from the city of Tyre, lurking him and being very hostile towards him. Addition to another problem, was the problem of the island of Cyprus after the revolution broke out there following the death of Richard (of Camville); Which prompted King Richard to sell it to Daoism, and he also had fears of what King Philip might do on his way back to France (Anonymous historian, 2000:101,102& Runciman, 1969:96,97).

4.2.3. Negotiations Between King Richard and Saladin

The events that followed the Battle of Arsuf had a great impact on King Richard, as they forced him to enter into negotiations with Sultan Saladin, who allowed them to

be heard and entrusted his brother, King Al-Adil, to act on his behalf in conducting them. The first meeting between King Richard and King Al-Adil took place on Shaaban 18, 587 AH / September 5, 1191 AD to no avail, and the negotiations between the two parties failed as a result of King Richard's exaggerated demands, as he requested the handing over of the Kingdom of Jerusalem and everything that followed it, in addition to the Islamic side paying a groan on behalf of Egypt, which was paying at the time of the Fatimid Caliphate (Ibn Wasil, 1957:372).

King Richard sent a message to Sultan Saladin in which he clings to the city of Jerusalem: "Jerusalem is our temple. We will not abandon it, even if not one of us remains"; Sultan Saladin responded to King Richard, saying: "Jerusalem is ours as it is yours, and when it is greater than what you have, it is the resting place of our Prophet and the gathering place of our nation, so we do not imagine that we would descend from it, and we are not able to utter that among Muslims" (Ibn Wasil, 1957:372).

Sultan Saladin walked from the direction of the city of Ramla to the direction of Natroun and camped there. At the same time, King Richard sent to King Al-Adil offering to let King Al-Adil marry Princess Joan, the widow of the King of Sicily and sister of Richard, who was "dear to him and of great value" (Fayed, 1977:226). Richard's goal behind this political marriage was for the spouses to share in ruling all of Palestine and the coastal cities that King Richard seized, including Ashkelon, for the spouses to live in the city of Jerusalem, which Christians should have access to, for the Crucifixion to be recovered, and for the release of the crucifixion. All prisoners from both sides, "and the just king approves of those who offer Daoism and hospitalism in some villages but does not prevent them from fortresses" (Al-Isfahani, 1965:309& Ashour, 1963:693,694).

It is interesting that King Al-Adil welcomed this very much, "and saw in it what was right" (Ibn Wasil, 1957:372).

However, the strangest thing about the matter is that Sultan Saladin announced his acceptance of that project, knowing that King Richard would not be able to implement his project, because Queen Joanna, who joined King Richard in the city of Jaffa, was horrified when she heard the proposal, and said that there was nothing he pushes her to marry a Muslim; After that, King Richard the Fair asked if he could consider giving up his religion and becoming a Christian. King the Just politely refused this honor (Runciman, 1969:98& Ashour, 1963:694).

Ibn Wasil refers to the meeting of King Al-Adil and King Richard together: "Over food and conversation." So King Richard asked King Al-Adil to meet with Sultan Saladin, but King Al-Adil refused, and said: "When kings meet, quarrelling between them becomes ugly after that, and if the matter is organized, the meeting is good." ". Thus, negotiations between the two sides faltered (Ibn Wasil, 1957:374).

At the same time, the Marquis Conrad de Montferrat sent a messenger to Sultan Saladin near Lod, offering him peace alone, on the condition that he would obtain the cities of Sidon and Beirut in exchange for opposing the Crusader army led by King Richard, and the Sultan would swear to him that first, in exchange for That Marquis Conrad besiege the city of Acre and take it. The Sultan initially agreed to his request to separate him from the Crusader armies, and sent him his messenger known as Al-Adl Al-Najib, as his representative, with clear instructions from the Sultan that the Marquis Conrad de Montferrat should declare his hostility to the Crusader army and besiege the city of Acre, and take it. After releasing the prisoners there and those in the city of Tire, the Marquis Conrad de Montferrat handed over the cities of Sidon and Beirut. The oath and its fulfilment take place after completion, and not only by intention. It seems that this information reached the ears of King Richard, so he left Jaffa and returned to the city of Acre. For fear that Conrad de Montferrat would carry out what the Sultan promised him in the correspondence that took place between them, to repel any attack by Conrad de Montferrat on the city of Acre (Al-Isfahani, 1965:213, Ibn Wasil, 1957:273; Renciman, 1969:98& Ashour, 1963:691).

So things returned to their normal state. Each camp was lurking for the other, and at that time King Richard went out one-day hunting, accompanied by his guards. He was attacked by some Muslim soldiers, and was almost captured if it were not for one of his companions, named William De Preux, when he shouted in Arabic: "I am the king." Then the Muslim soldiers rushed to him and took him prisoner.

The historian Ambroise: "Mentions that the knight William de Brou was killed at the hands of the Muslim knights, but the authors of the Third Crusade, Al-Isfahani, and Ibn Wasil have argued that he was not killed, but rather taken prisoner, as King Richard ransomed him with ten major Muslim prisoners, and a sum of money, perhaps the last opinion is the closest to the truth" (Al-Sayed, 2006:306).

A large group of his companions were killed in this clash, and the king returned to his army, and he was very happy about his return (Anonymous historian, 2000:103,104& Runciman, 1969:99).

4.2.4. King Richard's Ambitions in the City of Jerusalem

In the year 587 AH / the end of October 1191 AD, King Richard returned from the city of Jaffa after completing its reconstruction, heading to the city of Jerusalem. He met at Yazur, the front of the Islamic army and killed their men (Al-Isfahani, 1965:311). Then King Richard headed at the head of his army to Ramla and Lod. They are the first two important cities on the road between Jaffa and Jerusalem. King Richard was extremely disappointed when he found that Sultan Saladin had destroyed the city of Ramla, so they were forced to set up his camp among the ruins and ruins of the city. As for Sultan Saladin, he camped in Natroun in the middle of the road. To Jerusalem, to protect it from the Crusaders (Ibn Shaddad, 1964:191& Ashour, 1963:692).

When Sultan Saladin learned of King Richard's intention to reach Natroun, he quickly demolished it and headed to the city of Jerusalem to strengthen his fortifications to defend it. "The interest fell in rebuilding the wall of the city of Jerusalem and digging trenches" (Ibn al-Atheer, 1987:217& Al-Maqrizi, 1997:107).

In Muharram, 588 AH/January 3, 1192 AD, the Crusader army reached the fortress of Beit Nubia: "with the ḍamma of the nūn and the sukūn of the waw and ba', united, Blida from the regions of Palestine". (Hamawi, 1984:620). Amid a bad climate, and only twelve miles separated them from the city of Jerusalem. The Crusader army was enthusiastic, but the advice of the barons, the Hospitaller Knights, and the Daoists was given to the king. Richard, which made him decide to return from that, and this had a great impact on the French and English armies. As for the French army, a large number of it withdrew under the leadership of Hugh, Duke of Burgundy to Jaffa, another group withdrew to Acre, and another headed towards the city of Tire to join Conrad de Montferrat, who often What encouraged them to do this work (Anonymous historian, 2000:129,133).

Ibn al-Atheer mentions that King Richard asked the local Crusaders to describe the city of Jerusalem to him. He said to them: Take a picture of the city of Jerusalem for

me, for I did not see it. So they photographed it for him, and he saw the valley surrounding it, except for a small place to the north. He asked about the valley and its depth, and he was told. It is deep and rugged, so King Richard said: This is a city that cannot be besieged as long as Sultan Saladin is alive, and the Muslims' combined word is that it is impossible to deliver what he needs in terms of fodder and food. The opinion of the Crusaders agreed with what King Richard said (Ibn al-Atheer, 1987:217).

On Muharram 3, 588 AH/January 20, 1192 AD, King Richard held a council, in which he issued orders for the army to move from the city of Ramla to the city of Ashkelon. He asked the French to return and join the Crusader army, and he enticed some of them with money (Anonymous historian, 2000:134,135).

King Richard wanted to cover up his failure to reach the city of Jerusalem, so he decided to rebuild the city of Ashkelon, he marched his army there in Muharram in the year 588 AH/January 1192 AD and began building it. It seems that King Richard's attempts to persuade the French soldiers to return had failed. In Safar 588 AH/February 1192 AD, he attempted to persuade the Marquis Conrad de Montferrat to contribute with the Crusader army in the reconstruction of Ashkelon, but he strongly refused (Anonymous historian, 2000:137,138,142).

Severe fighting took place between them, while Sultan Saladin remained residing in the city of Jerusalem, and the rest of his companies went to the Crusaders, sometimes fighting them and cutting off supplies from them. Among the companies, the company went out on a large convoy of the Crusaders and took spoils of what was in it (Fayed, 1977:228,229).

As for King Richard, after he failed in the reconciliation project with Sultan Saladin and the project to seize the city of Jerusalem, he occupied himself and devoted his activities to solving the internal problems of the Crusaders (Ashour, 1963:695).

In the city of Acre, the rivalry between the Byzantines and the Genoese intensified, which ended with the Byzantines taking over the city for three days, and they sent messengers to King Richard asking him to attend. The king responded to the call and came in late February of the same year, and was able to hold a meeting with the Crusaders present in the city to approve Reconciliation between them, as soon as it was concluded, he went to meet the Marquis Conrad de Montferrat in the village of Imbert, which is located on the road leading from the city of Acre to the city of Tyre, but he was

unable to convince him to join the Crusader army present in the city of Ashkelon, and despite his use of a threatening tone, he refused (Anonymous historian, 2000:144,147& Runciman, 1969:101).

At that time, King Richard received bad news from England, that had the greatest impact on Richard's forced abandonment of the campaign he had led from the beginning. However, King Richard could not leave the Levant before reaching a solution with Sultan Saladin on the one hand and resolving the dispute over the throne of Jerusalem on the other hand (Ashour, 1963:669& Abdul Qawi,1996:135).

He called for a council to be attended by all the Crusader knights and barons in the lands of Palestine, and when this was done, he announced to them his intention to return to his country. So they had to decide to choose a king who would bear the crown of the kingdom from among the two: Guy Lusignan, the former king, or the Marquis Conrad de Montferrat. The king was astonished by everyone choosing Conrad de Montferrat as their king, rejecting Guy Lusignan (Runciman, 1969:102& Ashour, 1963:696,697).

King Richard showed enough prudence and determination to abide by the council's decision, so he agreed to recognize Marquis Conrad as king, and Henry, Count of Champagne, was immediately chosen to be the king's messenger to inform Conrad, with what everyone had reached, 5 Rabi' Akhir 588 AH/April 20, 1192 AD. The city of Tire was filled with joy over this choice, and it was agreed that the coronation would take place in the city of Acre within days. Following that, Marquis Conrad announced that he would join the Crusader army in the city of Ashkelon, and Henry left. The city of Tire, heading towards the city of Acre, to prepare for the coronation celebration. But fate did not give Conrad de Montferrat until his coronation, as he was killed by two Batiniyya (Hashishiya), on Rabi' al-Akhir 13, 588 AH / April 28, 1192 AD (Anonymous historian, 2000:162,163& Runciman, 1969:102,103).

Whatever the matter and disagreement about who killed the Marquis Coignard, his death was a grave loss for the Crusaders in the Levant because he was the man who cared for their rights and defended them. Ibn al-Atheer even described him as "a Frankish man of opinion and courage" (Ashour, 1963:697).

Following the murder of the Marquis Coignard, Count Henri of Champagne was chosen as King of Jerusalem and then married Isabella, the widow of Coignard de Montferrat (Runciman, 1969:104).

As for the former King of Jerusalem, Guy Lusignan- who lost his throne after the accession of Henry of Champagne- King Richard tried to please Guy Lusignan's ally. The opportunity came to King Richard when the Daoist Knights returned the island of Cyprus to him, so King Richard immediately sold it to King Guy in exchange for his return. What the Daoist knights paid to him, in addition to paying a sum to the English king in Jumada al-Awwal 588 AH / May 1192 AD, from this date King Ji became king of the island of Cyprus, and thus the state of the House of Lusignan was established on the island of Cyprus, a state that continued to rule the island for nearly three centuries (1192 -1472 AD), (Anonymous historian, 2000:175,176, Habashi,1958:221,222& Ashour, 1963:698,699).

As soon as King Richard had settled the problems of the Crusaders, he went to attack Darum Castle: "A castle after Gaza for those heading to Egypt, between it and the sea, a league apart. It was destroyed by Salah al-Din when he took control of the coast in 584 AH/1188" (Al-Hamawi, 1984:483).

He invited King Henry, the owner of the crown of the kingdom, and the remnants of the French army accompanying him to come to the city of Ashkelon, but King Henry and the remnants of the army deviated to the city of Acre, on their way to The city of Ashkelon, where King Richard received them wonderfully. At the same time, he launched an attack alone with his army on the Darum Castle on Jumada I 6, 588 AH / May 23, 1192 AD. After five days of fighting, the castle surrendered and King Richard slaughtered the men of the garrison and hung some of them on balconies. Al-Husn, and captured those who remained among them, thus devoid of all humanity and chivalry (Anonymous historian, 2000:176,184& Runciman, 1969:105).

On the sixth day, the Crusader forces arrived from the city of Acre, and the opinions of the French and the English were unanimous in attacking the city of Jerusalem (Runciman, 1969:105). At a time when the Crusader army was preparing to move towards the city of Jerusalem, a priest named John Welson arrived from the Kingdom of England, carrying a letter to King Richard full of news about the chaos that had spread in the Kingdom. So King Richard quickly cancelled the idea of an attack on the city of

Jerusalem, claiming that there had been a warning about water shortages (Anonymous historian, 2000:186,187& Habashi,1958:237,238).

News was spreading within the Crusader camp about King Richard's intention to return, which had a bad impact on the soldiers. However, one of the French priests, named William, advised the king to announce to the army that he would return to his kingdom after the next Easter, to reassure the soldiers and raise their morale, so joy spread throughout the Crusader camp (Runciman, 1969:106& Al-Sheikh, 2001:406).

Preparations to march towards the city of Jerusalem began on Jumada al-Awwal 23, 588 AH/June 7, 1192 AD. Despite the heat and lack of water, the Crusaders continued their advance until they arrived on Jumada al-Awwal 27, 588 AH/June 11, 1192 AD, to Beit Nuba, to the northwest of the city of Jerusalem, where they arrived. The Crusader army spent a few weeks waiting for King Henry, who headed to the city of Acre to bring supplies and siege machines (Anonymous historian, 2000:195,197, Ibn Shaddad, 1964:211,212& Ashour, 1963:699).

It is worth noting that as soon as the news of King Richard's advance on the city of Jerusalem arrived, the Muslims began attacking the Crusaders and did not let them advance quietly, but rather continued to pursue them, "and inflamed them with plunder and plunder, and dominated them, and laid in wait for them under every hill" (Ibn Wasil, 1957:382).

King Richard arrived at Qalonia, which is two leagues from Jerusalem. That is eight kilometres to the northwest of Jerusalem (Ibn Wasil, 1957:383& Ashour, 1963:699). Abu Shama narrates how Sultan Saladin prepared his equipment to resist the Crusader army, so he distributed the walls of Jerusalem to the princes to defend them, "and he approached them by preparing the grounds for the siege, and began to spoil the water, destroying the cisterns and the cisterns so that there was no drinking water left around the city of Jerusalem at all." In addition, Muslim knights launched surprise raids on the Crusaders' camp (Ashour, 1963:699).

On June 17, 1192 AD, a convoy of supplies and supplies heading towards half of the Crusader camp in Beit Nuba was exposed to an ambush by the Islamic army, and as a result, the Crusader soldiers were deprived of it, which led to their poor conditions, in addition to the scarcity of water and intense heat (Anonymous historian, 2000:201,202).

King Richard held a meeting to discuss how to march on the city of Jerusalem. The French, unusually, showed great enthusiasm in hoping to march and besiege the city. King Richard responded that it was not possible to march, saying: "The opinion is mine, and we should march and seize Egypt, Beirut, or Damascus." In this regard, we must adhere to the opinion of circularity and Daoism" (Anonymous historian, 2000:209,2011).

It was agreed to choose Twenty wise men were chosen: "as mentioned by the anonymous historian, distributed as follows: five from Daoism, five from Hospitallers, and five from the Syrian Crusaders, meaning men from the descendants of the Europeans who settled in the Levant and Palestine since the First Crusade, in addition to five army leaders. The Frenchman, as for the historian Ambrose, mentions that four or five Daoists were chosen, along with many Hospitallers, a large group of Syrian Crusaders and many men from France. As for Ibn Shaddad, he mentions that they elected three hundred men from among them, and they chose twelve men from among them, and these men chose from among them. There are three who approve of the matter" (Al-Sayed, 2006:317). And everyone would abide by their decisions, and those gathered declared that the most effective and beneficial thing was to go to besiege Egypt. When the French heard about this decision, they rejected it completely and announced that they would not move in any direction other than the city of Jerusalem (Ibn Wasil, 1957:390& Anonymous historian, 2000:211,213).

However, King Richard's abstention from attacking Sultan Saladin in the city of Jerusalem did not prevent him from cutting off the transportation route between Egypt and the Levant, taking advantage of his control over the city of Ashkelon and the Darum Castle on the one hand, and the betrayal of some Bedouins on the other hand (Ashour, 1963:700).

The Egyptian army had prepared to march from Egypt to the Levant, at the request of Sultan Saladin, in the form of a large convoy under the leadership of Prince Falak al-Din, King al-Adil's maternal brother (Ibn Shaddad, 1964:213,214). So the enemy moved to cut off the path of the Egyptian forces and attack them. "The Sultan reached the path of the enemy to the path of the Egyptian army, so he sent someone from him to alert the Egyptian forces and warn them of the enemy and order them to stay

away in the wilderness.” King Richard had sought help from the Bedouins and “the corrupt Arabs” (Ibn Shaddad, 1964:213,214, Ibn Wasil, 1957:383& Fayed, 1977:229).

He was able to surprise the Egyptian caravan during the night in 588 AH/June 23, 1192 AD. “The enemy surprised them suddenly... and the attack was near in the morning, so it attacked the people, and he fell upon them with his horses and men. He was the brave and strong man who rode his horse and escaped himself” (Ibn Shaddad, 1964:213,214, Ibn Wasil, 1957:384& Ashour, 1977:701).

The Egyptian forces were divided into three parts: “Some went to the fortress of Karak with a group of Arabs, some went into the wilderness, and some were captured by the enemy, who drove them away with their camels, their burdens, and everything they had with them” (Fayed, 1977:230).

Al-Maqrizi estimated the number of Muslim prisoners in that incident at five hundred men, (Al-Maqrizi, 1997:109). While Ibn Shaddad mentioned that about two hundred knights of the Crusaders were killed there (Ibn Shaddad, 1964:214).

This incident was described as a heinous incident, the likes of which Islam had never suffered, as it saw people in the wilderness, and the happy ones among them were the ones who escaped themselves, as the Crusaders were able to seize large numbers of animals, luggage, and types of money (Ibn Shaddad, 1964:214). One of the Muslim prisoners, who had managed to escape, stated that the number of Muslim prisoners was “five hundred, and the camels were approximately three thousand camels” (Fayed, 1977:230).

Ibn Shaddad narrates that he tried to calm Sultan Saladin's pain when he heard the news and comforted him but to no avail. “No news passed through the Sultan that was more distressing to his heart.”

As a result of this defeat, the morale of the Crusader army rose, “and their determination to go to the city of Jerusalem increased, and their souls were strengthened by the money they obtained and the camels that transported food and supplies. King Richard stationed a group of his army in the town of Lod to guard the road and cut off the Muslims’ supplies, and sent To the cities of Tire, Tripoli and Akka, requesting the presence of fighters to attack the city of Jerusalem (Ibn Shaddad, 1964:214,215).

Although the Islamic camp was suffering a lot of adversity at that time, and divisions began to surface between the Turks and the Kurds, “the Kurds do not condemn the Turks, and the Turks do not condemn the Kurds” (Fayed, 1977:230). Some Muslim historians have indicated that the soldiers and princes denied Sultan Saladin to continue fortifying the city of Jerusalem and preparing it for the siege, and they said: “There is no interest in that, for we fear that we will be besieged and that what happened to the people of Acre will happen to us, and then the entire country of Islam will be taken (Ashour, 1977:702).

In other places, Ibn Shaddad, an eyewitness in his capacity as an attendant to the Sultan, indicated that Saladin entered Al-Aqsa Mosque “and prayed two rak’ahs, and I saw him prostrate, remembering words, and his tears were dripping on his place of prayer,” because of what he felt of the bad situation (Ibn Shaddad, 1964:217). While all this was going on, things changed and division occurred in the Crusader camp. The French were in favour of advancing immediately after supplies were available, but King Richard’s spies warned him of the lack of water. There was another problem, which was how to keep the city of Jerusalem after the return of the Western Crusaders. To their homelands, King Richard once again ordered the army to withdraw to Ramla in late July 1192 AD, and from here “they sent their messengers to ask for peace” (Al-Maqrizi, 1997:109& Runciman, 1969:107).

King Richard's withdrawal had a strong positive reaction on the Islamic side. Sultan Saladin revived, and the morale of his men rose. On the Crusader side, the remnants of the French army soon separated from the Crusader camp and established a far-off camp for themselves under the leadership of Hugh, Duke of Burgundy. The elected King, Henry Champagne, sent his messengers to Sultan Saladin, demanding his country, which angered the Sultan, and he returned asking him for parts of it, but the Sultan insisted on the previous proposals (Anonymous historian, 2000:224,225& Ibn Shaddad, 1964:218).

After he arrived in the city of Jaffa, King Richard sent King Henry Champagne to Sultan Saladin, asking him to reach an agreement whereby blood would be spared, with Prince Saif al-Din Mashtoub being the mediator.

Because the just king was absent in the eastern region of Iraq (Runciman, 1969:107). It seems that both parties are willing to make peace to devote themselves to

the internal affairs of both King Richard and Sultan Saladin. The Sultan had learned a lot about the conditions of the Crusader camp from Ghulam Ibn al-Mashtoub, so he accepted continuing the negotiations to separate the navy from the Crusader army. Perhaps he would be able to weaken both parties during those negotiations. Therefore, he sent a letter to King Henry, in which he limited the truce to what was in his hand only (Ibn Shaddad, 1964:218,219, Ashour, 1963:703& Al-Hiyari, 1994:454,455).

On Jumada al-Akhir 29, 587 AH/July 9, 1192 AD, King Richard sent a messenger to Sultan Saladin, to conclude a truce between the two parties, in addition to sending a message containing the king's retreat from his previous strict position. "Which is complete control over the city of Jerusalem and the recovery of the Crusaders' possessions before the Battle of Hattin." On the other hand, the hardening of the Sultan's opinion had a great impact on strengthening his position, and he gathered the people of advice to discuss the matter, and the answer was that represented the opinion of the princes and people of advice, which he gave his suggestions, and kept Ashkelon and beyond are ruins (Ibn Shaddad, 1964:219,220& Saadawi, 1957:295,296).

When King Richard received this lenient answer, he went directly to the city of Ashkelon to rebuild it so that it would fall within the coastal countries assigned to him, to improve his negotiating position. At the same time, he sent his messenger to Sultan Saladin to confirm the approval of the previous proposal, so the Sultan gathered a council of advice. He replied to his letter, "You have nothing to talk about in Jerusalem except the visit." The Messenger replied, "The visitors do not have to take anything from them." The Sultan replied, "As for the country, Ashkelon and what lies beyond it must be destroyed." The Messenger replied, "The king has lost a lot of money on its walls." Here, mediation intervened, represented by Prince Saif al-Din al-Mashtoub, and he asked the Sultan "to give its farms and villages- that is, Ashkelon- to the king in exchange for his loss. The Sultan agreed," and that the castle of Darum and others be destroyed, and its country would be divided equally, while the rest of the country would belong to the Crusaders. - From the city of Jaffa to the city of Tire with its works, any difference in a village is shared equally (Anonymous historian, 2000:228,229& Ibn Shaddad, 1964:220).

When King Richard's envoy returned to him, he felt somewhat safer, so he immediately sent a group of Daoist and Hospitaller knights to Darum Castle to demolish

it. The negotiations faltered due to King Richard's refusal to hand over Ascalon and its destruction, even in exchange for the town of Lod, which Sultan Saladin offered to give to the Crusaders. After that, King Richard and the remnants of his army returned to the city of Acre, preparing to leave for his country. No bad news had come to him, even if the treaty had not yet been signed. He was planning a sudden advance on Beirut, seizing it, and from there taking the sea to Europe (Anonymous historian, 2000:229& Runciman, 1969:108).

The return of King Richard and his army to the city of Acre had a great impact on the Sultan's sense of the strength of his position. Therefore, he attacked the city of Jaffa on Rajab 14, 588 AH / July 26, 1192 AD, and besieged its castle and stormed it at a time when "Ralph", the Bishop of Bethlehem, who had recently been elected patriarch in the city of Jaffa, succeeded in requesting a truce from the Sultan for a day through the mediation of King Al-Adel, stipulating to himself that he If no help comes from any direction before nine o'clock the next day, each man must pay ten Byzantines, the woman must pay five, and the boy must pay three. In exchange for a truce, to ensure the implementation of these conditions, the Sultan takes hostages (Anonymous historian, 2000:230,233, Ibn Shaddad, 1964:222,225).

When this news reached King Richard in the city of Acre, he called on the Crusader crowds to sail to the city of Jaffa, but the French army refused to sail there, so the king and his army sailed, and when they arrived they thought that the city had fallen into the hands of the Sultan, at a time when one of the priests was able to throw himself into the sea, and told King Richard about yesterday's truce with the Sultan, while they were waiting for help, and upon hearing this news, King Richard rushed into a major naval battle on Rajab 21, 588 AH / August 1, 1192 AD, in which he seized the beach and entered the city of Jaffa, and raised his flags there. He was able to confront the Islamic army that fled from the city of Jaffa to the town of Yazur, and King Richard began to restore the destroyed walls of the city, King Henry came from Caesarea, bringing with him fifty-five knights in addition to two thousand infantry, but the skirmishes did not stop between the two sides (Anonymous historian, 2000:235,242, Ibn Shaddad, 1964:226,227& Runciman, 1969:108,109).

King Richard himself could not control himself from gloating over his enemies, so he said, addressing some Muslim princes, "This sultan is great, and nothing in this

land of Islam is greater or greater than him. How did he leave the place as soon as I arrived” (Ashour, 1963:704,705).

Sultan Saladin attempted to launch a new surprise attack on Rajab 26, 588 AH/August 5, on King Richard's camp. But he did not find a response or support from his men. Rather, one of the princes of Sultan Saladin, known as Al-Jannah: "This winger was the brother of Al-Mashtoub bin Ali bin Ahmad Al-Hikari" (Ibn al-Atheer, 1987:221). Dared to attack him and said to him: “O Saladin... Tell your Mamluks who took the spoils yesterday and beat the people, how foolish they are. They come forward and fight. If there is fighting, we will fight.” And if the spoils are theirs.” (Ibn al-Atheer, 1987:221& Ashour, 1963:705). Thus, Sultan Saladin's position worsened, and he withdrew in a state of bad disappointment to the town of Yazur, and from there to Natroun, at a time when King Richard turned from defence to attack (Ashour, 1963:705).

4.2.5. Negotiations Between King Richard and Saladin

King Richard soon fell ill in the city of Jaffa. However, he continued sending messengers to Sultan Saladin to ask for supplies of fruit and ice, as his illness made him lust for pears and peaches. Sultan Saladin, with his usual Islamic tolerance, provided him with what he needed (Ibn Shaddad, 1964:231). King Richard renewed his offer of peace to Sultan Saladin, motivated by several factors, including:

- King Richard’s health deteriorated significantly as the illness became so painful and severe that he was unable to lead his forces and plan properly.
- The turbulent conditions in the Kingdom of England- the news was reaching him confirming that the Kingdom was about to be transferred to his brother John, who had taken a pledge from the French King Philip and Augustus to provide aid and assistance.
- The feelings of despair and weakness that gripped King Richard due to his inability and ability to recover the city of Jerusalem, and it seems that this was the result of the influence of the previous two factors (Ashour, 1963:706& Al-Sallabi, 2008:625).

On the part of Sultan Saladin, other specific reasons forced him to accept this peace, and the Sultan referred to these reasons, including:

- The continuing conflict between some Kurdish and Turkish army elements.
- The discontent of some of Sultan Saladin's soldiers and their complaints about the continuation of the war to no avail.
- Internal disturbances that may have negative effects on the stability and sovereignty of the state if Sultan Saladin himself does not devote himself to suppressing them (Al-Sallabi, 2008:625).

The agreement between Sultan Saladin al-Ayyubi and King Richard would not have been impossible, had it not been for the problem of the cities of Ashkelon and Gaza, the parents of Rome, which Sultan Saladin refused to take back, and King Richard wanted the Crusaders to keep them. Thus, King Richard returned to Sultan Saladin's lordship from New, which made the historian Ibn Shaddad unable to control himself and marvel at King Richard's style of negotiation. He said, "Look at this industry in extracting opportunities with gentleness at times, and harshness at other times" (Ashour, 1963:706).

This is in addition to King Richard's urgent desire to return to his country, which forced him to waive that condition (annexing the city of Ashkelon).

Thus, the peace treaty, known as the Peace of Ramla, was signed on Shaban 22, 588 AH / September 2, 1192 AD, under many conditions that can be summarized as follows:

- The Crusaders occupied the coastal area from the city of Tire in the north to the city of Jaffa in the south, including the cities of Caesarea, Haifa and Arsuf.
- Annexing the city of Ashkelon to the Muslims on the condition that it be destroyed.
- While the cities of Ramla and Lod are divided equally between Muslims and Crusaders.
- Christians have the freedom to perform pilgrimage to the city of Jerusalem without requiring any tax in return.
- Freedom of passage for both parties in each other's countries.
- Sultan Saladin stipulated that the countries and territories of Ismailia (Batiniya) enter into peace, meaning that the areas controlled by them are considered part of the Islamic regions included in the treaty. In return, King Richard stipulated that both the rulers of Antioch and Tripoli enter into peace.

- The duration of the reconciliation is three years and three months (Anonymous historian, 2000:264,265, Ibn al-Atheer, 1987:220,221& Runciman, 1969:139,140).

The Peace of Ramla came at the end of a long war between the two sides (Islamic and Crusader), which is why it was met with satisfaction from both sides alike, after they were all tired of that war, and during which they were exposed to many woes, so people from both sides were overwhelmed.

This peace treaty was ratified on the Crusader side by Henri de Champagne, King of the New Kingdom of Jerusalem, and Balian, the ruler of Tiberias. On the Islamic side, it was ratified by King Al-Adil, brother of Sultan Saladin, King Al-Afdal, King Al-Zahir, his two sons, and several princes (Ashour, 1963:707).

4.3. The Conflict Between England and France

Among the political agreements in the First Crusade, was between Robert Curthose, Duke of Normandy and the King of England, William Rufus, to mortgage the Duchy of Normandy for a period of three years to preserve it from the King of France and the Count of Anjou (Vitalis, 1969;1980:27).

The role was Adela, the daughter of King William the Conqueror of England, a strong personality who influenced the wife of Count Stephen F. Bleu, as he was considered one of the richest men in France, as she urged her to go out with his brother Robert Curthose to the East (Anselm, 1938:410).

As for the English role in the Second Crusade, the Normans and the English were under the leadership of the King of France, Louis VII, in the year 1145 AD, accompanied by his wife, Queen Eleanor of Aquitaine (Deuil, 1948:25).

As for England, the status of Prince Henry was the son of Empress Matilda, daughter of King Henry I of England, as his father, Geoffrey Plantagenet, granted him the Duchy of Normandy in the year (1149 AD), which he inherited from Matilda's nation.

After the death of Geoffrey Plantagenet, Henry inherited both the Counties of Anjou, and thus Henry became the Duke of Normandy and the Counties of Anjou, after

his marriage to Eleanor, daughter of the Duke of Aquitaine (1151 AD) after her divorce from Louis VII, King of France (Barlow, 1988:324).

After his death (1158), he inherited from his brother Geoffrey the city of Nats in western France, and thus Henry Plantagenet came to rule more than half of France.

She gave birth to five boys and three girls, including Richard I, born on September 8, 1157 AD, and John, born on Christmas evening in 1166 AD (Devizes, 1845:93).

Thus began the real clash between the kings of France and the English, when King Henry Plantagenet ascended the throne of England under the name of King Henry II (1152).

Among his problems with the King of France, when King Henry II learned of Thomas Becket's escape to France, he sent to the French King Louis VII demanding that he not allow Thomas Becket to remain in his kingdom. But King Louis rejected the English king's request and even announced that he would grant him protection within his lands (Devizes, 1845:94).

King Henry promised to go to the Holy Lands on a crusade, to atone for his sin, but he was unable to fulfil it, due to the poor internal conditions in England resulting from the rebellion of his sons, namely King Henry the Younger, Richard, Duke of Aquitaine, and Geoffrey, Count of Brittany, where the French King Louis VII By encouraging young Henry - who was the husband of his daughter Margit - to rebel against Abbott, this rebellion ended in favour of King Henry, due to the weakness of his sons during the rebellion, as well as the retreat of King Louis VII, due to his preoccupation with his wars in Normandy.

The explanation for this mutual distrust between the kings of England and France, and this laxity on the part of King Henry II in implementing his Crusader proposal, was that Henry and his sons were officially considered descendants of the French king because they ruled a large portion of French territory, and this portion was even larger than the King of France himself. This is through the duchies of Normandy, Brittany and Aquitaine, and the counties of Maine, Angoulmarche and Poitou.

Therefore, both the Plantagenet and the Capet looked at each other with deep suspicion, and therefore neither of them could go alone to the East at the head of a

crusade, fully aware that the other would wait to seize this opportunity to invade his lands, and the result would be the loss of his prestige and possessions. And the increase in the influence and power of his competitors. Therefore, there was no way out of this situation except financial assistance, which could have been sent to help the Crusaders in the Holy Land (Moore, 1971:44).

The historian Ambrose reported that there was an ancestral war filled with evil between the English in Normandy and France, and the two kings, Henry II and Philip Augustus were always in a state of discord until they concluded a truce between them, thanks to God (Ambroise, 1941:38).

The historian Warren has shown that the kings of France in general and the new king of France, Philippe Augustus since he assumed the throne in 1180 AD, had a basic goal, which was to destroy the Angevin empire (Warren, 1997:37).

The meeting between the kings of England and France was renewed, after the Battle of Hattin in 1187 AD and their recovery of the Holy City by Saladin, where in January 1188 AD both Henry II, King of England, and Philip Augustus, King of France, met, and it was agreed to finance the Crusader armies by imposing a new tax known as The Saladin Tithe (Abdul Qawi,1996:109).

The conflict was renewed between King Henry II, King of England, and King Philip Augustus, King of France, when Richard, son of King Henry II, sought refuge with the King of France, after King Henry decided to crown his son, Count John, to be his crown prince, which made Richard go to France and meet King Philip Augustus and told him "My Lord, I inform you that my father wants to deprive me of my rights, so he commits a grave mistake by placing the crown on the head of my brother, who is younger than me. As you know, my Lord, I am subordinate to you and your class, so I implore you by God to help me in obtaining my rights" (Anonymous Historian, 2000:179).

The situation was exploited by King Philip due to the tense relationship between King Henry and Richard, and he encouraged Richard and strengthened his ambitions to control King Henry's fiefs located in the French Kingdom (Bryant, 261, N.D).

Count Richard gathered his army with the help of King Philip Augustus, and with it, he stormed the country belonging to King Henry located on the Sea of the Manche and seized Lamance and Toursignon. When King Henry learned what had happened to

his possessions in France, he mobilized his army and crossed the English Channel, and fighting almost broke out between the two sides had it not been for the arrival of the Pope. Peace was concluded between King Henry on the one hand and Richard and King Philip on the other hand, and it was agreed that King Henry II and King Philip Augustus would go on a campaign to the East (Anonymous historian, 2000:180).

It can be concluded from the above that the conflict between the English kings and the French kings prevented the King of England, Henry II, from participating in a crusade to the Holy Lands, as the ongoing tensions with the kings of France also prevented him from even thinking about fulfilling his Crusade vow, as Louis VII and his son Philip Augustus were always ready to weaken and exhaust the power of their powerful predecessor, Henry II, by always supporting and supporting the rebels against the King of England.

And it comes to the last stage of the conflict between the English kings and the French kings. Since King Richard assumed the throne of England in the year 1189 AD, his goal was to prepare a crusade to the East with the King of France, and therefore he was keen to maintain a good relationship with King Philip Augustus, as they were linked. Good relations since the reign of King Henry II, when Richard was Count of Poitiers and asked for help from King Philip against his son, King Henry (Ramsay, ND:235).

The good relations between the two kings became especially good after Richard assumed the throne of England. The two kings met in the Duchy of Normandy in July 1189 AD, where King Philip confirmed to Richard the issue of his marriage to Princess Alice, the sister of the French king. He also asked King Richard to return to him the Castle of Jessorre and some places. On the other hand, King Philip did not pressure him with his request, but he postponed it for some time, and King Richard, for his part, promised him that King Philip would pay an amount of four thousand marks (Appleby, 1965:57).

Relations between the English and French kings have continued well since they departed from their country and their meeting in Messina in Sicily, but the seeds of disagreement between the two kings began when King Richard arrived in Messina in September 1190 AD and was able to seize an island and raise the English flag without the flag of the King of France, and after that French flags were raised next to English

flags on the city walls; To put an end to the seeds of discord between them (Runciman, 1969:80).

It seems that relations worsened between King Richard and King Philip and Augustus again when he reneged on his previous promise to King Philip and Augustus to marry the Prince's French sister Alice upon his return from the Third Crusade in forty days and swore to him to do so, (Ambroise, 1941:71). And in the same time. At that time, it was the desire of Queen Mother Eleanor, daughter of King Richard, for the king to marry Princess Berengaria, daughter of King Sancho VI of Navarre. King Richard had seen her in the year 1187 AD, and the princess admired him. Because of this engagement, a dispute arose between the English and French kings again. On the other hand, King Richard gained, as a result of this marriage, a new ally, King Sancho, King of Navarre, who helped King Richard protect the southern borders of the English Queen from the French invasion. Queen Eleanor became engaged to Princess Berengaria and took this princess with her to King Richard during his stay. In Sicily with King Philip (Devizes, 1903:19). When King Philip and Augustus heard this news, he became very angry, but King Richard immediately took the initiative to explain the reason for not marrying Princess Alice to the illegal relationship that existed between her and his father, King Henry, and it was decided The agreement was made between the two kings, through Philip of Alsatia, Count of Flanders, that King Philip would be given the provinces of Vixen and Gissor, as well as an amount of ten thousand pounds of silver. Thus, King Philip overlooked this insult (Gillingham, 1978:218). A marriage was concluded between King Richard and Princess Berengaria on the 4th. On May 11, 1191 AD, in St George's Church in Limassol, Cyprus, she was crowned Queen of England (Abdul Qawi, 1996:139).

Disputes increased between the two kings during the siege of Acre, when the French king took advantage of the siege conditions, and King Philip asked King Richard to give him half of the island of Cyprus, based on the previous agreement between the two parties to divide the spoils, but King Richard refused that based on the agreement to divide the cities. The matter is limited to the Levant only, and at the same time King Richard agreed to cede half of the province of Flanders to King Philip after the death of Count Philip of Alsatia without an heir, but King Philip refused this because the province belonged to the King of France as his fiefdom, which increased the differences between the two kings (Runciman, 1969:99) But after the fall of Acre, King Philip left the Levant

and returned to his country, and at the beginning of the year 1192 AD, the King of France took advantage of Richard's absence in the Levant and tried to attack Normandy, but the nobles and his emperors refused to participate with him on the pretext that aggression was not permissible. On the Crusader lands, he fought in the Holy Lands, but King Philip decided to take advantage of the ambitions of the English Prince John and his hatred for his brother, King Richard. King Philip promised to help him crown him king of England and also offered to marry his sister Alice, which is the same policy that King Philip followed with Richard. Against his father, King Henry, and this indicates the adoption of a policy of intervention between the ruling family in England and the lack of prominence of the role of the Plantagenet family in the European arena (Warren, 1997:43).

In return, the English Prince John promised to give him all of England's possessions in France, and at the same time, the prince agreed to marry Princess Alice. Prince John prepared to invade Normandy, had it not been for the intervention of Queen Eleanor, who prevented her son John's plot with his participation against King Richard's brother, but the arrival of Messengers to King Richard informed him of the situation in the kingdom. He decided to conclude peace with Sultan Saladin to save his kingdom against those conspiring against him (Appleby, 1965:101-106).

King Philip allied with the Count of Toulouse to prevent the return of King Richard or to trap her on the coast of France. Then King Richard decided to take another route across the Adriatic Sea, but luck was not favourable to him, as storms forced her to land on the island of Corfu, an island located opposite The western coast of Greece, which is among the possessions of the Byzantine Emperor Isaac Angelus. King Richard feared that he would be captured, so he began to leave, disguised as a knight from the Order of the Knights of Douai (Abd al-Qawi, pp. 136-137). He exchanged his ship for a pirate ship, but this ship was wrecked near Aquileia, then King Richard and his entourage continued to travel by land and took the road to Astoria (Austria), this time disguised as a merchant, so that his enemy, Duke Leopold of Austria, would not recognize him. However, King Richard was captured near Vienna on the twentieth of December 1192 AD, and he was imprisoned in Durnstein Castle. (Anonymous historian, 2000:282).

Then Duke Leopold sent to his master, Emperor Henry VI, Emperor of Germany, and informed him that King Richard had been captured. After that, King Richard was handed over to Emperor Henry VI, in exchange for paying a ransom estimated at sixty thousand pounds of silver (Hampe, 289:N.D).

We conclude from this that the only hostility towards King Richard was on the part of King Philip and Augustus, but rather hatred for King Richard appeared on the part of Duke Leopold of Austria and King Henry VI, Emperor of Germany. In addition to that, there was another reason, which was the lineage that linked King Richard and Henry the Lion, Duke Saxony and Bavaria, who was married to Princess Matilda, sister of King Richard, and there were many wars between Emperor Henry VI and Duke Henry the Lion (Geoffery, 1848:339).

The conflict was renewed again between King Richard and King Philip and Augustus when Emperor Henry VI informed King Philip of his captive King Richard. King Philip and Augustus did not waste time but rather delivered this good news to Count John. Count John sailed to Normandy in January 1093 AD. From there, he went to Paris to meet King Philip, where he swore an oath of obedience to him for Normandy and all of King Richard's lands in France and England and swore that he would marry Princess Alice. In addition, Count John promised King Philip to give him Gisors and Vexin, which King Henry II had obtained in exchange for Richard's marriage to Alice, and King Philip also swore to help Count John in exchange for obtaining all the lands of his brother King Richard. King Philip then offered a large sum of money, estimated at one hundred thousand silver marks, to the German Emperor; To keep King Richard captive (Appleby, 1965:108).

It was agreed to release King Richard in exchange for delivering a first payment of one hundred thousand marks of silver, then King Richard would be released, and the remaining sum of fifty thousand marks of silver would be paid to Emperor Henry later. In turn, King Richard would hand over some hostages to the emperor to ensure payment of the remaining amount. As for Leopold, Duke of Austria, it was agreed that the son of this duke would marry Eleanor, the daughter of King Richard's brother and the princess of Brittany, seven months after King Richard's release (Gillingham, 1978:234).

After King Richard returned to England and was crowned, the process of recovering the castles and cities that had been seized by King Philip and Count John

began, and before he apologized for what he had done in his absence, King Richard then pardoned him, as King Richard set out at the head of his army to Normandy in May 1194 AD to fight the king. The Frenchman, Philip, recovered the lands he had seized from King Richard.

Thus, the Anglo-French conflict moved from the circle of the Crusades to the European arena, and in addition to that, new alliances were established for the benefit of both parties, as well as intermarriages between European princes and kings to strengthen one party over the other. An example of this is what King Richard did in his alliance with Raymond. The sixth Count of Toulouse, by marrying his brother, King Richard, to Joanna, the widow of William, King of Sicily, before establishing an alliance between King Philip and Raymond VI. This alliance represented a strong blow to the King of France, as Toulouse became a friendly neighbour of the English Kingdom after it had been the enemy for forty years, and thus the new alliance now threatens France (Appleby, 1965:211).

King Richard continued to pursue a policy of alliances with the enemies of King Philip, as in 1197 AD he allied with Baldwin IX, Count of Flanders. The most important provisions of this agreement were not to conclude a truce with the King of France without the consent of the other party (Appleby, 1965:201).

Finally, an agreement was reached between the two kings under the auspices of Pope Innocent III, where the two kings met in the area between Ferno and Las Andalus and swore to follow a truce for a period of five years, and one of its conditions was (to listen to the subjects and merchants on both sides, to come and go according to their desires, for buying and selling, in all regions, and markets of each of the two kingdoms) and an agreement was reached between the two parties on the thirteenth of January 1199 AD, after which King Richard died on the sixth of April 1199 AD (Howden, 1883:450).

We conclude from the foreign policy of the kings of England, whether during the presence of the English King Richard within his kingdom or during his absence from it, that it was based on the ongoing conflicts and hostilities between the English and French kingdoms.

In addition to that, there is the problem of political marriage and intermarriage between the two kingdoms and the resulting problem of inheritance and entitlement to inheritance.

We conclude from it the extent to which the English were superior at the expense of the French, and that this relationship was the primary concern of King Richard at the expense of his foreign relations with other neighbouring powers.

CONCLUSION

In the late eleventh century/late fifth century AH, England participated in causing the Crusades in the Near East region, represented by the English kings and princes. There is no doubt that the scientific material that the research analyzed and studied reveals the importance of the historical relations between Muslims and the Crusaders throughout the period of study.

The English role went through many stages, as the first phase, which extended from the years 1095 AD- to 1099 AD, was characterized by the efforts of the English princes to seize Muslim lands.

Islamic rule, he had an effective role in seizing most of the Islamic cities, castles and fortresses.

This is evidenced by the role of Robert Curthous, Duke of Numandia, and his brother-in-law Stephen of Blois in the First Crusade, where Robert Curthous and Stephen of Blois contributed as leaders in the campaign in repelling the attack of the Seljuk Sultan of Rum, Kilij Arslan, south of Nicaea. They also played a major role in the Battle of Dorleum.

Although Stephen of Blois participated in the capture of Heraclius, Augustapolis, the fortress of Bagras, and the Iron Bridge. However, in the end, the imam of the siege of Antioch weakened due to the severity of the famine to which the Crusaders were subjected, which led to him fleeing to his country.

As for the role of Robert Curthaus, he was effective in seizing Artah, and he also helped the rest of the Crusader leaders in seizing Antioch and thwarting the Kerboga attacks. He contributed, along with the rest of the leaders, to seizing Jerusalem in 1099 AD. Robert Curthaus appointed Godfrey of Bouillon as protector of the Holy Sepulcher.

This is in addition to the role of the English ships in providing supplies and the English craftsmen who had a major role in building the fortress of Muhammara in front of Antioch, as well as building the siege towers on the city of Jerusalem.

The second stage, lasted from the year 1099 AD until the year 1174 AD and was characterized by an effective role in preserving and stabilizing the Crusader kingdoms in the Levant. They participated in an attack on Acre in the year 1103 AD, Sidon in the year 1107 AD, and their attack on the city of Damascus in the year 1129 AD, but all their

attempts failed, except that they had a role in defending the city of Jaffa in the year 1102 AD.

Stephen of Blois played a major role in the Lombard campaign in the year 1101 AD to atone for his sin that forced him to return to his country when he fled from Antioch in the year 1098 AD.

The role of the English in the Crusades was not limited to military actions. Rather, they had a religious role, as they took care of church affairs. Robert Curthous appointed his priest, Arnulf of Shawgues of Normandy, as patriarch of the city of Jerusalem in the year 1099 AD, and appointed William I of England to the position of royal advisor to the Kingdom of Jerusalem in the year 1099 AD. 1144 AD and Hadrian IV was appointed to the position of Pope in 1145 AD, as well as the appointment of the Bishop of Bethlehem in 1156 AD. Both of these figures played an important role in the Levant during the Crusades.

The third stage was characterized by the events from the year 1154 AD to 1189 AD, during which the King of England, Henry II, played a role in providing material and moral support to the Kingdom of Jerusalem, which ended with the death of King Henry II in the year 1189 AD.

King Henry II tried to carry out a crusade to the Holy Lands, but he failed due to internal and external conditions, as the ongoing conflict with the kings of France prevented him from participating, whether with Louis VII or the daughter of Philip Augustus, in addition to their support and advocacy for the rebels against King Henry II.

Henry II used the Crusade project as a means to make his enemies, whether they were the kings of France, the rebels there, or the papacy, more busy talking about the campaign than they were concerned with the war. Henry II made many promises, including, for example, his promise to the Archbishop of Tire in 1169 AD, and his promise to Pope Alexander III in 1172 AD.

King Henry II preferred to collect money from England and the western part of France that belonged to him and send it to the Holy Lands, where he pledged to spend it on two hundred knights for a year at the Conference of France in the year 1172 AD. He

also imposed a tax on “Saladin’s tithes,” and after that, he sent with Philip of Flanders F. Mark in the year 1177 AD.

As for the final stage of the English role, it was the emergence of King Richard I (the Lionheart) in what is known as the Third Crusade in the year 1189 AD and ended in the year 1192 AD.

King Richard (the Lionheart) participated with King Philip Augustus in a crusade to the East to prepare the city of Jerusalem. King Richard moved to the East on July 2, 1190 AD, and during his sailing, he was able to capture Messina, and then he made peace with the King of Sicily. Then he seized Cyprus on June 1, 1191 AD. After that, he was able to control Acre after the siege on July 12 of the same year, but he failed to seize Jerusalem due to the long duration of the siege.

King Richard at that time was concerned about problems, including the rebellion of some French forces during the siege period. In addition, he was concerned about the condition of his kingdom, as his brother John was allied with the French king Philip, who was aspiring to seize King Richard’s properties, and thus he failed. In controlling Jerusalem, he concluded a truce on September 2, 1192 AD, known as the “Peace of Ramla,” with Sultan Saladin for three years.

Thus, the last stage ended in the year 1192 AD. There is no doubt that this stage in the history of Western Europe was decisive, and the relations between the Crusaders and Muslims at that time had a direct impact on the role that the English played in the stage of conflict in the Levant.

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