

AS and A LEVEL

Delivery Guide

H105/H505

HISTORY A

Theme: Crusades

November 2014



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Introduction

Delivery guides are designed to represent a body of knowledge about teaching a particular topic and contain:

- Content: A clear outline of the content covered by the delivery guide;
- Thinking Conceptually: Expert guidance on the key concepts involved, common difficulties students may have, approaches to teaching that can help students understand these concepts and how this topic links conceptually to other areas of the subject;
- Thinking Contextually: A range of suggested teaching activities using a variety of themes so that different activities can be selected which best suit particular classes, learning styles or teaching approaches.

If you have any feedback on this Delivery Guide or suggestions for other resources you would like OCR to develop, please email resourcesfeedback@ocr.org.uk.

KEY



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AS Level content only



Curriculum Content

This topic provides an opportunity to study a key aspect of the medieval period which has long been regarded as intriguing and contentious. A popularised image of the crusades conjures up medieval knights, castles, fanatical Templars, the horrors of the Fall of Jerusalem in 1099 and figures such as Richard 'the Lionheart' and Saladin. This is, however, a restricted view of events. In one of its fullest interpretations, what has come to be known as the 'crusades' would encompass a study of all religious conflict involving the Latin Christian Church in the period from the 11th century through to the Fall of Constantinople in 1453. However, the nature and extent of events which have been coined as 'holy war' or included within the term 'crusade' are debatable. Rather than taking a simplistic view of the forces of medieval western Christendom against all 'infidel', learners will have the opportunity to question the basis upon which later terminology and viewpoints have arisen through an in-depth study of the circumstances present during the period of the campaigns which have been 'labelled' by historians as the First, Second and Third Crusades. A detailed analysis of the original and developing intentions, values and actions of the protagonists, participants and observers of the events themselves are a necessary part of any truly historical study of the crusades. Therefore despite the need for a general chronological overview of the crusading period and its associated historical interpretations, this topic gives learners the ability to assess continuity and change within the narrower range and more original context of the late 11th and 12th centuries.



Curriculum Content

Within this chronological range and with an intended focus on events in the Middle East, learners will be expected to go beyond the traditional narratives and arguments relating to causation and consequence. In line with more recent historical scholarship, a consideration of the motives, aims and involvement of the western crusaders can be analysed alongside those of the Muslim soldiers and the Christian, Jewish or Muslim inhabitants of the regions involved. Rather than merely studying the military campaigns, a focus on the complexity of life in the Middle East and the crusader kingdoms is essential to an assessment of the impact of the crusades. The pull and appeal of Jerusalem was, and still is, universal in terms of the three monotheistic religions – the centrality of this to historical argument provides an opportunity to engage with the beliefs and values of the medieval world from all perspectives as well as a forum for debate in the spirit of tolerance, understanding and cultural sensitivity. Whether religious or non-religious and regardless of faith or denomination, both learners and teachers have the opportunity either to refresh or take a new and highly relevant approach to their study of the crusades. As a topic it has the ability to inspire, intrigue and challenge learners to deepen their understanding of the medieval world and consider the wider cultural heritage of Europe and the Middle East. It might naturally lead to independent research on a later crusade with a focus on the writing of Villehardouin or Joinville, the Venetian sack of Constantinople in the Fourth Crusade, or the Albigensian Crusade. Alternatively, the topic works well with Themes topics such as the Medieval Church and Heresy, the Rise of the Ottomans or the modern Arab world and Middle East.



Curriculum Content

As general guidance, learners should have studied the following:

- The circumstances leading to the First Crusade, the impact of preaching following Clermont, the motives of crusaders, the People's Crusade, leadership and military tactics, the nature of the campaign and events in Anatolia, Edessa, Antioch and Jerusalem.
- The development and reasons for survival of the Crusader States in the 12th century, rulers and political structure, problems of succession and internal rivalries, the development of castles and military orders, the nature of the economy and society, the impact of Muslim attacks and jihad on rulers and inhabitants, the effect of the Second and Third Crusades.
- Reasons for the call of the Second Crusade and role of Bernard of Clairvaux, the nature of Zengi and the development of jihad, the fall of Edessa and events in Anatolia, Antioch, Acre and Damascus, the impact of the failure of the Second Crusade.
- Reasons for and aims of the Third Crusade, the development of the idea of jihad; under Zengi, Nur ad Din and Saladin; Hattin, the loss of Jerusalem and reasons for the failure of Frederick Barbarossa's expedition, the roles of Richard I, Philip Augustus and Saladin, the consequences of the Third Crusade for the West and the Middle East.

Recommended core texts and online resources for teachers:

Phillips, J. (2nd ed. 2014) *The Crusades*, Routledge

Tyerman, C. (2004) *The Crusades: A Short Introduction*, Oxford University Press

Christie, N. (2014) *Muslims and Crusaders. Christianity's Wars in the Middle East, 1095-1382*, Routledge

Riley-Smith, J. (2001) *Oxford Illustrated History of the Crusades*, Continuum

Hillenbrand, C. (2000) *The Crusades: Islamic Perspectives*, Edinburgh University Press

DVDs: BBC and History Channel series



Curriculum Content

Dr.Knox (Boise State University)

Virtual/open course on the Crusades with useful links and discussion questions

<http://europeanhistory.boisestate.edu/crusades/>

Fordham University (Halsall texts)

Crusades section containing numerous primary sources and links

<http://www.fordham.edu/Halsall/sbook1k.asp>

Hanover Historical Texts

Contains primary sources such as crusader letters

<http://history.hanover.edu/project.php#ma>

Dumbarton Oaks Publications

A.E Laiou & R.P.Mottahedeh (ed.), The Crusades from the Perspective of Byzantium and the Muslim World (2001)

<http://www.doaks.org/resources/publications/doaks-online-publications/crusades-from-the-perspective-of-byzantium-and-the-muslim-world>

G. Vikan, Byzantine Pilgrimage Art (1982)

<http://www.doaks.org/resources/publications/doaks-online-publications/byzantine-pilgrimage-art>

De Re Militari

Links to online primary sources, chapters and articles on the Crusades

<http://www.deremilitari.org/RESOURCES/CATEGORIES/crusadeswarfare.htm>

Queen Mary and Westfield University (London)

Crusades project containing a database of historians

<http://www.crusaderstudies.org.uk/resources/index.html>



Thinking Conceptually

The Period Studies unit requires learners to demonstrate an understanding of the key historical terms and concepts relevant to the period studied. Learners will be required to recall, select and deploy appropriate knowledge and communicate this clearly and effectively within focussed and essay-based questions. They will also be expected to demonstrate an ability to explain, evaluate and analyse the relationships between key features of the period studied in order to reach substantiated judgements. At times, this will involve the need to identify elements of continuity and change or the need to focus on key individuals and turning-points. A learner's ability to achieve this will be greatly enhanced by exposure to a variety of resources: primary sources in accessible translation, secondary extracts and historical interpretations.

A study of the crusades requires learners to consider the nature of the medieval world by the 11th century in terms of the Latin West, Byzantium and the Middle Eastern regions. To avoid stereotypical views, nationalist or extremist sentiments, or heavily-influenced religious and political historical 'constructs', learners will need to consider a variety of source material and have the ability to study the topic objectively. Teachers will need to be selective in their choice of resources

to ensure they originate from a firm historical basis or, if not, that they form the basis of a study of 'interpretations'. As with any historical topic which retains, or is seen to retain, resonance in the modern world, some care needs to be taken to ensure that contemporary opinion of current affairs in the Middle East is separated from a study of events which effectively occurred in a very different world. In this respect, the terminology used for discussion of the crusades should be rooted in its medieval meaning and not in its current modern application to later events. Rather than taking a traditional Eurocentric view or the more recent Arab perspective, it is recommended that a study of the crusades takes a holistic approach by considering the roles, viewpoints and experiences of all peoples affected by the concept of holy war in the context in which they lived in the Middle Ages. Although useful to the historian in terms of vocabulary, the artificial 'numbering' of crusades can be misleading to learners who are grappling with medieval concepts, beliefs and actions which cannot be easily 'contained' or 'compartmentalised' in terms of continuity and change. A chronological overview is useful at the start of the course, but learners should be made aware of the inherent problem with the 'Crusades' as a term in itself as well as the traditional 'labelling' of western historians.



Thinking Conceptually

Although not an exhaustive list, the following terms may prove problematic:

- Franks** A non-European and Muslim term used to define all western Christians and crusaders regardless of precise origin.
- Infidel** The term used by both Christians and Muslims to refer to each other as 'unbelievers'. Alternatively, Christians tended to use the word 'Saracen' to refer to Muslims.
- Catholic** This word is often used incorrectly in relation to medieval history due to consideration of the later Protestant Reformation and the fact that the 'Catholic Church' became defined as a separate institution. The word 'catholic' means 'universal' and applied to most Christians at the time including some of the eastern churches. The term 'church' not only referred to a physical place of worship but also to the collective body of members belonging to the religion.

In addition, learners will need to have a sound understanding of the following terms relating to the early medieval period:

Orthodoxy

Heresy

Monotheism

Fealty

Vassalage

Hagiography

Patriarchate

Doctrine

Pilgrimage

Penitence

Caliphate



ACTIVITIES

Although divided into two strands, the following activities are interlinked and can be applied to any of the key topics to increase understanding of concepts and events.

Challenging Perceptions provides a series of activities based on introducing knowledge, extending understanding and encouraging analysis and criticism of primary sources, stereotypical views or historical perspectives. The methods and activities aim to focus students' understanding of the beliefs, doctrine and experiences of the three monotheistic religions present in the Holy Land and regions of the Crusades during the late 11th and 12th centuries. This is used as a basis from which to assess other aspects of the historical background and key issues from regional perspectives as well as those which are religious, economic and political.

'The Way' encourages learners to deepen their understanding of individual as well as collective motives, aims and experiences in order to argue and assess importance fully. The purpose is to encourage analysis of key factors and circumstances whilst developing depth of supporting detail, comprehension of the intricacies of events and ultimately the ability to make a supported judgement. The focus here is on the **importance and role of Jerusalem** as a goal, holy city and kingdom in the medieval world whether from the perspective of crusaders, mujahid, inhabitants, pilgrims, survivors or scholars. Although the final activities can be applied to various issues and perspectives, the example used is the issue of **motives and reasons for the First Crusade**.



Thinking Contextually

Activities	Resources
<p data-bbox="450 469 741 496">Challenging Perceptions</p> <p data-bbox="450 517 707 544">Introducing Concepts</p> <ol data-bbox="450 564 1697 895" style="list-style-type: none"><li data-bbox="450 564 1697 655">1. Assess students' prior or 'perceived' understanding by asking them to write down five words or a sentence which they think defines the Crusades. Challenge students to explain why they have that view. Is it due to 'popular' images and viewpoints in the media or literature?<li data-bbox="450 667 1697 791">2. Using the Khan Academy's Introduction as well as introductory film clips (BBC and History Channel series), discuss the issue of varying definitions of the Crusades. When were the terms 'crusade', 'holy war' and 'jihad' first used? Are they appropriate terms for the context to which they have been applied? How might 'modern' meanings to these terms and later circumstances twist our understanding of the crusades?<li data-bbox="450 802 1697 895">3. Provide students with a modern map and a basic timeline or overview of what is commonly perceived as 'the Crusades'. Can they identify where these events occurred and appreciate why there are differing opinions and interpretations today? <p data-bbox="450 954 613 981"><u>Khan Academy</u></p> <p data-bbox="450 1002 757 1029">Introduction to the Crusades</p> <p data-bbox="450 1050 1653 1077">https://www.khanacademy.org/humanities/history/ancient-medieval/medieval/a/what-were-the-crusades-1-of-4</p>	



Thinking Contextually

Activities	Resources
<p>Collective Beliefs</p> <ol style="list-style-type: none">1. Elicit student knowledge of the three monotheistic religions to determine their awareness of the differences between faith, practices, doctrine, law and ethnicity. How far are students aware of shared beliefs and the historical background of these three religions?2. Students write the names of key characteristics, individuals and holy places relevant to each religion in appropriate sections of Learner resource 1.1 (e.g. pilgrimage, Jerusalem, Abraham and the Angel Gabriel would be in the intersection of all three; Medina and Mecca solely in Islam). Some discussion will be needed to ensure differences and similarities are grasped, terminology is understood and references are relevant to the period prior to the crusades.3. Once students have viewed each religion collectively, introduce the issue of division within them (e.g. the split between Shi-ite and Sunni, the Latin and Greek or eastern churches).4. The following are recommended resources to complement the activity: <p><u>Resource References:</u></p> <p>The British Library</p> <p>Elements of the Abrahamic Faiths (interactive presentation)</p> <p>http://www.bl.uk/onlinegallery/features/sacred/wheel/kioskMain.html</p> <p>Sacred Stories (interactive/audio presentation on the holy books)</p> <p>http://www.bl.uk/learning/cult/sacred/stories/</p>	



Thinking Contextually

Activities	Resources
<p data-bbox="452 470 1030 494">Collective Identities: Regions, Rulers and Peoples</p> <ol data-bbox="452 518 1702 885" style="list-style-type: none">1. Students make bullet-point notes on Learner resource 1.2 following independent or class reading and discussion.2. An historical overview of each identified region will enable firmer contextual understanding of the medieval world immediately prior to the First Crusade. Students need to understand the difference between Arab, Turk and Muslim as well as appreciate the complexity of the Middle East with its mixture of faiths, languages, cultures and rulers. This should prevent simplistic comments or beliefs of a Christian West versus a Muslim East and deepen understanding of geography, ethnicity, politics and religion.3. Regional overviews are provided within Dr Knox's online course. Also, a Byzantine perspective is available: timeline, commentary and two maps (1025 and 1092).4. Alternatively several copies of Learner resource 1.2 can be used to focus on different stages of the crusades (e.g. First Crusade, mid-12th century) to get an overview of participants and track change and continuity. <p data-bbox="452 949 672 973"><u>Resource references:</u></p> <p data-bbox="452 997 784 1021">Dr Knox (Boise State University)</p> <p data-bbox="452 1045 817 1069">Presentations on the First Crusade</p> <p data-bbox="452 1093 1108 1117">http://europeanhistory.boisestate.edu/crusades/Admin/unit1/</p> <p data-bbox="452 1189 649 1212">Explore Byzantium</p> <p data-bbox="452 1236 806 1260">Commentary, timeline and maps</p> <p data-bbox="452 1284 1086 1308">http://byzantium.seashell.net.nz/articlemain.php?artid=intro</p>	



Thinking Contextually

Activities	Resources
<p>Collective Experience</p> <ol style="list-style-type: none">1. Maintain a 'collective' approach by encouraging students to view the crusades holistically from the perspectives of the kingdoms, people and religious groups involved.2. Discuss the chronological overviews offered by the Heilbrunn timeline, Khan Academy presentations and various interactive maps. Which groups of people can be identified as either participants or observers throughout the period? Is it correct to label all Christians or all Muslims as having the same attitude or experience or did this depend on 'nationality'?3. Read the extract from Anna Comnena. What does this imply about relations between the Greeks and the Franks regardless of their shared Christian faith?4. Consider the perspective of 'national' or ethnic groups who were once ruled over by the Byzantine Empire and then by the Seljuk Turks (e.g. Armenians). Did their heritage and experience mean the arrival of Latin crusaders was just another conquest? <p>Historical Atlas of the Mediterranean Interactive maps of the Crusades http://explorethemed.com/Crusades.asp?c=1</p> <p>Heilbrunn Timeline of Art (Metropolitan Museum of Art) Commentary, images and links http://www.metmuseum.org/toah/hd/crus/hd_crus.htm</p> <p>Khan Academy https://www.khanacademy.org/humanities/history/ancient-medieval/medieval/a/how-was-crusading-justified-2-of-4</p> <p>Extract from Anna Comnena about a rude crusader http://www.fordham.edu/halsall/source/annacom1.asp</p>	



Thinking Contextually

Activities	Resources
<p>Regional Responses</p> <ol style="list-style-type: none">1. Consider other 'collective' perspectives classified by social status rather than religion, ethnicity or nationality (e.g. nobility, peasantry). Would the perspectives of an Armenian Christian peasant and a Seljuk atabeg be similar? Provoke students to question longstanding views of a Christian 'holy war' being destructive, violent and unwelcome. Is this really how people living there at the time viewed it?2. Students read a selection of primary sources (Resource sheet 1). Help them analyse the provenance, purpose and content of each source. What do they suggest about the motives, aims and reactions of individuals or social, religious and ethnic groups?3. Read Resource sheet 2. What do these historians suggest about regional differences and attitudes?4. After further study, use Learner resource 1.3 to summarise the varied experiences of the inhabitants of individual Middle Eastern regions (e.g. the kingdom of Antioch). At which point is an original crusader defined as an inhabitant?5. Resource sheet 3 provides prompts to consider the range of individuals as well as opportunity to assess understanding of terms (e.g. why is 'mamluk' in the first column and 'Jew' in the second? Which terms encompass others?)	



Thinking Contextually

Activities	Resources
<p>The Way</p> <p>Stage 1: Shared Goals</p> <ol style="list-style-type: none">1. Use a variety of resources to increase students' understanding and appreciation of Jerusalem's role as a centre of pilgrimage and holy city for all three monotheistic religions. Ensure students identify the specific holy sites for each faith noting at which point in history they became important, how the structures developed and the impact of the crusade period. Holy sites which should be considered are: the Holy Sepulchre, Temple Mount (with the Dome of the Rock and Al-Aqsa Mosque) and the Wailing Wall.2. This is also an opportunity to assess or extend understanding of religious terminology. Remind students of 'shared' aspects between faiths and also the differences within faiths (e.g. the different practices of Christian churches or the Sunni-Shiite split). Overall the aim is for students to understand the reasons for pilgrimage and why the holy city inspired people of all faiths during the medieval period.	



Thinking Contextually

Activities	Resources
<p>The Way (continued)</p> <p><u>Recommended resources:</u></p> <p>The Khan Academy</p> <p>Article and video clip on the Dome of the Rock</p> <p>http://smarthistory.khanacademy.org/the-dome-of-the-rock-qubbat-al-sakhra.html</p> <p>A virtual tour of Al-Haram Al-Sharif (Temple Mount)</p> <p>http://www.saudiaramcoworld.com/issue/200901/al-haram/tour.htm</p> <p>Church of the Holy Sepulchre (Franciscan Custodians)</p> <p>Contains timeline and historical commentary, map and virtual tour, 3D presentation of the structure of the Crusader reconstruction (1149) and information about the different religious communities present in the Holy Land</p> <p>http://www.holysepulchre.custodia.org/default.asp?id=4135</p> <p>3D Tours of Holy Sites in Jerusalem</p> <p>A variety of virtual tours.</p> <p>http://jerusalem.com/tour</p> <p>Sacred Destinations</p> <p>Contain overviews of the key holy sites such as the Dome of the Rock, Al-Aqsa Mosque, Temple Mount and Western Wall.</p> <p>http://www.sacred-destinations.com/israel/jerusalem</p>	



Thinking Contextually

Activities	Resources
<p>Stage 2: Individual and Collective Responses</p> <ol style="list-style-type: none">1. Using Resource sheet 3 as a prompt, identify the aims and motives of members of the three faiths in terms of their desire to either live, control or travel to Jerusalem and the Holy Land in the Middle Ages. Thinking of the crusade period generally, students categorise them as either being 'collective' (group) or individual (personal) within each faith on Learner resource 2.1. For example, piety is an individual sentiment for people of all faiths wanting to go to Jerusalem regardless of whether one refers to a collective expression of piety. However, the preservation of holy sites is a collective reason as it requires organisation.2. Only write examples which apply to each faith in relevant sections of the diagram. Only use a motive once within each column. What do they notice about the aims and priorities of the Jews in this period? Are the collective motives for Christians and Muslims different or shared? Which ones are more relevant at the time of the First Crusade rather than later?	



Thinking Contextually

Activities	Resources
<p>Stage 3: The Way to the First Crusade</p> <ol style="list-style-type: none">1. Students read the commentaries by Dr.Nelson and Dr.Knox on the First Crusade and identify the 'collective' motives of western crusaders: religious, political, economic and social factors.2. Focus on the context of Urban II's speech at Clermont using primary sources and the prompt questions suggested by Dr.Knox. In what way can students argue 'religion' as a factor in a collective sense (e.g. the role of the Church or shared inspiration)? In what way can this be disputed if considering individual or personal motives? Encourage students to consider the limitations of stereotypical arguments which claim the medieval church 'controlled' people's minds (e.g. remind them the medieval world is without modern media, official announcements can be interpreted differently, people made their own choices, pilgrimage to the Holy Land already occurred).3. Return to Resource sheet 2. Discuss the range of reasons and motives offered in the extracts. How far do they agree with the view of Phillips?4. Extension: virtual pilgrimage. <p>Dr.Knox (Boise State University) Lectures and links on the First Crusade; virtual pilgrimage site http://europeanhistory.boisestate.edu/crusades/1st/</p> <p>Online Reference Book for Medieval Studies Dr. Nelson's Introduction to the First Crusade http://the-orb.net/textbooks/nelson/first_crusade.html</p> <p>Fordham University (Halsall) 5 versions of Clermont http://www.fordham.edu/halsall/source/urban2-5vers.html</p>	

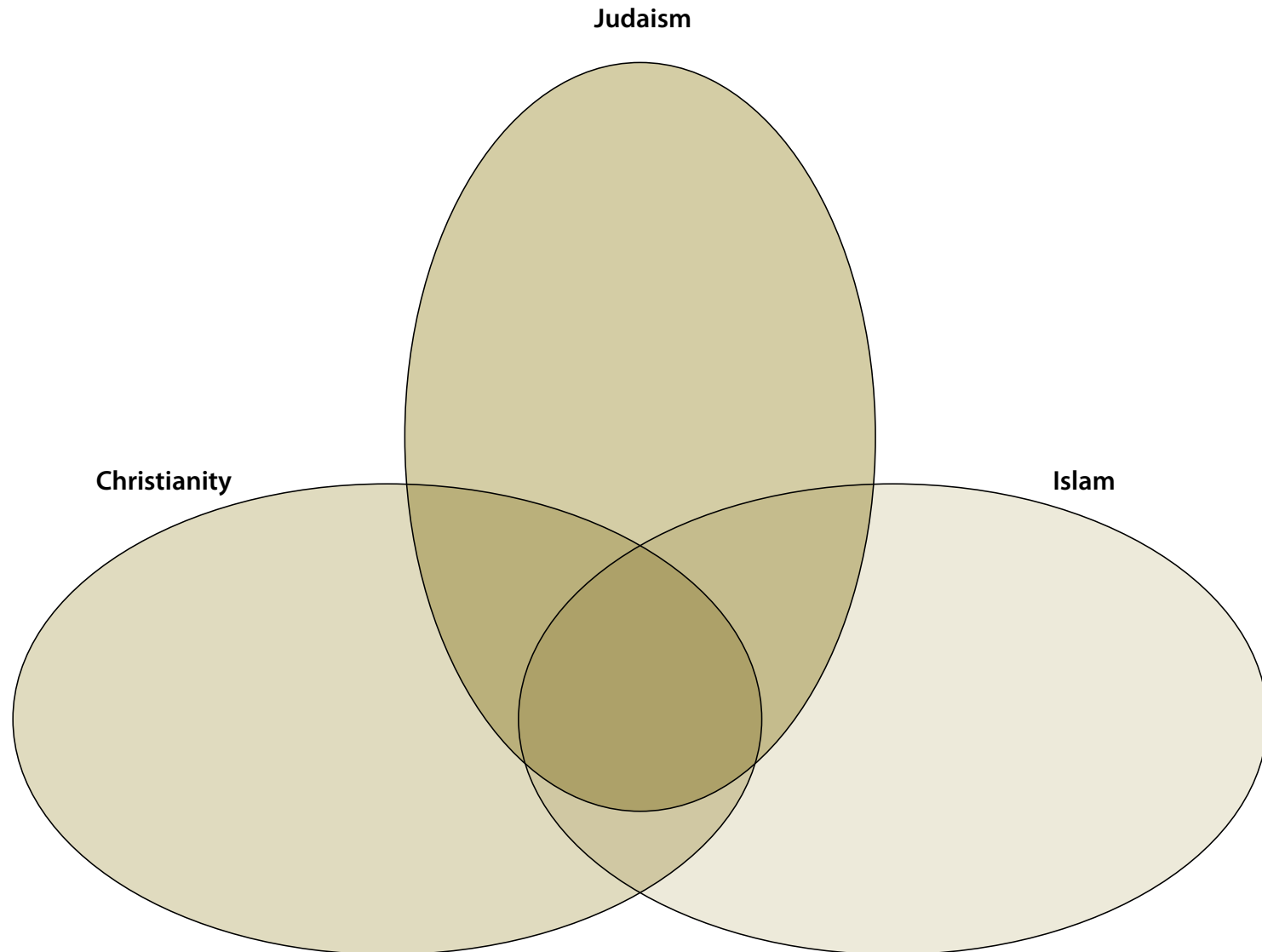


Thinking Contextually

Activities	Resources
<p>Stage 4: The Way to Jerusalem</p> <ol style="list-style-type: none">1. Learner resource 2.2 provides opportunity to analyse the nature of motivation for the First Crusade in preparation for an essay. Using previous prompts (Resource sheet 3), students choose seven motives which they regard as the most important ones evident in the First Crusade. Which one would they place at the centre of the diagram as the most important? Can they explain and support that decision with examples? Overall are most of the motives religious or political?2. Now take key individuals involved in the First Crusade by turn. The aim is to deepen analysis and go beyond generalised 'collective' explanation. Which motives inspired the individual originally after Clermont and which ones emerged as the crusade took its course? Provide a timeline to help students consider the impact of events which occurred along the way and how motives 'to continue' on the journey adapted or gained further resolve as time progressed. Regardless of any changing emphasis in motives during the course of the crusade, is there an overriding 'central' motive characterising each individual's involvement? Are the motives for each of the key individuals comparable?3. Extension: consider the involvement of allies, inhabitants and others caught up in the First Crusade. Refer back to Learner resources 2.1 and 1.3 as well as the prompts in Resource sheet 3 to consider alternative scenarios. <p><u>Dr Knox (Boise State University)</u></p> <p><u>http://europeanhistory.boisestate.edu/crusades/timeline/1095-1099.shtml</u></p>	



Learner resource 1.1 – Challenging Perceptions: Shared Beliefs and Practices



Learner resource 1.2 – Regions, rulers and people

England:

French and Italian lands:

Germanic lands:



Spain and North Africa:

Middle East:

Byzantium:



Learner resource 1.3 – Challenging perceptions: Regional perspectives

<u>Previous Rulers</u>	<u>Government and Administration</u>	<u>Economy</u>
<u>Rulers in the 12th century</u>	<u>Region/City:</u> _____ <u>Peoples/Inhabitants:</u> _____ _____ _____ _____ _____	<u>Society and Culture</u>
<u>External Threats</u>	<u>Internal Threats</u>	<u>Religion</u>



Learner resource 2.1 – Challenging perceptions: Individual and collective responses



<u>Individual</u>			
<u>Collective</u>			



Learner resource 2.2 – 'The Way': The road to Jerusalem



Resource sheet 1

In this period the very foundations of the apostles and prophets were shaken, because winged serpents came forth and were intent on spreading like fire over all the lands of the Christian faithful. This was the first appearance of the bloodthirsty beasts. During these times the savage nation of infidels called [Seljuk] Turks gathered together their forces. Then they came and entered Armenia in the province of Vaspurakan and mercilessly slaughtered the Christian faithful with the edge of the sword...

A reference to the Seljuk conquests of 1018-19 – From the Chronicle of Matthew of Edessa

It is always those who have recently come to live in Frankish territory who show themselves more inhuman than their predecessors who have been established among us and become familiarised with the [Muslims].

From the Memoirs of Usama ibn Mundiqlh

You shall fight in the cause of God against those who attack you, but do not aggress. God does not love the aggressors. **Quran, Sura 2: 190**

They are not all the same; among the followers of the Scripture [that is Jews and Christians as well as Muslims], there are those who are righteous. They recite God's revelations through the night and they fall prostrate. **(Quran, Sura 3:113)**

The real evils in war are love of violence, revengeful cruelty, fierce and implacable enmity, wild resistance and the lust of power and such like.

St Augustine on 'Just War'

We moved from Tibnin – may God destroy it – at daybreak on Monday. Our way lay through continuous farms and ordered settlements, whose inhabitants were all Muslims, living comfortably with the Franks. God protect us from such temptation. They surrender half their crops to the Franks at harvest time, and pay as well a poll-tax of one dinar and five qirat for each person. Other than that, they are not interfered with, save for a light tax on the fruits of trees. Their horses and all their effects are left to their full possession. All the coastal cities occupied by the Franks are managed in this fashion, their rural districts, the villages and farms, belonging to the Muslims. But their hearts have been seduced, for they observe how unlike them in ease and comfort are their brethren in the Muslim regions under their [Muslim] governors. This is one of the misfortunes afflicting the Muslims. The Muslim community bewails the injustice of a landlord of its own faith, and applauds the conduct of its opponent and enemy, the Frankish overlord, and is accustomed to justice from him...

Reference to a journey through Syria to Acre when returning home to Granada after pilgrimage to Mecca c.1180s – From the The Travels of Ibn Jubayr

Its people are by disposition less stubborn in their unbelief, and by nature and habit they are kinder to the Muslim stranger. Their manners, in other words, are gentler. Their dwellings are larger and more spacious. The state of the Muslims in this city is easier and more peaceful...

Reference to Tyre c.1180s – From the Travels of Ibn Jubayr

This defeat of the enemy, this our victory occurred on a Saturday, and the humiliation proper to the men of Saturday [that is the Jews] was inflicted on the men of Sunday [that is, the Christians], who had been lions and now were reduced to the level of miserable sheep. Of these thousands only a few individuals escaped, and of all these enemies only a few were saved. The plain was covered with prisoners and corpses disclosed by the dust as it settled and victory became clear. The prisoners, with beating hearts, were bound in chains. The dead were scattered over the mountains and valleys, lying immobile on their sides. Hattin shrugged off their carcasses and the perfume of victory was thick with the stench of them.

Reference to the Battle of Hattin – From the writing of Imad al-Din



Resource sheet 2

Crusading was not a spontaneous act. An individual rush of conviction or the sudden collective convulsion of a crowd might provoke the initial act of commitment, the adoption of the cross. However, the translation of that obligation into action depended on personal, political, social, financial, and economic preparation and planning and generated widely diffused legal and fiscal institutions. No cross, no crusade, but equally no money, no crusade; no group, no crusade; no leadership, no crusade; no transport, no crusade. If this sounds reductive, it is. Piety and what may pass for religious energy contribute to an explanation of motive and campaign morale. Armies may march on their stomachs, but it is difficult to make them fight and die without a cause, without some internal dynamic that acts beyond reason to send warriors over the top or stand their ground. But all the passion in the universe could not, cannot, create war, crusading or not, without the organisation and manipulation of recruitment, finance, logistics, military structure – and ideas.

Tyerman, C. (2004) *The Crusades: A Short Introduction*, Oxford University Press, p.86

What we should recognise is a broad range of possible motives with some having greater hold than others. The particular influence of, say religion or honour, might vary according to rank and social status, according to an individual's personality. Similarly, a crusader's place of origin must have exerted some effect on the broader context of their aims and experiences. In other words, historians should resist the temptation to ascribe a single motive to the campaign and to treat its participants as a single group with a consistent pattern of behaviour.

Phillips, J. (2nd ed.2014) *The Crusades*, Routledge, p.23

A mutually acceptable *modus vivendi* was established between Frank and Muslim across the ideological divide; this realism could even survive military skirmishes and raids between the two sides. Behind these opportunistic alliances made between Muslim and Frank lay two principle factors: pan-Syrian solidarity against the outsiders – 'We do not want anybody from the East' was the cry of local Syrian rulers – and the particular ambitions of the local rulers to maintain their own power intact. According to the chronicler of the city, Ibn al'Adim, the political elite of Aleppo were in favour of the continuing existence of the Franks in Syria because it helped them to perpetuate the independent status of their city. Overall, Muslim disunity meant the dominance of local interests. Muslim rivalries which had existed before the First Crusade continued after it. The Crusader states slotted into the political map of Syria and Palestine and both Fatimids and Turks were able and willing to use Frankish power creatively in their own interests. On both sides these seem to have favoured the continuation of buffer territory between the Ismaili Shi-ite Fatimid state and the Sunni Turkish rulers of Syria and further east.

Adapted from Hillenbrand, C. (1999) *The Crusades: Islamic Perspectives*, Edinburgh University Press, p.82-3

It is certain that large numbers of men and women set out to march from western Europe to Palestine without any proper planning or system for provisioning and it is not surprising that victuals and animals – horses and beasts of burden – were at the forefront of their minds from dawn to dusk. To feed themselves and their animals and to provide themselves with fresh animals, they relied on three sources of supply. First, gifts were occasionally made to them by the Christians through whose territories they marched and in the later stages by terrified Muslim rulers. Secondly, they foraged, raiding the countryside around them. Thirdly, while they were in Byzantine territory the Greeks and once they were in Syria Armenians, Syrians and western traders occasionally brought them provisions. For much of the time, of course, they were out of touch with Christian suppliers and anyway they had almost invariably to pay for the supplies they got and the prices would be exorbitant. Plundering had to become a normal and absolutely necessary occupation, which explains the quarrels among them over booty, the anxiety of the leaders lest they turn aside for spoil in battle and even the carnage and sacking that followed the fall of Jerusalem. It had become almost a natural reaction for men who for three years had been enclosed in an alienated, suffering world of their own in which provisions, by whatever means, had become paramount.

Riley-Smith, J. (2009) *The First Crusade and the Idea of Crusading*, Continuum, p.63



Resource sheet 3

Piety
 Penitence
 Pilgrimage
 Charity
 Spiritual salvation
 Expression of faith
 Preservation of holy sites
 Defence
 Survival
 Liberation
 Aggression
 Desire for land
 Trade and material profit
 Plunder and riches
 Expulsion of the enemy
 Glory and honour
 Desire for power
 Religious conversion of others
 Recovery of lost territory
 Preservation of ancestral home
 Fulfilment of military, political or legal commitments
 Obeying orders
 Destruction of the enemy
 Alliance
 Protection of faith

King
 Caliph
 Emir
 Khan
 Lord
 Knight
 Noble
 Landowner
 Merchant
 Religious cleric
 Domestic servant
 Peasant
 Physician
 Scholar
 Slave
 Atabeg
 Mamluk

Seljuk
 Abbasid
 Fatimid
 Armenian
 Syrian
 Greek
 Jew
 Turk
 Venetian
 Genoese
 Norman
 Frank
 Egyptian
 Kurd
 English
 German
 Palestinian
 Levantine

Sunni
 Shiite
 Muslim
 Jewish
 Orthodox
 Nestorian
 Coptic
 Syriac
 Christian
 Ashkenazy
 Mizrahi





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