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КРЕСТ ЖОРТУУЛДАРЫНЫН АЛДЫНДА АРАБ ДҮЙНӨСҮН ӨНҮКТҮРҮҮ ӨЗГӨЧӨЛҮКТӨРҮ

ОСОБЕННОСТИ РАЗВИТИЯ АРАБСКОГО МИРА НАКАНУНЕ КРЕСТОВЫХ ПОХОДОВ

FEATURES OF THE DEVELOPMENT OF THE ARAB WORLD ON THE EVE OF THE CRUSADES

***Аннотациясы:** Макалада кресттүүлөрдүн арабтарга же болбосо мусулман дүйнөсүнө чабуул жасоодон мурдагы араб дүйнөсүнүн абалы, өнүгүүсү же болбосо биринчи болотурган согушка кандай каршылык көрсөтө алуусу тууралуу айтылды. Негизги көңүл буратурган жерлер булар эң биринчи согуш арабтар менен эмес тилеке каршы түрктөр менен болгондугу.*

***Негизги сөздөр:** кресттүүлөр, жортуулу, мусулмандар, дин.*

***Аннотация:** В статье описываются состояние и развитие арабского мира, предшествовавшего нападению крестоносцев на арабов или мусульманский мир, или о том, как они могли противостоять Первой мировой войне. Основное внимание было уделено тому факту, что первая война была не с арабами, а с турками.*

***Ключевые слова:** крестоносцы, поход, мусульмане, религия.*

***Abstract:** The article talked about the state and development of the Arab world that preceded the Crusaders' attack on the Arabs or the Muslim world, or how they could resist the First World War. The main attention was paid to the fact that the first war was not with the Arabs, but with the Turks.*

***Key words:** crusaders, hike, Muslims, religion.*

When Alexei I ascended the throne, the Byzantine Empire was under great pressure – it was threatened by the raids of aggressive neighbors, its weakened economy was collapsing, it was engulfed in strife. If we look at the situation through the distorting prism of the First Crusade, it may seem that the main danger threatening the empire came from the Turks advancing from the east. This is the impression that arises after reading the work of Anna Komnena. Her words suggest that by the time Alexei I came to power, the Turks had already completely mastered Asia Minor. In fact, in the 1080s, the situation in Anatolia was relatively stable, because the relations between Byzantium and the Turks in the first years of the reign of Alexei I were, in principle, strong, and the former opponents behaved pragmatically and took into account each other's interests. It was only in the early 1090s, that is, just before the start of the First Crusade, that the situation in the eastern provinces of the empire began to deteriorate sharply. In other words, the conflict with the Muslim world was by no means inevitable; it seems that the rupture of relations between Christians and Muslims at the end of the XI century was the result of unpredictable processes — political and military, and not a conflict between two cultures. However, it was in the interests of Anna Komnena to create the opposite impression, and this impression has persisted for many centuries. In the first years of his reign, the attention of the new emperor was turned to the Normans and the Pechenegs. The position of Byzantium in Asia Minor looked quite stable: there were many settlements there that, in the decade after the Battle of Manzikert, offered serious resistance to the Turks and continued to hold out even after the accession of Alexei I to the throne. In many cases, the reason for the successful resistance was the effective actions of the local authorities, and not the help of Constantinople. For example, the defense of the area around Trebizond on the northern coast of Asia Minor was led by Theodore Havra, a scion of one of the most powerful families of the city. The fury with which Havre defended the lands around Trebizond was such that the Turks mentioned it with admiration a century later in a lyrical poem about the conquest of Asia Minor.¹ The vast area around the city of Amasia in the 1070s was managed by Norman Roussel de Bayol, who was at first in the imperial service, but then declared independence from Byzantium, so he was exasperated by the lack of support from the government. This foreigner was very popular with the local population, who literally carried him in their arms in gratitude for the protection he provided.² Byzantine generals held settlements far away on the eastern outskirts of Anatolia and even in the Caucasus. Three sons of Mandal, according to one Transcaucasian chronicler, "Roman magnates", occupied strongholds in the Caesarea region in 1080-1081, probably acting on behalf of the empire, and not for their own benefit, Basil Apokap controlled the important city of Edessa both before and after the usurpation of power by Alexei I, judging by the lead seals cast in his honor. Similarly, the appointment of Nikephoros III (Alexios' predecessor on the throne) as the new ruler of Mesopotamia in 1078 indicates that in the area located hundreds of kilometers east of Constantinople, Byzantium had interests that it considered necessary to protect. [П, вып.28 (91)]

Some of the Byzantine military leaders did well in the eastern provinces. The most famous of them is Filaret Vrahamiy. The career of this talented commander stopped when he refused to support Michael VII Dooku, the successor of Roman IV Diogenes, who became emperor in 1071. While the empire was shaken by one rebellion after another in the 1070s, Filaret subdued many cities, fortresses and territories, securing powerful political support. After Alexei I came to power, his power did not decrease at all: by the beginning of the 1080s, Filaret controlled the important cities of Marash and Melitene, as well as most of Cilicia. In 1083, Filaret Vrahamiy annexed Edessa to his possessions. Our ideas about the situation in Asia Minor during the seizure of power by Alexei I were formed on the basis of a detailed and very critical description of the situation in the east of the country, given in the "Alexiad". Historians have come to a consensus that in the early 1080s the eastern provinces were captured by the Turks. Also, many are sure (relying again on the work of Anna Komnena) that on the eve of the First Crusade, Byzantium came to its senses, which, combined with the death of the Sultan of Baghdad in 1092, provided favorable opportunities to develop success in Asia Minor.⁷ However, the version set out in the "Alexiad" should be treated with caution. Its author sought to note the terrible

state of the empire in 1081 in order to highlight the achievements of Alexei I against this background and indicate that he saved Byzantium, which was on the verge of disaster.

The reason for the beginning of the first campaign at the end of the XI century. Islamic influence increased in the Middle East. In 1071, the Christians suffered a serious defeat from the Muslims in Eastern Anatolia. The Pope's anger was also aroused by the news from the Holy Land that pious Christian pilgrims were allegedly being bullied by "non-Christians". This was the reason for the "armed pilgrimage" to Jerusalem and the liberation of the Holy Sepulchre. [PPS, vol.17, issue 2 (1)-4]

Pope Urban II at the Clermont Church Council in November 1095 did not skimp on words, vividly describing all the horrors of the unfortunate Christians in Palestine. Obviously, he exaggerated everything somewhat. It is a fact that the Muslim rulers of Jerusalem charged a fee "for entering" the city. It seemed humiliating to Christian pilgrims. Moreover, holy places were really destroyed in Jerusalem and monuments of Christianity were destroyed. Putting an end to this is the goal of the first crusade.

In conclusion, the crusade is a suspended war waged by God. This is at least the ideology and point of view of the Crusaders. In the history of Christianity, we first encounter the concept of a suspended war. There are words in the Gospel that set the crusaders on this path.

"Whoever leaves his house, his mother, and his brothers there will be given a hundredfold, take the Cross and follow me. And these were the theses that were really taken from the Gospel. At the top, I took information from sources about the first crusades, it says about the beginning of the first campaign against Muslims. "The reason for the beginning of the first campaign" – it says that holy places were destroyed in Jerusalem and monuments of Christianity were destroyed. Putting an end to this is the goal of the first crusade. Yes, such an action will really lead to war. But let me bring some examples from the time of the Prophet Muhammad (Peace be upon him). Example one: Muhammad (Peace be upon him) sent a three-thousandth army under the command of Zeid ibn Harisa to Balka. The Prophet ordered that in case of Zeid's death, the command would go to Jafar ibn Abu Talib, in case of Jafar's death — to Abdullah ibn Rawah, and in case of Abdullah's death, the Muslims themselves would choose a commander among the soldiers. At the same time, the prophet forbade harming children, women, the elderly and people who had taken refuge in monasteries, as well as harming palm groves, cutting down trees and destroying buildings. After the army reached the place of the ambassador's murder, it was necessary to call on all residents to convert to Islam and, if this condition was met, to cease all military operations.

In the first example, we see the words of the Prophet himself (Peace be upon him) where he ordered his army not to harm children, women, the elderly and people who had taken refuge in monasteries, then the father-in-law Prophet Muhammad (Peace be upon him) forbade attacking the monastery and destroying buildings. Islamophobia is a kind of xenophobia, a collective definition for various forms of negative reaction to Islam, as well as to related social phenomena.

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